

D. D. Palmer's *Portable Library* (c. 1888)

Circa 1888, D. D. Palmer, the father of chiropractic, bound together a set of pamphlets, apparently to take with him when he traveled. These materials, currently in the collection of the Palmer College of Chiropractic, include:

<i>To All Who May Wish to Know</i>	C. A. DeGroot (nd, ~1882)
<i>Hygeio-Therapeutic Institute and Magnetic Infirmary</i>	C. A. DeGroot (nd, ~1880)
<i>How to Magnetize, on Magnetism and Clairvoyance</i>	James Victor Wilson (1886)
<i>Moral Aphorisms and Theological Teachings of Confucius</i>	Marcenus R.K. Wright (1870)
<i>Vital Magnetism, the Life Fountain</i>	Edwin D. Babbitt (1874)
<i>Be Thyself</i>	William Denton (1872)
<i>The Deluge in the Light of Modern Science</i>	William Denton (1872)
<i>A Lecture on Life and Health, or How to Live a Century</i>	Juliet(te) Severance (1881)
<i>A Lecture on the Evolution of Life on Earth and Spirit Conditions</i>	Juliet(te) Severance (1882)
<i>Diana: A Psycho-Fyziological Essay on Sexual Relations for Married Men and Women</i>	Henry Martin Parkhurst (1885)
<i>Fruits of Philosophy: A Treatise on the Population Question</i>	Charles Bradlaugh and Annie Besant (nd)
<i>Cupid's Yokes: Or the Binding Forces of Conjugal Life</i>	E. H. Heywood (nd)
<i>Psychometry and Thought-Transference</i>	N. C. and F. T. S. (1887)

The above list of thirteen items was obtained from The International Association for the Preservation of Spiritualist and Occult Periodicals (2011 17th Avenue, Suite 333, Forest Grove, Oregon 97116; www.iapsop.com/ephemera/; iapsop@lexivore.com) on 7 October 2019. It does not contain the following two items that do appear on the list on the following page:

<i>How to Mesmerize and Is Spiritualism True?</i> which follows <i>Vital Magnetism, the Life Fountain</i>	JW Caldwell (1885)
<i>The Philosophy of Disease and How to Cure without Drugs</i> which follows <i>The Deluge in the Light of Modern Science</i>	Juliet H. Severance (1883)

Beginning on page 4 is, apparently, a duplication of DD Palmer's personal copy which contains two items not appearing on either list of contents; these are:

Zoroaster, an elevating doctrine - handwritten note on page 249 of this file.

Somnabulistic Feats - probably an article from an unidentified newspaper is on the last page, 796.

Lastly, only those portions of *Vital Magnetism, the Life Fountain* appearing in the original are found in this file.

Brian A. Smith, D.C. (ret)
Orlando, Florida; 2022

D.D. PALMER'S PORTABLE LIBRARY

BOOKS AND ARTICLES IN ORDER THEY APPEAR IN BOOK

TO ALL WHO MAY WANT TO KNOW	C.A. DeGROODT	~1882
HYGEIO-THERAPEUTIC INSTITUTE AND MAGNETIC INFIRMARY	C.A. DeGROODT	~1880
HOW TO MAGNETIZE, ON MAGNETISM AND CLAIRVOYANCE	JAMES VICTOR WILSON	1886
MORAL APHORISMS AND THEOLOGICAL TEACHINGS OF CONFUCIUS	M.R.K. WRIGHT	1870
VITAL MAGNETISM, THE LIFE FOUNTAIN (MISSING SOME PAGES)	E.D. BABBITT	1874
FULL AND COMPREHENSIVE INSTRUCTIONS HOW TO MESMERIZE BE THYSELF	J.W. CADWELL	1883
THE DELUGE IN THE LIGHT OF MODERN SCIENCE	WILLIAM DENTON	
A LECTURE ON THE PHILOSOPHY OF DISEASE, AND HOW TO CURE THE SICK WITHOUT DRUGS, WITH AN EXPLANATION OF MAGNETIC LAWS	WILLIAM DENTON	1872
A LECTURE ON LIFE AND HEALTH, OR HOW TO LIVE A CENTURY	JULIET H. SEVERANCE	1883
A LECTURE ON THE EVOLUTION OF LIFE IN EARTH AND SPIRIT CONDITIONS	JULIET H. SEVERANCE	1881
DIANA: A PSYCHO-FYZIOLOGICAL [sic] ESSAY ON SEXUAL RELATIONS FOR MARRIED MEN AND WOMEN	JULIET H. SEVERANCE	1882
FRUITS OF PHILOSOPHY, A TREATISE ON THE POPULATION QUESTION	NO AUTHOR GIVEN	1885
CUPID'S YOKES: OR THE BINDING FORCES OF CONJUGAL LIFE	CHARLES BRADLAUGH AND MRS. ANNE BESANT	
PSYCHOMETRY AND THOUGHT TRANSFERENCE	E.H. HEYWOOD	
	N.C., F.T.S.	1887

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TO ALL
WHO MAY WANT TO KNOW.

This little pamphlet has been published in favor of C. A. McGroodt, who for the past nine years has been very successful as a gifted healer, which is fully demonstrated in the many cases which he has successfully restored to health through this system of treatment, and is now located

*517 Franklin St.
Burlington, Iowa*

and will devote his whole time for the restoration to health of all who may be committed to his care.

If after careful investigation of the facts presented in this little pamphlet, you desire to get well, call on me, and I will do my best to restore you to health. If I see I cannot cure you, or benefit you, I will tell you so. I will deal with you as a thoroughly honest and conscientious man in every respect, and on the basis of a reputation already established. I do not claim to cure all diseases, but if you will call on me, I will point out as nearly as possible the cause of your suffering and will charge you nothing for it. Consultation, critical and thorough, will always be free, and in case I cannot help you, I will freely tell you so.

Of the many who believe themselves prepared for this new sphere of usefulness, it may be truly said that but few are chosen. The reason is either that their development is not complete, or they do not live a true life. The work cannot be done with profit to themselves, or benefit to humanity under such unfavorable conditions.

Healers should not be actuated by a mercenary motive; if they have no higher incentive than the receipt of the dollar for treatment, it is evident that they have no proper calling for the work. They should always be prompted by a sense of duty and derive pleasure from the good which they can do; they should not undertake the management of a case when they know there is no prospect of relief, nor continue treatment when there is no benefit derived, although they may at the beginning have reason to hope for improvement. As much judgment is needed in this treatment as in the administration of medicines.

DISEASES REMEDIANLE BY THIS TREATMENT.
In some forms of disease this treatment operates like a charm.

INFLAMMATION, which is so difficult to subdue by the use of medicine, is easily removed by this treatment.

RHEUMATISM in most cases is caused by the low state of the blood, or the want of vital force. When the blood receives new life and vigor it is chemically changed, it clears and purifies itself, and when this is done the system is restored to its usual vitality.

ALL CURABLE DISEASES OF THE BLOOD can be subdued by a change of the qualities of the vital fluid, accomplished by this power.

ALL CHRONIC DISEASES which are curable, with the exception of those requiring surgical aid, can be eradicated, by simply imparting new life to the physical system: The bodily health is gradually brought up to the natural standard as the flowers expand after a summer shower.

FEVERS, if taken in time, have given way before this healing power, sometimes in fifteen minutes.

COLD HANDS AND FEET.—There is nothing like this treatment for producing an equalization of the forces, and imparting energy. When the hands and feet are cold, they are often restored to their natural warmth and glow.

LACK OF PERSPIRATION.—Where the patient has not known for years what it was to perspire, after this treatment, the pores of the skin are opened, and the perspiration becomes as free and natural as in perfect health. It has been properly said that if the pores of the skin were absolutely closed, as with a coat of varnish, a person would not live ten hours. This shows the importance of this gifted power.

ON SUMPTION is a form of disease in which great benefit is derived from this practice; it assists nature's effort, giving strength to throw off effete matter, and recuperates the general tone of the system.

THE LIVER, when laboring under any of its morbid conditions, is by this process aroused to healthy action and given an opportunity to purify

THE KIDNEYS receive benefit in the same way.

DISORDERED CONDITIONS OF THE HEART can be relieved and in a short time cured. Often the heart's functions are disordered only by sympathy with diseased conditions of other organs and free circulation of the blood. This is regulated by a few treatments.

DYSPEPSIA AND HABITUAL CONSTIPATION are relieved in the same way.

TUMORS have been known to dissolve and pass away after treatment.

This treatment is highly beneficial in the diseases peculiar to females, and in the conditions which predispose them to disease. The pale and emaciated appearance of young girls, and accompanying derangement of the menstrual functions, readily yields to its vivifying influence. Many women become sick and prematurely old by overtaxing the functions of maternity. Where this is the result of ignorance of physiological laws, and does not arise from willful gratification of a sensual appetite, regardless of the consequences, a liberal dissemination of the necessary knowledge will abate the evil, and this treatment will restore the strength and general health.

THE REPRODUCTIVE FUNCTIONS should be under the control of the reason. No person should be the slave of another, but the woman has the natural right to the control of her person. A sense of moral equity awards it, and where reason and justice prevail she will not be subjected to the abuse of a natural function.

25. The loss of health incident to the change of life
ca which occurs in women, is more easily prevented,
th and its restoration brought about more promptly
ath by this method than in any other.

be The examination or treatment does not involve
by exposure of person.

The very best remedy which we know of may be
ar found in gifted healers, which restore in a measure
that which was lost, and remove the obstacles
which exist in the circulatory system.

pas Thus we might enumerate all the diseases that
flesh is heir to, summing up with the general
dis statement that the various forms of disease which
ice are curable, are by this mode of treatment cured
and or benefited.

at The Bible contains a record of numerous in-
unc stances in which the power of healing has been
not exemplified, in diseases of both body and mind.
ok The churches in a body receive this record as true,
hen and approve of the mode of cure at that time
ical practiced, because of the persons who practiced it,
tio but when it is asserted that these things are being
me done in this, our day, and that they can easily
ce learn and know the facts for themselves, they im-
tbl mediately raise the cry of fanaticism, and declare
era that they are the works of evil, instead of investi-
gating the matter and trying to ascertain whether
the facts are as represented, and whether the
de same God which governed the cures of ancient
bul times is still in operation.

l Healers and others who know the facts, should
use exercise charity towards those in whom a faulty
th education has engendered a prejudice against the
practice. All we need to do is to note the fruits.

If they are good, give the credit to the true source. God's word directs us to perform acts for others as well as ourselves, and what better work can we be engaged in than that of relieving the suffering whenever and wherever it lies in our power. Seeing the benefit imparted to the needy ones, we should feel encouraged to persevere in it.

Elijah healed the sick in his day, and his mantle fell on Elisha. Others were similarly endowed, and so it continued down to the time of Jesus and his followers, and it continues to this day, as was prophesied by Jesus, in Mark XVI., 17, "And these signs shall follow them that believe, they shall lay hands on the sick and they shall recover."

I claim that it is limited to no sect, class, nation or color. It belongs to Jew and Gentile, Catholic and Protestant alike. It is unfortunate that the question of religious belief should ever arise as a barrier in the way of performance of a good deed to one's fellow man.

A gifted healer of a Congregational society, said that the church as a body had rejected the greatest gift that could be bestowed upon mortals, which she said was that of healing; said she, "I have the gift and shall use it."

Paul, being a believer, said, in the 12th Chapter I. Cor., 1st verse: "Now concerning spiritual gifts, brethren, I would not have you ignorant." 8th verse, for one, is given the word of wisdom; to another, the word of knowledge; to another, faith; to another, gifts of healing; to another, the working of miracles.

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Now, friends, I am no modern spiritualist, neither do I claim to perform miracles, but only claim simply to have the gift of healing.' As this gift proceeds from God, the author of our being, who is no respecter of persons, I have great confidence in its power for good, and hope that ere long there will be few who will look upon it as strange and mysterious.

I believe in trusting in God for all things, for without him we can do nothing. May God help us to redeem the Divine art of healing from all imposture and quackery!

Dr. J. A. Snodgrass says:

I will say this of Dr. DeGroodt, that he has healing power—the gift of healing by the laying on of hands. It is demonstrated in the many cases of the sick in our town that he has successfully restored to health through his system of treatment. Cases that the regulars here have failed in, or did not cure, he has taken and cured. I, for one, when sick unto death, when my own medicines failed of success, and could get no relief from my suffering, being the last resort, I went for Dr. DeGroodt, received treatment, and got immediate relief—got well. The bounty of Dr. DeGroodt's treatment is, he cures a great many, helps a great many, and hurts none. It is not necessary to refer to the many cases he has successfully treated, but I will refer to the cases of Mrs. C. Spears, who was suddenly taken down very bad, and as suddenly restored to health by Dr. D.'s treatment; also Mrs. Annie Cooper, who had long suffered with chronic catarrh, had settled in her head and eyes, with a few gentle treatments from Dr. D. was relieved of her malady and is now well; also Mrs. Parker who was afflicted with neuralgia and nervous headache, whom I could not, or did not, cure, and others too, failed, with nice manipulations by Dr. D. was made whole, and now enjoys good health; will further say, during Dr. D.'s stay in our town, he deported himself as a gentleman, dealt honorably with all, paid his debts and left like a man. May prosperity follow him in all his attempts to do good in helping suffering humanity, is the wish of his many friends.

DR. JOHN A. SNODGRASS.

Clarinda, Iowa, Dec. 23, 1882.

I am well prepared with references from both ladies and gentlemen in the highest standing, in proof of my success as a healer, which I, under the help of Divine Providence, have effected for the sick during the last few years. Each and every reference given here is genuine, name and residence, and the public at any time can investigate as thoroughly as may be deemed proper and desirable. Is this not enough? Could the public ask more?

REFERENCES.

James A. Buchanan, Stansbury, Missouri—Heart Disease.

Rev. Newton, Baptist Minister, Beattie, Kansas—treated members of family, at different times, for a number of diseases.

Mrs. M. M. Watson, Conway, Iowa—Female Complaint.

Mr. Mecker, Clarinda, Iowa—Neuralgia.

Mr. J. L. Stephen, 403 North Main street, Burlington, Iowa—Heart Disease.

Mrs. Lydia Cook, box 1014, Plattsmouth, Nebraska—Cessation of Menstruation.

Mrs. E. W. Malmquist, Minnesapola, Minnesota—Spinal Disease. Husband a Commercial Traveler.

Dr. J. A. Snodgrass, Clarinda, Iowa—Neuralgia.

Mr. Frank Evans, Oskaloosa, Iowa, son of Rev. Evans, Christian Minister—Disease, Hemorrhage.

Mrs. H. N. Barrel, Leadville, Colorado—Dyspepsia and Female Weakness.

Bertie Miller, Clarinda, Iowa—Catarrh.

Mrs. J. Strang, Monmouth, Illinois—Rheumatism.

Harry, son of Mr. F. Stungluff, Passenger Conductor C., B. & Q., Burlington, Iowa—Paralysis.

Mrs. L. Berry, 911 Tenth street, Burlington, Iowa—General Female Weakness.

Miss Hattie Spears, Clarinda, Iowa—Diphtheria.

Mr. J. McMullen, 703 Gertrude street, Burlington, Iowa—General Debility.

Mrs. D. Sweeney, Husband Proprietor of Flour Mills, Loup City, Nebraska—Lung Disease.

Mr. Frank Morgan, Mail Carrier, Burlington, Iowa—Palpitation of the Heart.

Miss Scott, Kirkwood, Illinois—Catarrh.

Mrs. E. B. Willie, Burlington, Iowa—Spinal Disease.

Mr. E. A. Leebrick, Boot and Shoe Merchant, 113 Jefferson street, Burlington, Iowa—Paralysis.

Miss Hattie Trowbridge, Mt. Pleasant, Iowa—Constipation and a complication of diseases.

Little Daughter of Mrs. C. J. Rice, Burlington, Iowa—
Case of Drowning.

Mr. J. A. Jarl, 111 Wood street, Burlington, Iowa—Con-
sumption.

Mr. Edd Davenport, Beatrice, Nebraska—Fits.

Mrs. C. Spears, Clarinda, Iowa—Palpitation of the
Heart.

Hudde Adair, Clarinda, Iowa—Fever.

Mr. N. Guitard, Post Master, Guitard Station, Kansas—
Intermittent Flux.

Mrs. Margaret Fulton, 1200 Summer street, Burlington,
Iowa—Nervousness.

Maudie, Daughter of J. Brown, Express Messenger,
Burlington, Iowa—Inflammation of the Stomach and
Bowels.

Mrs. Wood, Monmouth, Illinois—Dyspepsia and Deaf-
ness.

Mr. Joe Ebert, Burlington, Iowa—Rheumatism.

Miss Eva Benson, Clarinda, Iowa—Consumption.

William Gordon, Beatrice, Nebraska—Ivy Poison.

Mrs. Fred Julius, corner Third and Angular streets,
Burlington, Iowa—Limb Badly Swollen and Running
Fever.

Mrs. Embick, Husband Teacher in West Hill School,
Burlington, Iowa—Rheumatism.

Mrs. J. Parker, Clarinda, Iowa—Neuralgia.

George Dyle, Burlington, Iowa—Sore Eyes.

Son of Mr. Harper, Real Estate Agent, Burlington,
Iowa—Brain Fever.

SENSE OF FEELING RETURNED.

My limbs were numb from the hips down. So much so
that if I were not looking I could not tell which one was
handled. When I walked it felt as if I had a lump under
the middle of my foot. After Dr. DeGroodt had treated me
for a few weeks it all left, and I have not been troubled
since with either.

E. A. LEEBRICK,

311 Gunnison Street,

BURLINGTON, IOWA.

HYGEO-THERAPEUTIC INSTITUTE

AND

MAGNETIC INFIRMARY,

By Dr. C. A. DEGROODT.

TO THE PUBLIC:

After several years of very successful practice as a magnetic physician in the treatment and cure of disease, at Clarinda, Iowa, I have removed to Burlington, this state, and have established the above named institution for the restoration to health of all who may be committed to my care. The Institute building is located on West Hill, at 101 Augusta street, within one block of the West Hill street cars, and easily accessible to the public. The location is healthy, pleasant and attractive, and will be a delightful and pleasant resort for invalids, with all the conveniences of a large city close at hand, whilst at the same time preserving the quietness and peace of the home fireside.

Lack of facilities compelled me to leave Clarinda for the more available city of Burlington. Further, I could not obtain in Clarinda a building proper and suitable for the right kind of a health institute. Besides my business and practice increased so rap-

idly on my hands that I was compelled to seek a better location, and one more convenient to railroads, and also more readily and easily accessible to the general public.

The Health Building and all its surroundings are pleasant and well situated. The Institute, inside and out, will always be kept clean and in order, and the very best sanitary conditions will be constantly maintained. Everything will be done that can be done to preserve the purity of the surroundings, and to promote a hopeful and cheerful disposition in the minds of the sick and infirm.

Good board will be furnished to the patients, in a building specially prepared for the purpose, at reasonable terms, owing to disease and attendant circumstances.

The system of treatment will largely consist of magnetic manipulation, in connection with a variety of baths, chiefly the vapor bath, and the scientific use of electricity. Every description of chronic disease is treated, including the opium habit, and diseases peculiar to women and children.

An electric and magnetic *Advocate*, containing methods of treatment and a great number of certificates of cure, mostly from residents of Clarinda, Iowa, will be sent free of charge to any one addressing me here at Burlington.

A well regulated system of baths adds great efficiency to any institution, whether electric, hot air or vapor baths. At this institution special use will be made of steam vapor baths, whose great useful-

ness in the cure of disease is but little understood by the general public, because generally so little brought in contact with it under persons competent to properly administer it.

The physical organization is composed of cells so small that it requires a microscope of great power to reveal them to the eye, and each cell is endowed with cell-life, and each cell, in perfect working condition, is necessary to the health of the body. The skin contains millions of little tubes, the total length of which is over twenty-eight miles. Could the body be wholly and thoroughly painted all over with any substance that would wholly exclude the air, certain and speedy death would quickly ensue. Standard medical works and standard medical authorities will tell you that these facts are true. Now the great majority of sick people are so completely shut in by the gradual stopping up of these little cells and pores that their life becomes a kind of gradual death. Of course the great majority of the sick realize the benefit and value of bathing, and, after a fashion, do bathe. But ordinary bathing will not do. It is not searching enough. It does not reach the seat of the disease. It has not the energy and power to go deep enough, and complete that internal revolution which opens up the almost solidified cells and brings their poisonous contents to the surface. Hence the necessity of the steam vapor bath and its proper application under competent management.

It very often happens that under the energy of the steam bath, rightly applied, poisons are expelled

that have been entrenched in the system for years; brought out as it were from the very innermost tissues. Sometimes the odor of drugs and of various narcotics is plainly and strikingly perceptible to the sense of smell under the energy which is relieving the body of its dangerous enemy.

So much in regard to the essential need of the steam vapor bath in a diseased and choked up state of the system.

Now, if, after patient investigation of the facts presented in this pamphlet, you desire to get well, come to my institute here in Burlington, and I will do my best to restore you to health by these baths, in connection with magnetic treatment and other means. If I see that I cannot cure you, or benefit you, I will tell you so. I will deal with you as a thoroughly honest and conscientious man in every respect, and on the basis of a reputation already established, and a successful practice of many years in the western part of the state.

I do not claim to cure all diseases, as some do who are quacks and not physicians; but if you will call on me here in Burlington I will tell you where you are in trouble; point out, as nearly as possible, the cause of your suffering, and will charge you nothing for it. Consultation, critical and thorough, will always be free, and in case I cannot help you I will freely tell you so.

It will also afford me great pleasure to enter into correspondence with any of the sick and suffering in the country, with regard to the particular disease

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It will also afford me great pleasure to enter into correspondence with any of the sick and suffering in the country, with regard to the particular diseases

with which they may be afflicted. In the past my experience in this respect has been productive of the most beneficial results. Many invalids have thus been restored to health who had become apathetic, and in whose breasts hope had well-nigh departed forever.

In regard to charges for treatment, it is impossible for me to make any fixed or invariable standard. Many patients require four or five times more treatment than others. For instance, some cases of paralysis require a vast amount of hard, persistent application to effect a cure, whilst others, whose nervous system is all unstrung and shattered, require careful, gentle treatment, and are more easily managed. Length of time, hard work, the desperate nature of the disease, the actual good accomplished, and many other things all enter into the calculation in regard to the charges for treatment; but let it suffice to say that no charges will be exorbitant or immoderate. Nothing will be asked for in the shape of fees but what all honest people can approve. "Live and let live" is the grand motto which should inspire all reasonable creatures; and to do good to the sick and the suffering; to comfort, cheer and restore those who are in pain, should be the first great object of the true physician, and the consideration of the fees should be about the last.

THE POWER OF MAGNETISM.

THE REASONS WHY IT CONQUERS DISEASE.

Having considered the efficiency and the necessity of the steam bath, I shall now very briefly speak of magnetism. All elements are powerful in proportion as they are subtile and refined in their nature. Light, heat and electricity are familiar examples. Fineness is power; coarseness is weakness. Thus rocks and earths being coarse and inert, have only the passive power of resistance. But water, being more light and subtile, and possessing greater power, can readily dissolve earth and wear away the hardest rocks. Air is still more subtile than the water, and is eight hundred times lighter in weight, yet, in the exercise of its tremendous power, it can prostrate forests and sweep the ocean into spray. Next we come to steam, still more refined and subtile, and which can tear the very earth asunder in the throes of the earthquake. Electricity, far more potent still, is one of the mighty forces which swings our world onward through space, and holds the millions of stars in their places throughout the boundless fields of Nature. One more step forward and we come to the grandest, the most subtile and refined force operating in human affairs—the vital Aura, the direct interpreter of life itself—the force called MAGNETISM; a principle so subtile that it can search through and through all other substances,

and use even electricity itself in its mission among men. Thus does grandeur in power increase as we leave the coarse and the unrefined, and ascend towards the ethereal and the refined.

Again, my friends, you all know there are incurable cases. Should yours be such, I will tell you. Do not think because you have no faith in my way of doctoring that I will not cure you, for when you are once cured, you must have faith in my way of doctoring. For the proof of this, I refer you to the Scriptures. Read the 12th chapter of 1st Corinthians, verses 1:

"Now concerning spiritual gifts, brethren, I would not have you ignorant, (8th verse,) for to one is given * * * the word of wisdom; to another the word of knowledge; * * * to another, faith; * * * to another, GIFTS OF HEALING; * * * to another, the working of miracles."

Now, friends, I am no modern spiritualist. Neither do I claim to perform miracles, but only claim simply to have *the gift of healing*. Read the 14th chapter of the same book, and the 1st verse; "Follow after charity and desire spiritual gifts." I will also request you to read Rom. XIII, 1: "There is no power but of God; the powers that be are ordained of God." Read also St. Mark XVI, 17:

"And these signs shall follow them that believe in my name shall they cast out devils; they shall lay hands on the sick and they shall recover."

I do not think it necessary to mention here any further proofs of this way in healing the afflicted.

I would just say to you, please read the New Testament through carefully, and you will find nothing against this way of healing, but you will find its teachings all in favor of it. I believe in trusting in God for all things, for without Him we can do nothing. If you are suffering from any disease, do not wait any longer, but come and consult me while you have opportunity. Come and let me examine your case, and I will tell you whether or not I can do anything for you, and then I will leave it with you to say whether or not you will have anything done. I give no medicine. Do not think you cannot be cured without it.

Call on me at once at the Magnetic Infirmary building, on West Hill, 101 Augusta street, Burlington, Iowa. Hoping you will receive me as your friend, and as one worthy of your most implicit confidence, I trust you will give this matter your prompt and earnest attention.

I am now permanently located in Burlington, and shall devote my whole time and attention to the cure of the sick and distressed. The highest scientific appliances, backed up by skill and experience, will always be at the command of those who may place themselves under my care for the cure of disease.

I am married, but have no children. Everything will be quiet about the Institute. No noise; no disturbance of any kind. Nothing whatever that can in any way disturb the sick, or prevent their speedy recovery under the most favorable conditions.

My wife will assist in giving the baths, and will

have the general supervision of the ladies' department in this respect. Hence, ladies need not have the slightest delicacy in taking thorough bath treatment in connection with magnetic healing at this Institute.

Now I am well prepared with *bona fide* certificates from both ladies and gentlemen in the highest standing, in proof of my success, skill and integrity as a physician. None of these are "*manufactured*" for the occasion, as is the custom with so many irresponsible and soulless quacks, who trade on the infirmities of their fellow men and speculate on the misfortunes of the unfortunate; but all of my certificates are realities, backed up by name, date and place of residence, and subject to the most searching investigation that can be brought to bear at any time. Is this not enough? Can the public ask more at the hands of any physician?

Many of these certificates refer to cases of chronic disease of over fifteen years' duration, where the cure effected has seemed to be almost incredible, and a matter of astonishment to the patients themselves. Many cases that were absolutely incurable received great benefit, and the patients returned home experiencing great relief—in fact the greatest relief possible in this life, under the circumstances.

As will be noticed, a great number of these certificates refer to people residing in or near my own town, Clarinda, Page Co., Iowa, and naturally have a value that not even the most incredulous dare dispute. No better indorsement of a man can be re-

quired than that which is spontaneously furnished by the citizens of his own town, or the county in which he resides. This is *prima facie* evidence of the skill of any physician, as well as of his integrity and good faith as a man.

Each and every certificate given here is genuine—name, date and residence—and the public at any time can investigate as thoroughly as may be deemed proper and desirable. I could easily double the number of certificates published in this pamphlet, but have not the space required, and I deem it also unnecessary, as I have certainly furnished enough to convince the most skeptical of the truth of the remarkable cures which I, under the help of Divine Providence, have effected for the sick during the last few years in this state.

Now, once more let me say, (as I have already stated,) that good board will be furnished at the Institute at as reasonable rates as can be furnished anywhere in the city, and a general air of comfort and quietness prevail. Everything will be just as home-like and happy to you as it is possible to make it. Your own fireside will not be more cosy, sunny or peaceful in any respect.

All charges will be moderate and reasonable, and consultation will be frank, free and satisfactory to all.

Now, come and see me, and as before stated, if I can't do anything for you, I will tell you; and also if I can benefit you I will tell you so, and you can promptly avail yourself of my services to once more restore you to health, peace and happiness.

Come and see me, and I trust and I know that you will find me just as this pamphlet represents me—a plain, kind-hearted man, devoting every moment of his time to the needs and wants of suffering humanity; whose religion mainly consists in modeling his life to the requirements of the Golden Rule, and in all things loving and respecting his neighbor as himself.

I am wholly willing to leave my past life in the hands of those who know me best, as being the best proof as to whether I have lived up to the standard named in the great rule set down in Holy Writ for the government of all.

I believe in the II avon and in the immortality so graphically and so beautifully prophesied in the Sacred Scriptures, and I devoutly hope, as I ripen for the harvest, to be able, at the close of life, to truthfully say that I never, in word, act or deed, directly or indirectly, advised an invalid contrary to what I believed their best interests, or ever accepted a single penny that I did not think I had conscientiously and honestly earned.

Very respectfully and truly yours, &c.

DR. C. S. DEGROODT.

TESTIMONIALS.

TO ALL WHO MAY WANT TO KNOW:

I will say this of Dr. Degroodt, that he has healing power—the gift of healing by the laying on of hands. It is demonstrated in the many cases of the sick in

our town that he has successfully restored to health through his system of treatment. Cases that the regulars here have failed in, or did not cure, he has taken and cured. I, for one, when sick unto death, when my own medicines failed of success, and could get no relief from my suffering, being the last resort, I sent for Dr. Degroodt, received treatment, and got immediate relief—got well. The beauty of Dr. Degroodt's treatment is, he cures a great many, helps a great many, and hurts none. It is not necessary to refer to the many cases he has successfully treated, but I will refer to the cases of Mrs. C. Spears, who was suddenly taken down very bad, and as suddenly restored to health by Dr. D.'s treatment; also Mrs. Annie Cooper, who had long suffered with chronic catarrh, had settled in her head and eyes, with a few gentle treatments from Dr. D. was relieved of her malady and is now well; also Mrs. Parker, who was afflicted with neuralgia and nervous headache, whom I could not, or did not, cure, and others too, failed, with nine manipulations by Dr. D., was made whole, and now enjoys good health; will further say, during Dr. D.'s stay in our town, he deported himself as a gentleman, dealt honorably with all, paid his debts and left like a man. May prosperity follow him in all of his attempts to do good in helping suffering humanity, is the wish of his many friends.

Dr. JOHN A. SNODGRASS.

Clarinda, Iowa, Dec. 28, 1882.

[Dr. Snodgrass is an old and respected citizen of Clarinda, well known by all the leading citizens and

business men there. He has also been elected as one of the councilmen of that place. He has had a very successful practice there, and in the neighboring towns and country around he owns considerable property, and is the owner of a large grocery store known as the firm of Snodgrass & Douchey.]

CONSUMPTION.

CLARINDA, IOWA, }
Dec. 1, 1882. }

DR. C. A. DEGROODT:

For the sake of suffering humanity I hereby certify that I was badly afflicted with lung disease; I had several physicians, supposed to be the best in Clarinda, and also had a magnetic physician in Creston, but all without any good results. Hearing of Dr. Degroodt, I sent for him. I was by this time confined to my bed, but after three weeks' treatment from the Doctor, I walked up town and back, which was about a half mile from our house. I kept going without further treatment. Since that time I have been making my own living, which I am obliged to do. I would ask all who are suffering from lung disease to take treatment from Dr. Degroodt.

Yours truly, EVA BENSON.

[I would just say that among the number of physicians who treated this young lady, was Dr. Snodgrass, who told me himself that he thought I performed a miracle in that case, as her lost lung was almost entirely gone. In about five months after the last treatment I gave this lady, my wife and I saw her in Mr. Vance's store, in Clarinda. I asked

her a few questions in regard to her health, and she said: "I am feeling nicely, and am able to do hard work once more."]

HEART DISEASE.

CLARINDA, IOWA, }
Dec. 24, 1882. }

DR. C. A. DEGROODT:

5 Dear Sir.—This is to certify that I suffered from palpitation of the heart for a number of years. One morning I was taken very suddenly with a very severe pain in my heart, which was often the case, but I think never so hard as this time. It appeared to me that I should surely die. I put my feet in hot water, as I had been in the habit of doing, but without any relief. Some of the neighbors was called in at once. They worked over me, and rubbed me, but all in vain. I was advised to send for Dr. Degroodt, which was done immediately. By the time he arrived, my limbs were apparently dead. The Doctor gave me one treatment—simply by laying on his hands, without any rubbing or use of medicine. I was relieved of all pain in a very few minutes, and my blood was circulating well. I want to say here that I have never had one of those spells since that time, and that was on April 1, 1882, and it is now December 24, 1882. Since that time I have been advising the diseased to go to Dr. C. A. Degroodt and be cured, and I shall continue to urge. I could name here a number of patients the Doctor has had with as good success as with mine, but as he did not ask it of me, I will just say to any one wanting to know

whether this statement is true or not, can do so by writing to Mrs. C. Spears, Clarinda, Iowa, box 62.

Mrs. C. SPEARS.

[I would just say this lady's husband owns property in Clarinda, and has lived there a number of years. His business is millwrighting.]

CATARRH IN HEAD.

This is to certify that our little boy, Bertie, suffered from catarrh in his head since he was about one year old. He is now nine. We tried medical aid, but all to no purpose. Hearing of Dr. Degroodt, we sent for him. He was a perfect stranger to us. He did not ask us any question, and we did not tell him what was the matter with our little boy. The Doctor set a chair out in the floor and told Bertie to sit down. Then he asked him if he did not have the headache. He says, "I have." Then said he, "you are seldom without it." As this was true, Bertie said, "I am." Then he said he would cure him. We put him under his care, and in about four weeks our boy was well.

Yours Respectfully,

MR. AND MRS. ROBERT MILLER.

Clarinda, Iowa, August 16, 1881.

NEURALGIA IN THE HEAD.

For the sake of suffering humanity I certify that I was badly afflicted with pneumonia in the head. I had been suffering from this painful disease for some time, and had many eminent physicians, but with no effect. My friends advised me to try Dr. C. A. Degroodt, (a perfect stranger to me.) I sent for him

immediately, and, after about one week's treatment, was permanently cured. I advise every person who is afflicted with this disease, to try him.

Yours truly, MRS. E. CALPOUN;
Clarinda, Iowa, December, 1882.

A postal card from Mr. Lot Mason.

AUBURN, ILLS., }
Nov. 17, 1882, }

Dear Sir:—Since coming home I have been feeling better than usual, and several of my friends remark that I look much better than usual. I have been looking for some word from you, rather hoping that you would change your residence to Mt. Pleasant, as I should like to take further treatment, and think I should like to go there rather than Clarinda.

Yours truly, LOT MASON.

[I deem it necessary to mention that this gentleman was badly afflicted with kidney and liver disease, and also very weak lungs, and that for a number of years. While in Clarinda, I gave him one week's treatment, when, owing to business affairs, he was obliged to return to his home. You will notice by his card that I thought of locating in Mt. Pleasant, but afterward thought it best to permanently locate in Burlington.]

LATER.

AUBURN, ILLS., }
Dec. 25, 1882. }

DR. DEGROODT, Burlington, Iowa.

Dear Sir:—Your favor of 21st came to hand on 23d. I am glad to hear that you have made arrangements to locate at Burlington, as I think it will be equally as good a point for your business, and better in one sense, for me. I am also glad to hear that

you think of having steam vapor baths connected with your Infirmary, as I think vapor baths are a good agent in many cases, I shall be glad to come out and stay with you while I can receive benefit to my health, and shall await with some degree of anxiety your note stating your readiness to treat patients. Wishing you success, I remain yours.

LOT MASON.

DR. DEGROODT:

I hope I have suffered my full share of that very painful disease, neuralgia. My first attack was over fifteen years ago, and the imperfect eye it left me is a daily reminder of what I suffered for years. In the past few months I have lived in fear of its return, and lost all faith in strong medicines as a cure, having so often tried them. I can most cheerfully and with perfect confidence recommend your treatment to those who may be afflicted with this much-dreaded complaint. I will state that in July, 1882, I had a terrible attack, and endured inexpressible pain for several days. In this extremity I called on Dr. Degroodt. From the first treatment I began to improve; and was soon restored to health, and better health than I have enjoyed for many years. This cure was effected by laying on of hands and no medicine. Strange but true.

MR. MACKAY.

Clarinda, Iowa, Dec. 12, 1882.

[Mr. Mackey is an old citizen of Clarinda, well known, and noted for his honesty. Any one who suffers from this disease, and who deem it necessary, I advise them to correspond with Mr. Mackey.]

Extract of a letter received from Mrs. M. M. Watson:

Mrs. DEGRODT.

CONWAY, IOWA,)
Dec. 21, 1882.)

Dear Friend:—Your letter of the 12th just received last night, and was glad to hear from you, but was surprised to hear you had moved. Your letters found us all well, and I hope this will find you both the same. My health is improving all the time. I am able to do all the work for our family, and there are six in number, and I do all the washing and ironing. So you know I am getting stouter; and I am so thankful that I will give you a certificate for the same, as I am willing to do anything I can to help a friend, and as such I regard you both. With love to you both, I remain, as ever, your friend.

Mrs. M. M. Watson.

TO ALL PERSONS INTERESTED TO KNOW:

This is to certify that I was almost instantly relieved of general female weakness and ulceration of the worst character, and all the rest of the suffering that follow this disease. I had almost constantly a pain in my head, spine and lower abdomen. During this time I was treated by as good physicians as our section of the country afforded. I found myself slowly and truly wasting away. It is with pleasure that I can truly say that after taking six treatments from you I feel well, except that I have not as yet acquired full strength, but am getting stronger and gaining in weight every day. I truly advise those afflicted from female weakness, to go to you and get well.

Yours respectfully,
MRS. M. M. WATSON.

Conway, Taylor Co., Iowa. (Formerly of Clarinda.)

Extract of a letter received from Mrs. M. M. Watson:

CONWAY, IOWA,

Mrs. DEGROODT.

Dec. 21, 1882.

Dear Friend:—Your letter of the 12th just received last night, and was glad to hear from you, but was surprised to hear you had moved. Your letter found us all well, and I hope this will find you both the same. My health is improving all the time. I am able to do all the work for our family, and there are six in number, and I do all the washing and ironing. So you know I am getting stouter; and am so thankful that I will give you a certificate for the same, as I am willing to do anything I can to help a friend, and as such I regard you both. With love to you both, I remain, as ever, your friend,

Mrs. M. M. WATSON.

TO ALL PERSONS INTERESTED TO KNOW:

7/6 This is to certify that I was almost instantly relieved of general female weakness and ulceration of the worst character, and all the rest of the suffering that follow this disease. I had almost constantly a pain in my head, spine and lower abdomen. During this time I was treated by as good physicians as our section of the country afforded. I found myself slowly and truly wasting away. It is with pleasure that I can truly say that after taking six treatments from you I feel well, except that I have not as yet acquired full strength, but am getting stronger and gaining in weight every day. I truly advise those afflicted from female weakness, to go to you and get well. Yours respectfully, Mrs. M. M. WATSON.
Conway, Taylor Co., Iowa. (Formerly of Clarinda.)

DR. DEGROODT.

Dear Sir:—Wishing to add my testimony to that of the many who have received benefit from your treatment, I make the following statement: During my lifetime I have been troubled, more or less, with severe pain in my heart. About May 3, 1882, while visiting my daughter and husband, in Clarinda, I was taken with a very severe spell with my heart; was very costive; had not had a passage for four days; was confined to my bed; was advised by a near neighbor to call in Dr. Degroodt, which I did. Soon after the first treatment, my bowels moved. I began to get better from that time on. In three days' treatment I was able to return to my home, in Stansbury, Missouri, feeling better than I had felt in many months before. Yours in truth,

JAMES BUCHANAN, Stansbury, Mo.

CLARINDA, IOWA,

April 24, 1882.

DR. DEGROODT, Burlington, Iowa.

Dear Sir:—Having become acquainted with the untold merits of your treatments, by experience and otherwise, and feeling a deep interest in its circulation, in the name and for the sake of suffering humanity, and in much humility and respect, I feel inclined to communicate a few brief descriptions of my case. I was treated by four different physicians. They did but little good, and that did not last long. I grew worse and worse all the time, until I became afflicted with that dreadful disease, neuralgia, that I could not sleep at nights. I can safely and

willingly recommen^d your treatment to all who are afflicted with neuralgia, and would advise them to apply to you without delay, and not hesitate a moment.

Yours respectfully, MRS. J. PARKER.

Being an eye-witness of the great efficacy of your treatment for neuralgia in the case of my wife, who was very low before you treated her, I sign my name in approval of the foregoing communication.

JAMES PARKER.

DIPHTHERIA.

8 This is to certify that I had the diphtheria in its worst stage. At least it was so bad that the marks of it are yet plain to be seen in my throat. This was about six months previous to the time of my writing this certificate. I was cured by Dr. Degroot in three treatments, without taking one drop of medicine.

MISS JATTIE SPEARS.
(age, 14 years.)

We testify to the same.

MR. AND MRS. CHAS. SPEARS.

Clarinda, Page Co., Iowa, Dec., 1892.

8 [I wish to state here that I have had a large number of cases of the disease above named, and have never yet failed in one. This is a disease that baffles many physician. I claim to cure the disease as I cured hers.]

DR. DEGROOT, Burlington, Iowa.

9 Dear Sir:—It is with pleasure that I send you this certificate, which you are certainly entitled to, for the restoration of the health of our family. Our little baby was very sick with lung fever; began to

improve from the first treatment, and in a few treatments was well. Also our son, about nine years old, was badly afflicted with kidney disease; was so bad that his clothes required changing several times during the night. In a few treatments from the Doctor, he was much better; would have been entirely cured had the Doctor remained in Clarinda. My wife was also suffering from lung disease. After receiving six treatments she was much better. If my wife's health should again fail, she will certainly visit the Doctor in his new home in Burlington, for I do not believe there is another doctor in the world that can effect such cures as you can. I will do what I can to extend your practice. May a blessing be upon you and your treatment.

Very respectfully yours,

MR. AND MRS. D. SWEENEY.

Clarinda, Page Co., Iowa., Nov. 24, 1882.

[Mr. Sweeney is a prominent citizen of Clarinda, and owns an interest in the steam grist mill in that place.]

Dr. DEXTER.

Dear Friend:—We desire to inform the public of what you have done for our little boy. He is nine years old, and has never had good health previous to your treatment. He always looked puny and pale. We spent considerable of money for medicines, and had a number of supposed good physicians, but without any good result. Our little boy kept growing worse until he was confined to his bed. We were advised by one of our neighbors who had been cured

by Dr. Degroodt, to send for him. We had such little faith in the treatment and our little boy was so very low, that we thought it impossible to cure him with such simple treatments. But after such a good recommend of the Doctor, by our good neighbor, we concluded to try him, thinking that if he did no good, he would surely do no harm, as he gave no medicine. We sent for him, and to our great surprise, our boy gained from the first treatment. I believe the Doctor gave him five treatments, and permanently cured him. At least, it has been two years since he took treatment from the Doctor, and he has never been so well in all his life. We most gladly say our little boy was entirely cured by Dr. C. A. Degroodt.

Yours in truth,

MR. AND MRS. WALTER ADAM.

Clarinda, Page, Co., Iowa, Dec. 30, 1882.

[This family were near neighbors of our's, in Clarinda, and we highly respect them as such.]

DR. C. A. DEGROODT, Burlington, Iowa.

2 Please accept my thanks for the wonderful cure of neuralgia. We send you the following testimonial with pleasure: I had a severe attack of neuralgia in the face and head; it continued for about two months. During this time it had settled in my left eye. I employed four eminent physicians, one of whom was an oculist. They pronounced my case incurable. I called on Dr. Degroodt, and in one month's treatment was entirely cured. My eye is as well as it ever was. Previous to his treatment, I could not see out of this eye, and feared I would

lose my eyesight. I am satisfied if persons with neuralgia will take your treatment, they will have speedy cure.

Mrs. A. COOPER.

Clarinda, Page Co., Iowa, July 8, 1882.

St. JOSEPH, Mo., }
August 24, 1882. }

This is to certify that our little boy, Charlie, while visiting his grandmother, Mrs. C. Sparks, in Clarinda, was taken with a hard spell of fever. Dr. Degroodt was called in, and in two treatments he was well.

Mrs. A. CARPENTER.

Dr. Degroodt, Burlington, Iowa.

I now wish to make a statement of my disease and your treatment of the same. I was badly afflicted with catarrh in the head for a long time. I went to see Dr. Degroodt. He said he could cure me. I took six treatments. That was two years ago, and I have never felt anything of it since. I have taken no medicine since that time, for it, and I lay my good health to Dr. Degroodt's treatment.

Yours truly,

GEORGE SKINNER.

Clarinda, Iowa, Sept. 10, 1882.

BEATRICE, NEBRASKA, }
March 2, 1880. }

I am enjoying good health ever since you treated me. When I commenced taking treatments of the Doctor I was working in an elevator; had a terrible pain in my side. One day as he was passing, I called him in. He examined me and pronounced it enlargement of the spleen. I began taking treatments, and in a short time was well and doing hard work once more. I hope that others may receive as

great ben fit as I have, under your excellent treatment.

I remain very truly yours,

MRS. J. TALLY.

DR. DECHODT.

12
Dear Friend:—It is a pleasure for me to have the opportunity of telling the public what you did for me. When I first saw the Doctor, I was confined to my bed with bloody flux, and I also had chills and fever. I was in such great pain that I could not help screaming so I was easily heard by my brother from the house to the barn, which was some distance. I had a good physician tending me, and had him for two weeks for this same disease, without any good result. Dr. D. was passing through our place, and stopped over night at our house. The next morning he asked my brother if he would let him come up to my room, as he was a physician and might do some good. His wish was granted, and I commenced taking treatments, and the third day after his treatment I was able to walk down stairs and sit at the table, and eat quite hearty. The fifth day he left my place, and I went out to the gate and bid him good bye. I wish to state also that I had spent about \$1,000 doctoring, with different doctors, for my lungs, which had troubled me for a number of years so that I was unable to do any kind of work. In about two weeks from the time above mentioned, I commenced taking treatments of Dr. D. for my lungs. He gave me about one month's treatment, and I went to work on my farm, doing all kinds of hard work, and gained in weight every day. I am enjoying good health,

and I want to say that I lay all to Dr. Degroodt's treatments. I would ask all who are suffering from consumption, to go and take treatments from the Doctor. If he does not cure you, I think your case incurable. Now if any one doubts this statement, I ask you to write me at my home in Kansas.

X. GUITARD,

Postmaster Guitard Station, Marshall Co., Kansas.

August, 1880.

I wish to testify as regards the benefit Dr. Degroodt has been to me. I had very hard fits or spasms. I will try to tell as near as possible how I acted when in these spells; at least, how others said I acted. I know nothing during the time of these spells. I would throw my hands under my knee-joints and roll like a ball. This would last from three to five minutes, when I would straighten myself as straight and stiff as a board. This would last sometimes fifteen minutes, and other times two hours. During this time I knew nothing, nor moved not so much as a finger. My jaws and eyes were set. In order that you may know something or understand more plainly my condition during these spells, I will speak of one incident. One day, while in the barn loft, I was taken with one of these spells, during which time one of my ears was considerably eaten by something I supposed to be a mouse, but was unconscious of it until after I came to my right mind. About the time Dr. D. commenced treating me I was confined to my bed, and had been for two weeks or more. I had got so bad that these fits or

13

In October, 1879, while taking care of my horse, I was severely hurt. The horse pressed me against the side of the stall and bruised my breast so badly that I could not get relief from the many different liniments and remedies that I had tried, which I knew to be good from my own experience, when I had suffered pain previous to this time; but, after a thorough trial of the many different remedies, I took the treatment from Dr. D., and in less than five minutes was relieved of all pain and soreness, and, to my great surprise, it did not return.

JOE GREEN, Beatrice, Gage Co., Neb.

POISONED.

This is to certify that our little boy, Willie, was poisoned with a poison-vine so that he was swollen from his head to his feet, so that apparently the skin would burst. As Dr. Degroot had doctored in our family before, we took our boy to him this time, and, to our surprise, after one treatment—simply by laying on of his hands, without the use of anything else—the swelling all went down and left our boy in a good healthy condition.

MR. AND MRS. CHARLES GORDON.
Beatrice, Gage Co., Neb., August 14, 1882.

TO WHOM IT MAY CONCERN:

I suffered from kidney and liver disease, and tried physicians and medicines, but all with no good result. ¹⁰
Hearing of Dr. Degroot's great success, I ¹⁵
went to see him at his office. After examining me he said he would cure me. I gave him a trial, and have

never regretted it, as I was cured sound and well in three weeks after the first treatment by Dr. Degroodt. I also believe him to be a perfect gentleman and a man of his word.

Yours with respect,

J. Doyl.

Clarinda, Page Co., Iowa, April 6, 1881.

TO WHOM IT MAY CONCERN:

7 This certifies that I am well acquainted with Dr. Degroodt. I can and do most heartily recommend him and his treatment to the public. He has doctor-
ed my son who has suffered from general weakness and nervous debility—in fact he was not able to do any work, or hardly able to get around. He also treated my wife, who was a great sufferer from general female weakness, besides treating my daughter-in-law—all with wonderful success. Besides being gifted with a healing power, he is also gifted in teaching others how to live a good life. He was elected as a superintendent of a Sabbath school in one of my circuits, and had the best and largest school I had ever witnessed during my ministry there, which had been about three years. I can and do recommend Dr. Degroodt and his treatment to all sufferers.

REV. R. NEWTON.

Beatie, Marshall Co., Kansas, Oct. 12, 1880.

16 I willingly testify to the public what Dr. Degroodt has done for me. He cured me of a very weak back and relieved me of a great many aches and pains. I had been suffering for over a year with this dreadful pain in my back and a dull ache in the back of my

never regretted it, as I was cured sound and well three weeks after the first treatment by Dr. Degroot. I also believe him to be a perfect gentleman and a man of his word.

Yours with respect, J. DOYLE
Clarinda, Page Co., Iowa, April 6, 1881.

TO WHOM IT MAY CONCERN:

This certifies that I am well acquainted with Dr. Degroot. I can and do most heartily recommend him and his treatment to the public. He has doctoring my son who has suffered from general weakness and nervous debility—in fact he was not able to do any work or hardly able to get around. He also treated my wife, who was a great sufferer from general female weakness, besides treating my daughter-in-law—all with wonderful success. Besides being gifted with a healing power, he is also gifted in teaching others how to live a good life. He was elected as a superintendent of a Sabbath school in one of my circuits, and had the best and largest school had ever witnessed during my ministry there, which had been about three years. I can and do recommend Dr. Degroot and his treatment to all sufferers.

REV. R. NEWTON.

Beatie, Marshall Co., Kansas, Oct. 12, 1880.

I willingly testify to the public what Dr. Degroot has done for me. He cured me of a very weak back and relieved me of a great many aches and pains I had been suffering for over a year with this dread pain in my back and a dull ache in the back of

head. I tried several physicians, but did not get any relief from any. After seeing what Dr. D. did for Mr. Guitard, of this place, I thought I would try him. In about three weeks after the first treatment, I was entirely cured. Judging from the success Dr. D. had in this part of the country, I call him a good physician, and would advise my friends or any one suffering from this disease, to take treatment from him.

Yours truly,

WILLIAM STRINING.

Guitard Station, Marshall Co., Kan., March 4, 1880

I wish to inform the public what Dr. Dogroodt did for me. I was taken with very sore eyes, so that I could not stand the light at all, and I can truthfully say that Dr. D. cured me entirely in three treatments. I have not had the sore eyes since, and it has been over two years since the time above mentioned. I also had a very sick child, taken with whooping cough and lung fever, for which I had as good medical treatment as I could employ in the town of Clarinda, and I could not observe any change in the child, except he grow worse all the time, till I feared I should lose my child. Hearing Dr. D. spoken of as a good healing physician, I sent for him, and when he looked at my little boy, and said he would get him up from that sick bed in a short time, I feared it was too late, and could not be done; but now I am glad to say that the Doctor made his word good by curing my child in about six treatments.

HENRY LONG.

Clarinda, Pogo Co., Iowa, Nov. 23, 1882.

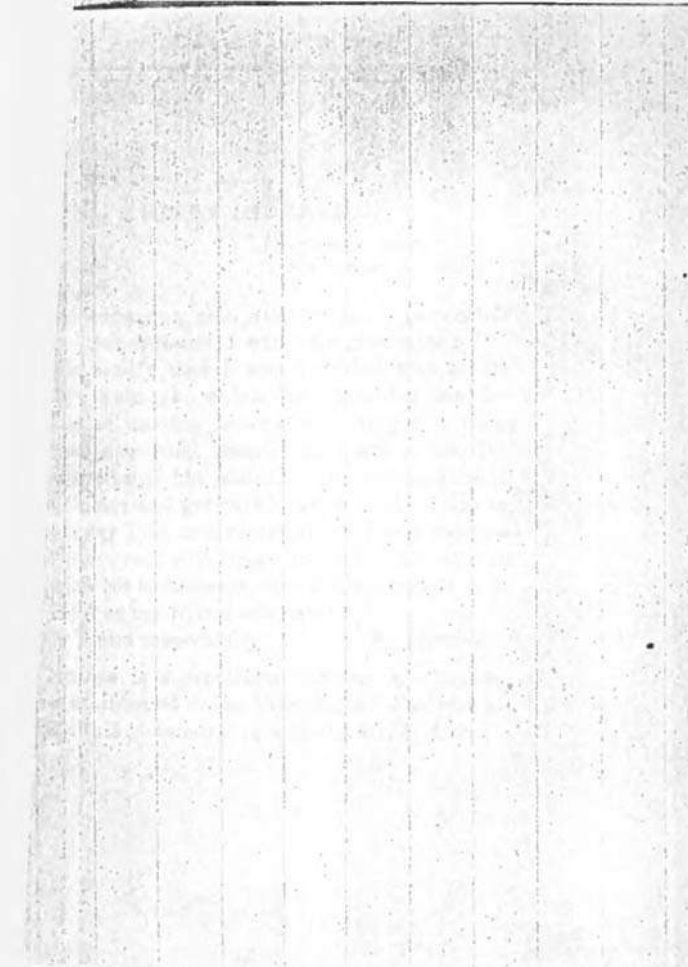
10 This is to certify that I employed Dr. Degroodt to
15 doctor me for liver and kidney complaint, for which
I tried, with no good success, medical treatment.
After being examined by Dr. D., I was told by him
that my case was not an incurable one, and if I
would have a little patience with him, and not get
discouraged at the outward appearance of his treat-
ment, he would soon restore me to health once more.
I commenced taking treatments of him, and in about
three weeks from the first treatment, I was made
whole. Yours in truth,

ELMER MILLER.

Clarinda, Iowa, July 11, 1882.

A POISONOUS STING.

18 I most willingly testify to what Dr. Degroodt did
for me. I was stung on the face by something I sup-
posed to be a bee. My face swelled until my eyes
were nearly closed. I suffered very severe pain in
my face and eyes. I tried physicians and medicines,
but was not benefitted by either. This lasted for
about three years. Sometimes the swelling would
almost all leave my face, and then return with a
severe pain. I do not think any one can realize what
I suffered by this poisonous sting. I think the Doc-
tor gave me about two weeks' treatment and cured
me of something I had been trying so hard to get rid
of for three years. My advice to you is, if you are a



16. Back Ache weak 28.
12. Bloody Flux 24.
1 Catarrh 12, 15, 23.
4 Consumption 13.
8 Dysentery 20.
11 Fever 23.
3 Headache 12.
5 Heart disease 14, 19.
17 Inflammation of eyes 27.
10 Kidney disease 21, 27, 30, 31.
15 Liver disease 27, 30.
9 Malarial Fever 20, 21.
2 Neuralgia 12, 15, 17, 19, 22, 26.
14 Poison Vine 27.
7 Protrusion 19, 28.
13 Spasms 25.
18 Sting of insect 30.
6 Ulceration of wound 18.

offer, to go without fail and take treatments of
Dr. DeGroodt.

Mrs. C. CASON.

Clarinda, Iowa, Sept. 14, 1882.

KIDNEY DISEASE.

CLARINDA, IOWA, }
November 5, 1882. }

Dr. DeGroodt.

Dear Sir:—Hearing you would like to get certificates from your patients, I willingly give mine:

[This is to certify that I was troubled with severe pain in my kidneys, which had troubled me for years. I tried medical treatment during this time, but without any good result. I heard of Dr. DeGroodt from one of his patients. He advised me to go to the Doctor and get cured, as he did. I did so, and I must say I do not regret it, as I was soon relieved of my great suffering. In fact I am so well pleased with his treatments, that I advise my friends to go to him, as my friend advised me.]

Yours respectfully,

W. HUTTON.

[Mr. Hutton is a prominent citizen in Clarinda, and owns an interest in the City Mills. I advise all who doubt this statement, to write to Mr. Hutton.]

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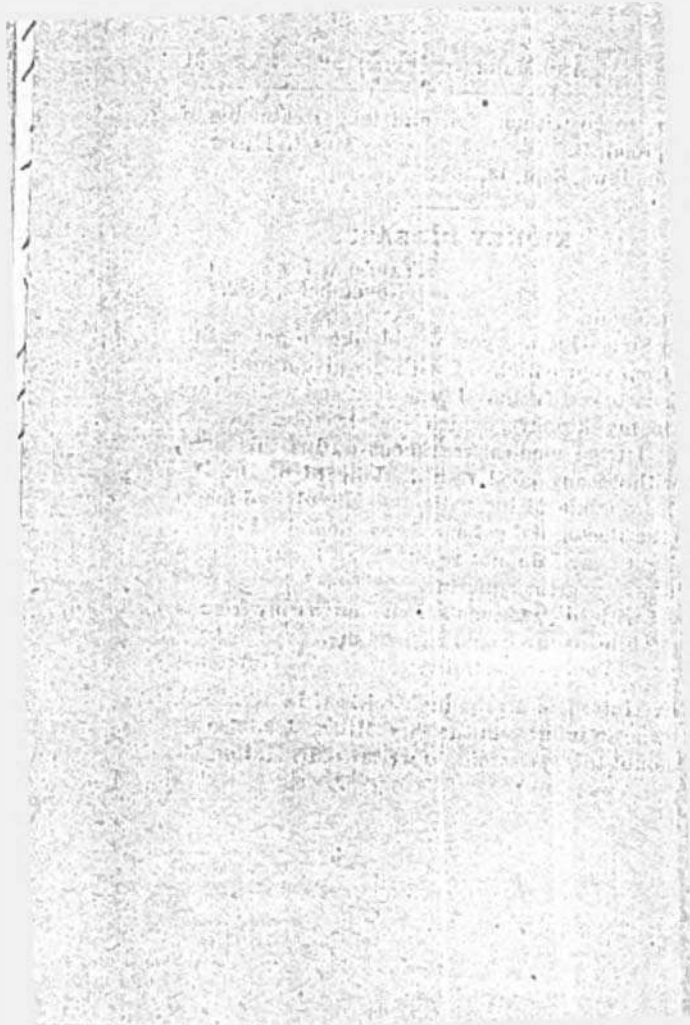
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HOW TO MAGNETIZE,
OR
MAGNETISM
AND
CLAIRVOYANCE.

▲
PRACTICAL TREATISE ON THE CHOICE, MANAGE-
MENT AND CAPABILITIES OF SUBJECTS,
WITH INSTRUCTIONS ON THE
METHOD OF PROCEDURE.

By JAMES VICTOR WILSON.

NEW AND REVISED EDITION.

"LAY THY HANDS UPON THE SICK AND THEY SHALL
RECOVER."—*Bible.*

"The sybil women did with the touch cure each other;
and then with conjuring exorcisms did dissolve one an-
other in flames, so that they prophesied, and covered
with black friar-like decrees."—*MATTHEW.*

NEW YORK:
FOWLER & WELLS CO., PUBLISHERS,
753 BROADWAY,
1884.

"Certain wise physicians, even among the ancients, were aware how beneficial *to the blood* it is to make slight frictions with the hands over the body. It is believed by many experienced doctors that *the heat* which issues out of the hand, on being applied to the sick, is highly salutary and soothing. The remedy has been found to be applicable to children as well as to habitual palsies, and various species of debility, being both renovating and strengthening in its effects. It has often appeared, while I have thus been soothing my patients, as if there were a singular property in my hands to pull and draw away from the affected parts, aches and diverse impurities, by laying my hand upon the place, and by extending my fingers towards it. Thus it is known in some of the learned, that health may be implanted in the sick by certain gestures, and by contact, as some diseases may be communicated from one to another."—**HIPPOCRATES.**

PUBLISHER'S PREFACE.

THE practical application of Animal Magnetism affords a means of using *nature's* laws without the danger that so often follows the use of drugs. Thirty-five years ago its use was much more in vogue than it has been during later years, owing, perhaps, to the ease and rapidity with which surgeons can use anæsthetics which were not then discovered, whereas it requires a longer time to secure perfect unconsciousness of pain by this safer process. If people realized how many there are possessing healing and magnetic power, this would be much more used as an assuager of suffering. We learn our power in this direction only by its use, and the object in sending forth this useful pocket manual is

to draw attention to the subject. Scarcely a family but contains one or more members who can with perfect safety relieve pain more effectually and quickly than can be done by the use of any but very unsafe drugs. Who would not rather make use of the *safest* measures?

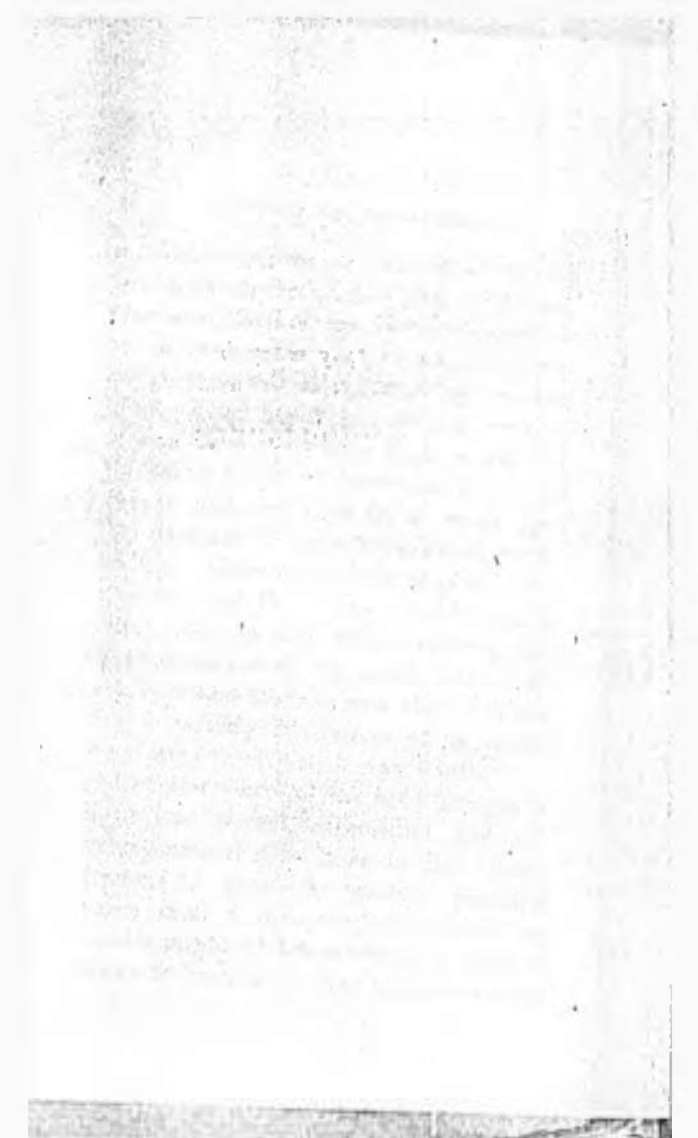
James Victor Wilson—the author—a singularly pure-minded, talented and promising young man, gained the interest of all who knew him, and who hoped much from him. He had previously been interested in educational topics, and had prepared a Mathematical work showing great genius.

The first edition of this little treasure was published in 1847, and was soon exhausted. He then revised and improved it and gave it to Mr. Samuel R. Wells, for republication, and very soon afterward "passed on," and, for some reason not now understood, it was not published.

On re-reading it recently, its utility

presented itself so forcibly, that we determined to republish it now, trusting it will fill a niche which has thus far been vacant and will prove itself useful. That its leaves may carry health and happiness to many, is the hearty wish of the

PUBLISHERS.



BENEFITS AND PROSPECTS OF MAGNETISM.

MILLIONS at the present day do not realize that they are living in an era which is the dawn of a transcendent period of human knowledge and happiness. Vast discoveries in the physical sciences—yea, even the discovery of *new* sciences, are fast waking up the latent energies of human intelligence and enterprise to the realizing of golden dreams of the past. But chiefly are new fields of thought, exploration, and beneficence being opened to the human understanding, now that the long-clouded and wonderful powers of THE LIVING SOUL are beginning to be seen and felt.

Were a celestial being to come out of heaven, and declare and show proofs to

mankind that every individual of the world, of all ages, sexes, and conditions, possessed binned up within themselves an unconscious power of converting minerals into gold, by no other agents than their pair of hands and fingers, scarcely a man or woman that lives would not forthwith begin to exert the magic influence that had thus for so many ages lain dormant in their mysterious organization. Notwithstanding that the very *simplicity* of the means would seem to render such an idea absurd, yet if *wealth* were promised as the result, men would vie with one another who should be the first to satisfy themselves of its reality by testing it with their own hands.

But now when it has been brought to light that a real, substantial, and universal power *does* exist in the human frame, of even far *greater* practical value than a discovery by which the metals might be transformed to gold, it seems to be a somewhat tardy matter to

persuade the world even to *look at* what is proving itself to be an unprecedented and incomparable disclosure. It is singular that a thing which presents itself to men so completely devoid of mysticism, which is so free from difficulties, and which at the same time offers such munificent reward, should be so neglected and profaned. Though you will continue to despise it, until you know what it is, be assured that in making a fair trial of it with your own hands, and with a subject of your own, you will be convinced far beyond our power of convincing you.

"I ask ye if your cherish'd ones, sharp anguish should endure,

With the stated acts of medicine had to vain essay'd to cure,

Would it not grieve ye to be told, ye might those pangs allay,

But that, jestingly and mockingly, ye cast that means away?"

When Sir William Bell wrote his treatise on "The Human Hand," and exhibited its admirable and ingenious mechanism, he lost altogether unnoticed by far.

the most wonderful and adorable feature of its structure, its power of transmitting at the fingers' ends the life-forces of the system, to the alleviation of pain, and even the eradication of disease, in others; its power of throwing strong men into a torpor in which the most frightful surgical operations can be performed without pain; its power of quelling the fierceness of maniacs and wild beasts; its power of exalting poor minds to the illumined condition of Prophets and Hierophants—of multiplying gifted Seers to the progressing race of man; seers into the labyrinths of the mortal system—the springs and antidotes of disease: into vast epicycles of the past, far distant realms of the present, and even glimpses into the mystic future; into the multifarin economy of Nature, the sciences of elements, and of the revolving, teeming universe; into the lofty capacities of man, the tendencies of this globe, and the glorious workings and destinies of the works of Jehovah.

None of these achievements of the Heaven-bequeathed art are yet extensively realized or believed, but the course of their progress is accelerating, and the time at hand when they shall be. Over all suffering will it hold empirio mastery. "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as the hart, and the tongue of the dumb shall sing."

CHAPTER I.

EIGHTEEN ARGUMENTS IN PROOF OF MAGNETISM.

I.

Various beasts, birds, reptiles, fishes, and insects are known to exercise powers of fascination over each other, so as to produce many of the symptoms that attend Human Magnetism.

II.

Many truthful instances are on record, of certain animals exerting the insatiating power over women, children, and weak men.

III.

Published facts attest the power of mankind to subdue fierce beasts, wild horses, bulls, mad dogs, serpents, birds, etc., by the magnetic or fascinating power.

IV.

It is an instinctive and most efficacious practice of certain savage nations, and certain animal tribes, to employ the process of stroking, patting, etc., for the relief of pain in their fellows.

V.

That there is such a thing as an emanation and attraction of the health and vital principle from the human body, is proved by an abundance of facts showing that when the strong and the weak, the healthy and the sick, the old and the young, sleep, or mingle closely together, the vigor of the infirm party is increased (See 1 Kings, i. 2.)

VI.

The ancients were really acquainted with some manner of curing diseases, relieving pain, and inducing sleep and insensibility by means of certain manipulations; as is proved by relics of classical

and oriental literature, painting, sculpture hieroglyphics, and traditions.

VII.

It is demonstrable that a great deal of the inexplicable jugglery, sorcery, witchcraft, fortune-telling, necromancy, and astrologizing of magi, prophets, gods, priests, kings, fanatics, mysterious women and miracle-working men, in all ages, were in part wrought by the subtle powers of Magnetism—not understood by themselves, and therefore held as supernatural.

VIII.

Among many other ancient books, the Bible recognizes the practice of removing pains and diseases by means of magnetism, and also the reality of clairvoyance, by various terms, such as soothsaying, laying on of hands, expelling demons, having a familiar spirit, seeing heaven opened, etc.*

*The following list of passages might be considerably enlarged:

"Naaman said, I thought he would stand and strike me

IX.

Millions of irrefutable facts concerning the efficiency of Human Magnetism as a remedial agent, as a surgical auxiliary, its singular effects as a subduer of the body, and its supreme tendencies as an Illuminator of the mind—that have been manifested in Europe and America,

Hands ("as said down" = magnetic) over the place, and to *draw the cure*."—2 Kings, v. 11.)

"He put forth *His hand*, and *touch*ed him, saying, I will, be thou clean."—Matt. vii. 3. "Lay *thy hand* upon her, and she shall live."—Mark. ix. 18.

Many were astonished that such mighty works were wrought by *His hands*."—Mark vi. 2. "Lay *hands* upon the sick, and they shall recover."—Mark xvi. 18.

The Lord granted signs and wonders to be done by *His hands*."—Acts xiv. 3.

"The Lord said unto Moses, Take Joshua, the son of Nave, a man in whom is the spirit, and *lay thy hands* upon him: set him before the priest and congregation, and *arise* and *take* him. And he *laid his hands* upon him, as the Lord commanded."—Numb. xxvii. 18, 23. "And Joshua was rich in the spirit of wisdom, because Moses had *laid his hands* upon him."—1 Chronicles xxvii. 2.

Psalm cxviii. (117, 118), 16; Numb. xxiv. 4, 10; 1 Sam. xxi. 11, 12; 1 Kings xiv. 6; Jer. xxxi. 20; Ezek. xlvi. 1; Jer. li. 4; Zech. iv. 1; Matt. xxviii. 2, 6; Luke ix. 37; Acts ii. 21, 3; xiii. 10, 11, 17; 2 Cor. xii. 12, 13, 14, 15; 1 Pet. i. 17.

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"The Lord said unto Moses, Take Joshua, the son of Nun a man in whom is the spirit, and *lay thy hands* upon him. Set him before the priest and congregation, and *ask counsel* from him. And *as laid his hands upon him*, as the Lord commanded."—Numb. xxvii. 18, 23. "And Joshua was full of the spirit of wisdom, *because Moses had laid his hands upon him*."—Deuteronomy xxxiv. 9.

Refer also to Gen. xv. 12; xxvii. 16; Numb. xxiv. 4, 10; 1 Sam. xxviii. 11, 14; 1 Kings xix. 5; Jer. xxxi. 22; Ezek. xl. 34; Dan. x. 7, 9; Joel ii. 23; Zech. iv. 7; Matt. xxviii. 8, 4; Luke ix. 22; Acts ix. 2; xi. 3; xii. 10, 11, 17; 2 Cor. xii. 1, 2, 4, 9, 28. Rev. i. 17.

from Mesmer's day to the present, have now become more or less a part of the *knowledge and experience* of almost every community.

X.

Many medical authors and experienced physicians inform us of numerous phenomena developed by *diseases*, which are identical with, and no less surprising, than many of the *disputed* manifestations of induced Magnetism.

XI.

That the pretensions of Magnetism and Clairvoyance are not unreasonable or unprecedented, or impossible, is obvious from the fact, that every kind of phenomena that is claimed as the results of Magnetism, from its lowest to its highest stages, have also been repeatedly manifested in cases of natural somnambulism, catalepsy, syncope, various kinds of trance, somniferum, second sight, etc.

XII.

The transfixing and insatiating power possessed by celebrated orators, generals, preachers, and musicians, over others, by their presence and voice, is evidence of the potent influence of the sympathetic or swaying principle powerfully directed to weaker minds or bodies.

XIII.

Indisputable instances of accurate, circumstantial, and astonishing prevision, presentiment and prophetic announcement and dreaming, which have been testified to in all ages of the world—through Greek and Egyptian oracles, sleeping seers, narcotic adepts, and individuals of exalted sensibility and sublimated instinct, are not to be denied, in the face of truthful history, merely because the same results are being reproduced by Clairvoyance. An organ of prevision or intuitive foresight, nearly allied to Causality, has been claimed as

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existing and being remarkably developed in such cases.

The lives of Plato, Socrates, St. Augustine, Galen, Joan D'Arc, Swedenborg, Cellini, Cazotte, Zschokke, and Fourier, comprise but a few of the innumerable facts which exist to sustain this proposition.

XIV.

Organic prevision among the tribes of the animal kingdom embraces a class of marvellous instinctive foresights analogous to those attending Human Clairvoyance.

XV.

None who have ever practically tested for themselves, nor any committee of scientific men who have ever investigated and scrutinized the effects of Magnetism, have been able to deny the reality of the phenomena elicited. Even the French Royal Academy unanimously attested to the amazingness of the facts that were brought out at their trials.

though they were divided as to the agency of a *magnetic fluid* in producing them. A majority therefore attributed the results to "artificial excitement of the imagination."

XVI.

It is quite as reasonable to suppose that the nerves (of which the human system contains *two sets*—those of *motion* and those of *sensation*) are pervaded with a fluid, as that the veins and other receptacles of the body are filled with their appropriate liquids. And it is quite reasonable to admit that the *internal form*, which is so much more perfect than the *outer* should be connected with it by a very refined, and even unponderable essence.

XVII.

It is by abstracting and influencing the life-essences in the two sets of nerves, in many and various proportions, that all the multilarious stages and results of

Magnetism and Clairvoyance are produced, from natural sleep to sleep-waking, sympathism, catalepsy, interior exaltation, and *total separation*, which is DEATH.

XVIII.

The principles and effects of Magnetism have a counterpart in various general laws of nature—the laws of equilibrium, attraction, development, renovation, association, etc.*

* Extensive illustrations and completions of the above skeleton arguments will be found in various authors on this subject—Davis, Newman, Delcaze, Leger, Newham, Hall, Buchanan, Barb, etc., besides many additional arguments.

CHAPTER II.

SECT. FOR THE SELECTION OF GOOD SUBJECTS.

1. There is sufficient warrant for believing that every living person may be magnetized, although it is equally certain that, from various causes, all are not alike easily subjected to the operation, nor equally qualified to ascend its heights of perfection. Two things, then, are useful to be known to all who would successfully investigate its mysteries—what persons are most readily susceptible; which are expected to enter the *higher spheres* which Magnetism comprehends.

2. In answer to the first, we will say, that one mark of an easily impressible person, is very fine and soft hair; another is light, soft complexion, another is light, full, and expressive eyes; another

CHAPTER II.

RULES FOR THE SELECTION OF GOOD SUBJECTS.

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2. In answer to the first, we will say, that one mark of an easily impressible person, is very fine and soft hair; another is light, soft complexion, another is light, full, and expressive eyes; another

is regular, handsome features. Persons combining all of these make valuable subjects.

3. Debility of health, and most kinds of disease, predispose persons readily to Magnetism, as well as to far speedier access to the Clairvoyant states.

4. Select for your subject, in general, a person who is some years younger, and somewhat physically weaker than yourself. And by all means choose one who is of a *different temperament* from yourself. It is very hard for a Magnetizer to affect a person of very similar temperament to his own.

5. As a general rule, if you seek *easy* subjects, select those of *lighter eyes and complexion than yourself*; it is found exceedingly hard, commonly, to affect those of *darker eyes* than ourselves. Blacks, nevertheless, make capital subjects for eliciting the physical phenomena.

6. After all, no *invariable* rule has

been discovered by which it can be positively declared—such a person will be very hard to magnetize, and such an one very easy. Some magnetizers fail to produce the least impression upon subjects which others have made to sleep at the first trial. Certain nervous persons are absolutely difficult to operate upon, while some very corpulent and even muscular persons have been readily put to sleep by individuals of half their strength. This warrants us to try, even if we doubt.

2. Not to be in quest of *valuable* subjects is quite a different thing. We are not sure but that the *best* subjects are among those who are the *most tardy* in attaining the Clairvoyant conditions. And *none* others sometimes are so hard to bring to these conditions as those of action and matured mind. Undoubtedly, if you can get *such* for your subjects, your labors will be far better rewarded. No matter how one may disagree physically

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with our rules, persevere, remembering that, by patience and continuity, *any man* can be magnetized. The most exalted Clairvoyants living are, in their natural state, uncultivated minds; what might we not expect if we could illuminate a Clay, a Hemans, a Seneca, a Newton?

8. Benevolence is a trait as valuable in a subject as a fine intellect. Loquacious persons are harder to act upon than taciturn. Male subjects are better for scientific and business purposes—female for literary and provisional.

9. You can ascertain definitely from any good Clairvoyant what kind of subject a person shown to them will make, under your management, and other collateral information.

CHAPTER III.

THE MAGNETIC PROCESSES EXPLAINED.

1. Sit at the side or before your subject, in a tranquil, easy manner.

2. Request that he resign himself passively and gently to your influence, and pay attention to nothing foreign. Let him either close his eyes—fix them steadily towards yours, or upon a magnetised silver coin on your lap or breast, and let his mind be fixed upon the certainty of his sleeping.

3. Hold his hands by the thumbs, your fingers joining his, at the balls—his left hand crossed to your left, and right to right.

4. Nearly the most important part of my trial upon a new subject, is, by your confident and assured manner towards him in undertaking, to give him the ap-

PREHENSION of your power to put him asleep in a little while.

5. Employ your will calmly and zealously upon the desire to put him to sleep, directing your eyes to the point midway between his. Place your feet on the round of his chair, that he may extend his arms upon your knees.

6. Keep his thumbs until you perceive that the heat between your hands and his is equal. This will take from one to ten minutes. You may dispense with this altogether.

7. Now you will commence the magnetic process. Hold your hands upon his head, lightly, in such a manner that the palms shall cover his temples, and the tips of the fingers rest upon his head. Or, place your hands upon his forehead so that the palms shall cover the eyes, and the fingers rest upon his forelocks. Incline your foreheads towards each other, and, to avoid tiring, rest your elbows upon your knees.

8. Persevere with this charging his head until his eyelids become heavy, and close involuntarily together, so that they stick fast. No matter how intractable a subject he be, if he does not resist, and if you persevere, he will yield at last. It may take five minutes, it may take five sittings of half an hour or more each. At any rate, it is useless to proceed ~~otherwise~~ until you do fasten his eyelids, and there is no speedier means.

9. When you have thus succeeded in fastening his eyes, take your hands from his temples, and point your extended fingers a little while successively before his eyes, forehead, top, sides, and back of head then towards his face, chest, and stomach.

10. If you have gone through these preparatory means properly, and with patience and concentration, the *charging* department of the magnetic action will be well accomplished. But now, you will have to learn that to magnetize fully is

8. Persevere with thus charging his head until his *eyelids* become heavy, and close involuntarily together, so that they stick fast. No matter how intractable a subject he be, if he does not *resist*, and if you *persist*, he will yield at last. It may take five minutes, it may take five sittings of half an hour or more each. At any rate, it is useless to proceed otherwise until you *do* fasten his eyelids, and there is no speedier means.

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a *double* process, and that a different mode is now requisite.

11. You are now to commence the task of *drawing off* the magnetic essence you have surcharged him with, and with it you will necessarily draw a portion of his own.

12. Do this by moving your hands slowly down from his head to his fingers, along the arms, inside, beginning both at the back and top of his head. Also, by attracting the fluid at intervals down in front, from the forehead, over the face, at a little distance, to the stomach and knees.

13. Terminate the sitting after half an hour, if his eyes relapse awake, or if he be not fallen asleep. Sooner or later, however, by repeating the trials as before, you will have your subject in the wholesome magnetic state, which at first will somewhat resemble natural sleep; and he will improve in proportion as you pursue the trials regularly, as you take

care of and esteem him, and keep him free from unpropitious influences.

11. At his early experience in the magnetico-soporific state, it is well to let him sleep on for awhile without disturbance, and also to continue the *drawing process* for some time after he falls asleep.

12. When you are ready to speak to him, ask, how he feels? Then, one of these three things will take place; he will be aroused from a mere forgetfulness, and wake; he will sleep on without speaking; or he will answer you. In the latter case he has entered upon the somnambulic state.

13. If he answers, it is well to inquire, 1st, Whether your manner of procedure agrees with him, and if he can point out a better? 2d, Whether he can think of anything that would be useful to say, or advise? 3d, Whether he perceives *light* in his brain, and what degree of it? 4th, Whether he can perceive his Magnetizer, where is located his organ of vision, and

how you can improve its clearness? 5th, Whether he is able to look into your system, or his own, and say anything concerning them? 6th, How *far* he can see, whether he can *travel*, and whether he can conjecture anything *that will take place*? 7th, How soon he will be able to look into your *mind*, so as to perceive a word you may think of, and if he will otherwise improve in his internal faculties? His answers to these questions will teach you how to interrogate or experiment with your subject, or whether you should at all or not, before he becomes clairvoyant.

17. Let him sleep as long as he conveniently can, but wake him when he desires to be awaked, or seems fatigued—first impressing him not to remember what he has experienced, after awaking.

18. Awake your subject, standing behind his chair, by passing your hands upwards, from his knees and arms to his head, and by bringing up your fingers

briskly before his features, at the same time telling him to awake. Do not arouse him *suddenly*, nor hurry him, by giving him any small number of minutes to awake in. Give him his own time.

AUXILIARY INSTRUCTIONS.

1. *Ascending* passes are not magnetic; in carrying your hands up, therefore, close the fingers, and bring them up in a semi-circle.

2. It is both wasteful and unfavorable to employ muscular force in directing your hands. The best magnetizers are those who are the most gentle in their movements.

3. The fingers should be apart in the *imparting* process, and the *tips*, and not the *bills*, convey and direct the fluid.

4. It is highly advantageous to magnetize your subject at the same hour or hours each day.

5. If the action excites pain in any part, concentrate it towards that part, in

order to draw it away afterwards. If it cause heat or aching in the head, attract it to the knees.

6. Once in awhile, magnetize your subject standing; and make passes from before his face, and from the back of his head, to the floor, commencing with holding your palms awhile upon his temples or eyes.

7. There is a magnetic force in the very words and tones of the Operator after the communication is well established. You may often effect a desired result by telling your subject that he will act, feel, imagine, see, hear, taste, smell, or say, thus and so, after you have counted seven, twelve, thirty, or any reasonable number.

8. When the first sittings do not obtain the magnetic sleep, it is unnecessary to restore or *take off* the imparted fluid by the reverse passes, unless your subject requests.

9. To put another in communication with your subject, let them take hands.

10. Magnetizing water, medicines, handkerchiefs, jewels, etc., is a very speedy and simple thing, consisting only in handling, fingering, or blowing, while you also engage your will.

TO MAGNETIZE FOR DISEASES.

1. In local affections, accumulate and concentrate the current upon the part, and afterwards draw it off towards the extremities. Sometimes you may increase the pain at first, but you will soothe it entirely away in drawing off.

2. The fingers united to a point concentrate the action upon the part towards which they are directed.

3. Magnetized wands of glass and steel, of spindle shape, are quite advantageous to concentrate the action upon a particular organ or point. Such wands should not be handled except by their proper ends.

4. Habituate yourself to magnetizing various secondary objects for the sick,

that serve to accelerate the action, such as bandages, some kinds of diet, but especially *water*.

5. Except in rheumatic, bruised, burned, or such like local affections, and for all chronic and acute diseases, and for surgical operations, magnetize by the regular method the whole system, and induce sleep. The magnetic lethargy will be highly restorative and refreshing, and the patient will be soon likely to prove clairvoyant, and give valuable advice of his own.

6. Very impervious patients, if it is thought necessary to put them asleep, may be magnetized by a chain of persons, if a good one can be formed.

TO MAGNETIZE BY A CHAIN OF PERSONS.

1. Though there are some objections to this method of developing subjects, yet it does not seem that they are of sufficient weight to warrant the entire neglect of so obviously powerful a means

of magnetizing strong and healthy persons.

7. Any number of healthy persons, from six upwards, of rather congenial natures, and of either or both sexes, or of various ages, may unite themselves into a *Compound Human Battery* for magnetizing the more susceptible persons among them. There ought to be organized an Association in every city and village in our country, for the purpose of testing the powers of Magnetism, and exploring all sciences through it, by this labor-saving means of developing good aboriginals.

8. Let the party, members, or audience assembled, sit round in a circle, and take each other's hands, by the thumbs. Let them sit very quiet and motionless, in the most easy manner, with their eyes closed, or directed to the centre of the floor between them, and let them resolve to give way for at least thirty minutes to the entreatments.

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3. Let the party, members, or audience assembled, sit round in a circle, and take each other's hands, by the thumbs. Let them sit very quiet and motionless, in the most easy manner, with their eyes closed, or directed to the centre of the floor between them, and let them resolve to give way for at least thirty minutes to the consequences.

4. Sooner or later some one of the Chain will begin to manifest the soporific effects of magnetic attraction, by an involuntary falling of the head. When this is distinctly observed, then let the eyes and attention of all the circle be directed to the drowsy one. Then, presently, let one of the circle, with one hand of the persons on each side of him on his shoulders, proceed to magnetize the demi-sleeper, first by the laying on of hands, secondly, by demagnetization. If this be properly conducted, in all probability you will have some good experiments in clairvoyance, after a few sittings, and be able to examine diseases by the subject.

5. The minds and attention of the company may be occupied from the beginning with one who may be previously put upon for the subject, with similar results. Let the best-endowed Magnetizer of the circle be chosen for the Special.

6. The ring may be arranged in such a manner that both the subject and Special

can be in the middle, and yet in communication with the Chain. Various useful suggestions for the practice of Chain Magnetism will occur in employing it.

CHAPTER IV.

MISCELLANEOUS OBSERVATIONS.

1. A FAIR TRIAL upon many perfectly healthy, vigorous persons, to make them subjects, is not less than thirty hour-sittings, of twenty-four hours or less intermission. Almost any individual may be thrown into the magnetic state by a person of average magnetic force and skill, with perseverance, in a regular course of as many as thirty sittings.

2. But with the average of persons you would be likely to *select*, one to ten sittings will accomplish the sleep. .

3. The magnetic virtue develops itself by practice, and a person employs it with more facility and success when he has acquired the faculty of exerting it.

4. However long it may take to subdue magnetically the nervous system of a

subject, he can in future, for some time afterwards, be magnetized in a single sitting.

2. You can act equally well upon those who believe, and upon those who do not believe, in Magnetism. It suffices if a subject only yield himself passively, making no resistance.

3. A person cannot be magnetized to sleep if he exert resistance physically. Neither can subjects be harshly dealt with against their will, as they have a double power to resist.

4. No universal exterior symptoms are known by which it may be positively determined whether a person is in the magnetic sleep, or feigning it. You can only judge from his language, and doings. You have to risk his *honesty*.

5. Children have the power of magnetizing very well, when they have arrived at the age of seven, and have witnessed the operation. We would that every child of the rising generation could be

taught the importance of Magnetism, and the habitual practice of it.

9. With invalids, and otherwise susceptible persons, and with already developed subjects, the processes are comparatively indifferent; one will succeed nearly as well as another. Do not hence conclude that, with difficult subjects, the mode is equally immaterial. There is much to choose, both for efficiency and speed, in some proposed processes over others. And, allowing the worst for tough subjects, and uncongenial magnetizers, we are persuaded that the method unfolded in this book is the most efficient yet discovered. It is important that a Magnetist should pursue ONE invariable method.

10. Expect not to make any new subject, and especially a healthy one, clairvoyant immediately. That is a state far beyond the primary stages of the magnetic condition, and sometimes requires a hundred sittings to obtain.

11. There have been distinguished six degrees of the magnetic state, between natural sleep and death. Some cases of the latter, wherein the whole six stages are passed through in a few moments, compared with some cases of lingering disease, in which months have been consumed in passing them, will illustrate how certain circumstances will develop clairvoyance immediately in a few subjects, while in many it is attained only by a series of slow degrees.

12. Those who from interior influences descend *voluntarily* into the clairvoyant state, are not so entirely exempt from external and sympathetic influence as those whose bodies are almost wholly sustained by a Magnetizer.

13. It is a matter of doubt with Magnetists whether they impart to, or abstract from, the subject, the magnetic influence. The former is most generally believed, and there are direct passages of Scripture to prove it. (Mark v. 30; Luke

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12. Those who from interior influences descend *voluntarily* into the clairvoyant state, are not so entirely exempt from external and sympathetic influence as those whose bodies are almost wholly sustained by a Magnetizer.

13. It is a matter of doubt with Magnetists whether they *impart to*, or *abstract from*, the subject, the magnetic essence. The former is most generally believed, and there are direct passages of Scripture to prove it. (Mark v. 30; Luke

vi. 10: xviii. 46.) Also, it is argued, we surely do not magnetize water, glass, &c., by *abstracting* any properties from them.

14. We contend that the *descending* and *drawing* process which all Magnetizists make use of, prove that there is an abstraction of the fluid, as well as an impartation. But the latter precedes the former, and the former naturally takes place, in its application to disease, after the latter. We first *charge* the system, and the *superabundance* of the sensorial vapor draws away with itself, in passing off, a portion of the wakeful sufficiency.

15. Cavillers at the reality of Magnetism are not disposed to allow (admitting that a person may be magnetized in *any* instance) that there can exist any such thing as influencing, controlling, or counteracting causes. "If such a one can be mesmerized, as you say (say they), why not *I*? Q tried, but might as well have attempted to mesmerize a meeting-house! I tell you it's all humbug!"—"It's all non

sence," says another; "for I tried it once for half an hour on young Bob, and when I thought him asleep, he haw-haw'd right out." "Go to grass with your *clairvoyance*," says a third; "if she could look into that fellow's *innards*, she could guess how many rotten' shads old Jerry's got left!" "Imposition and collusion most villanous!" shouts another; "if your subject could thus correctly repeat those nineteen passages handed you while you read them to yourself, some deception is now evident, for in this one she fails altogether." "It made such an odd work," says a fifth; "it's awful dangerous!" "All sham!" says the next; "I bored my penknife into his eye when no one was looking, and he winked!"

14. Why is it ever said, "I believe in Migration; I have seen it; but Clairvoyance I can't go—it must be all jugglery?" Suppose a person should say, "I believe in Mathematics, Arithmetic I understand, Geometry and Algebra I can see

sense," says another; "for I tried it once for half an hour on young Bob, and when I thought him asleep, he haw-haw'd right out." "Go to grass with your *clarvoysing*," says a third; "if she could look into that feller's *innerds*, she could guess how many shillen' shads old Jerry's got left!" "Imposition and collusion most villanous!" shouts another; "if your subject could thus correctly repeat those nineteen passages handed you while you read them to yourself, some deception is now evident, for in this one she fails altogether." "It made such an one worse," says a fifth; "it's awful dangerous!" "All sham!" says the next; "I bored my penknife into his eye when no one was looking, and he winked!"

16. Why is it ever said, "I believe in Magnetism; I have seen it; but Clairvoyance I can't go—it must be all jugglery." Suppose a person should say, "I believe in Mathematics, Arithmetic I understand, Geometry and Algebra I can see

a little into. But hang Trigonometry and Calculus! they're all fog! sham sciences altogether! all moonshine! but Mathematics is noble!" What would you think of such logic? Just so oblique are they who are convinced of some phenomena in Magnetism, but, because they have not seen, deny that any *higher* classes of results in the same science, than they have witnessed, were ever obtained.

17. Many medical men who have become acquainted with the vast efficacy and potency of Human Magnetism, are, by various bug-bear means, striving to frighten the unprofessional, the people, out of the practice of it; realizing how detrimental to the spoils and system of the craft a general knowledge of it among families and the unlearned will prove.

18. Let not this deter you from studying and practising the science assiduously. The dangers attending it are not a dozentth part of those of the common

pharmaceutical practice. They are also infinitely more easily avoidable.

19. All who *can*, should become both subjects and magnetizers. If you will once be magnetized, come what may, accidents, sickness, troubles—great benefits, clairvoyant, perhaps, as well as magnetic, can almost directly be brought to great relief.

20. Those who have a thirst for knowledge and the diffusion of it, who conscientiously *can*, should educate and bring up a young Clairvoyant, for moral, secular, and scientific purposes, and as a guide and teacher. The cultivating of valuable subjects for literary, business, and scientific objects, will soon constitute one of the most honorable, delightful and lucrative professions.

21. From ample observation of the capacities of various Clairvoyants, I am convinced that public journals will one day be partly conducted through the aid of qualified and experienced Seers illu-

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21. From ample observation of the capacities of various Clairvoyants, I am convinced that public journals will one day be partly conducted through the aid of qualified and experienced Seers illu-

mined by magnetic means. The different geniuses of various subjects will be sought and well trained. Some will be of a nature suitable to explore intelligence from every part of the world daily. Others will be respectively adapted to the editing of literary, political, commercial, and mechanical journals or books; others, again, to mathematics, chemistry, geology, zoology, agriculture, astronomy, metaphysics, medicine, physiology, history.

22. But there will be gifted Clairvoyants for public lecturing on the grand subjects of the universe, before immense congregations, even sooner. At this very time, some superior minds are preparing to enter the field in this splendid capacity. An age of gorgeous revelations is about to have advent upon the earth.*

23. Let physicians, metaphysicians, men of science, and humanitarians unite to study the laws by which the action of Animal Magnetism is governed, in all its

* This was written in 1817.—Purs.

ramifications, and they will form a science which will vastly contribute to the increase of knowledge, to the exhaustion of earthly ill, and to the cause of universal moral elevation.

CHAPTER V.

SOMNAMBULISM AND CLAIRVOYANCE.

1. In this state the circulation is regular, the heat is equal throughout the body, and sensibility is fully preserved.

2. The lucidity of Somnambulism is not clairvoyant, except to some degree in the higher stages of it, which, though it is sometimes manifested in a surprising manner, is variable, and often relative to a few things only.

3. The lucidity of this state consists merely in the capacity of the brain to see and hear, while the external organs of sight and hearing are wholly closed. Hard walls, the human body, etc., are nearly transparent to the Somnambulist, and he can read small print in the dark, or while a black cravat envelopes his eyes. Some travel with much facility, anywhere

on earth, and can conjecture a little. Their natural powers are not otherwise increased—they are incapable of Phreno-Magnetic excitements—and of obeying unexpressed volitions of the Operator.

4. Mere Somnambulists have not the slightest degree of *mental communication* with the Magnetizer. A high condition of the Magnetic state is always indicated when the subject can read a word, number, or idea in the mind of any other in dispirit. This faculty is, indeed, the first indication, and the best test of genuine, independent Clairvoyance. To perceive the thoughts, the motions of the mind, is a far different and nobler capacity than to see into the skull and brain.

5. The seat of internal vision is different in various subjects, and various at different times. Sometimes it is at the *Cassality*, sometimes at the epigastrium, sometimes at the temples (where Buchanan says is an organ of Somnolence). The same author affirms that there is an organ

of Psycho-sense or Mind-vision in all persons, just under Form and Size, which aids Clairvoyance.

6. Somnambulists see many things which no person in the ordinary state could conjecture; and they do not perceive other things which another would notice at first glance. This imperfect condition is sometimes mistaken for Clairvoyance.

7. The Magnetizer can often impress upon his subject an idea or resolution for his good, which will unconsciously influence him in the natural state. Herein is a cure for intemperance and many bad habits, as you can frequently make the subject *to do* what he could hardly do without before.

8. When the subject is far advanced, he can be operated upon by his Magnetizer at astonishing distances, even sometimes when the time is not agreed upon between them.

9. It is only in degrees far superior to Somnambulism, where the manner of the

subject's speech is so changed, and his style of expression so much exalted above the ordinary, that you can implicitly confide in all his utterances. In this elevated state, his goodness of heart overflows every other sentiment, and no pecuniary inducement can tempt him to employ his new faculties for mercenary ends. His diction is elegant and precise, yet easy, pure, and simple. His manner is unimpassioned, without enthusiasm, and inflexibly tranquil, yet his tones and words are infinitely impressive. Having a distinct view of all he speaks, he proceeds with an entire conviction of the reality of what he says. There is an entire abstinence of the passions and opinions by which he is governed in his ordinary state, and even of all acquired ideas and talents; and though he can recollect them at pleasure, yet he attaches to them little importance. His judgment is quick and correct, accompanied by an intimate conviction. He feels within himself a new

light, whose rays are darted with an all searching thoroughness upon all that excites within him an interest; and the impressions and relations from without do not reach him.*

10. It is sweet; it is grateful, to come in possession of one more great proof of

* The author has been personally acquainted with but two cases of Clairvoyance so perfect as to be applicable to this description—M. LEON, of New Orleans a French lad, under the care of M. Coullin; and Mr. A. J. DAVIS, of this city to whom any description of this kind would not be adequate. There have been, and are, however, a few others who have attained a similar perfection. The world will shortly be apprised of a triumph of Clairvoyance, through the celebrated Mr. Davis, which millions will be totally unprepared for. During the past year, this uneducated, unsophisticated, and amiable young man has been delivering, verbally, day by day, a comprehensive well planned, and extraordinary Discourse—relating to the vast questions of the age, to the physical sciences, to Nature, in all her infinite ramifications, to Man, in his innumerable modes of existence; to God, in the unfathomable abysses of His Love, Power and Wisdom. No human author, in any department of literature or science, has ever electrified mankind to the degree that the eloquent, yet simple remarks, the lofty and sublime discourses will, that constitute this great compend of universal philosophy. Perhaps over four thousand different persons who have witnessed him in his medical examinations, or in his scientific

the personality, and superiority, and indestructibility of the human soul, by means which directly open and unfold to us some of its noble faculties. It is good to have one more vast reason for expecting a glorious and progressive eternal existence; that a wise Providence guides the reins of all things; that all are children of a common Parent, and ought to act unitedly in the affairs of life, for the general good; and that the good who have preceded us on earth are combined in a superior sphere, for working out the redemption and harmony of society.

Discovered.—We do testify to the astonishing exaltation of great power and by Mr. Faria in his abnormal states. The two new products of our system, recently conjectured, were discovered by Mr. Faria's manuscripts fourteen months ago. I have now been discovering in a most angelic manner for more than four hours in succession. The above, his first and last work, he, I believe, nearly ready to be issued.

[The above was written in 1847. — J. W.]

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discourses, live to testify to the astonishing exaltation of mind possessed by Mr. Davis in his abnormal states. The two new planets of our system, recently conjectured, were described in Mr. Davis's manuscripts fourteen months ago. I have seen him discoursing in a most angelic manner for more than four hours in succession. The above, his first and last work, is, I believe, nearly read, to be issued.

[The above note was written in 1847. F. J. L.]

CHAPTER VI

COUNSELS AND CAUTIONS.

1. Do not suffer your Somnambulist to be touched by any one who is not in communication with him; and by those in communication only very gently.

2. The readiest way to destroy a subject's lucidity, and perhaps produce convulsions, is to handle him roughly.

3. Avoid magnetizing him in presence of many persons. Clairvoyants are not only affected by physical emanations, or the effluvia of living bodies, but also, to a surprising degree, by the dispositions towards him of those around, by their characters and caprices.

4. Fatigue him not with experiments, especially trifling ones; and fail not to leave him frequently to himself, to get

accustomed to his new condition, and to collect his thoughts.

5. You should not magnetize after meals of yours or his, within an hour. To be a strong Magnetist, you ought not to perform much hard manual labor.

6. The projection of the vital fluid from the system occasions more or less weakness. Under most favorable circumstances, you cannot safely magnetize more than four or five times in one day.

7. When the subject or yourself are too warm, perspiring uncomfortably, do not magnetize. Cold, clear weather is decidedly the most favorable for the magnetic action. In damp and heavy states of the atmosphere it is useless to magnetize--your subject will be lucid only by flashes.

8. Should you magnetize a patient who has any contagious disease, avoid immediate contact as much as possible, and employ your will and hands to throw the fluid from you.

9. Do not force upon your Clairvoyant the investigation of any matter to which he seems decidedly disinclined, or occupy him with anything to which he has aversion and repugnance, or which is entirely alien to his degree or genius. You cannot thus coerce a subject without causing injury to his cerebral system. Let the course of Nature predominate, and your subject will prove more valuable in the end.

10. Except in some obvious cases, it is certainly better not to repeat to your subject, when awake, of what he may have said or done while sleeping. Guard against establishing between the ideas of the waking state and those of wake-sleeping, a relation inverse of the natural order. Otherwise, the faculties of each state would be equally influenced.

11. Use guarded expressions of approbation to Somnambulists, that you may not excite their vanity, and you may save them from a host of illusions.

12. If you wish to perfect your subject in any one class of investigations, do not distract his attention often and hastily from one theme to another, nor with many.

13. If you are much accustomed to interrogate your subject (and there is no reason why you should not, if you do it with discretion), take care not to frame your questions in such a manner as to suggest replies which he can make without reflection, through unguardedness, or the desire of pleasing.

14. Remember, always, that the natural and only legitimate field for the exercise of Magnetism and Clairvoyance, is their application to suffering, to ignorance, to the increase of human knowledge and happiness. Expect, then, to experience many disappointments if you experiment merely for the gratification of curiosity.

15. There is danger in acquiring a habit of magnetizing too rapidly; also in magnetizing too near to the persons of very

susceptible and nervous subjects or patients.

16. Do not require extraordinary things of your subject, nor put him to tests beyond his progressed capacity. Design never for a moment to *direct* him, or you will turn aside his faculties from their natural sphere, and transport him at once into a field of *ignes fatui*. However great the power of your will, you cannot force him to see correctly beyond the bounded circle in which he is placed; though by gentle and proper means you may constantly enlarge that circle. You will obscure the Clairvoyance he possesses, if you mingle too much your ideas and conjectures with his.

17. You ought to have the most conclusive evidence of your Clairvoyant's perfect attainment of "the fifth degree," before you can always rely with confidence upon his prescriptions, his provisional foresights, his philosophical harangues, his moral exhortations, his polit-

but discourses, or his historical relations. Imperfectly developed Clairvoyants are always to be reckoned upon and allowed for. They would not willingly deceive you; but they depend upon the first sensations they feel, or upon their external memory, and from various causes do not or cannot consider intently and critically.

16. Many early subjects are prone to *giving* when their lucidity fails them. Warn them of this by telling them to acknowledge frankly, and you will not be offended if they feel an obscurity concerning anything asked them. Instruct them never to express an unqualified opinion unless they have well considered, and never to say anything that requires *checking* by a second or third examination; but to refuse speaking, rather, if they are sensible of inefficiency.

17. Great danger may ensue if you *allow* yourself to be frightened, or to get excited by the mastery of any passion,

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18. Many early subjects are prone to guessing when their lucidity fails them. Cure them of this by telling them to acknowledge frankly, and you will not be offended if they feel an obscureness concerning anything asked them. Instruct them never to express an unqualified opinion unless they have well considered, and never to say anything that requires mending by a second or third examination; but to refuse speaking, rather, if they are sensible of inefficiency.

19. Great danger may ensue if you suffer yourself to be frightened, or to get excited by the mastery of any passion,

during your subject's sleep. If there is nervous agitation in your subject, or any other crisis, be resolutely at ease, and standing at a little distance, exert your will and hands mildly to accomplish your desire.

20. Never interrupt a treatment commenced, or omit to *sustain* a crisis which has been excited, that requires the continued aid of Magnetism to terminate it successfully.

21. Vex not your subject with puzzling anatomical or scientific questions. He must reach a very superior state before he will be competent to discourse familiarly and technically on such subjects, and then he will be disposed to do it spontaneously.

ADVICE TO SUBJECTS.

1. Have but one Magnetizer, unless there be several days' interval between their trials. The promiscuous mixing and crossing of the emanating essences of

several persons in one subject's brain, retard and impair the development.

2. Have no one for a Magnetizer whom you cannot look upon as a friend. Though if you be a patient he may receive fees, yet be careful to select a Magnetizer who can sustain the relation in confidence and friendship.

3. Never allow a person to magnetize you while in a state of irritation or over-anxiety; or when anything is going on within sight or hearing to annoy you.

4. If you come under the manipulation of a diseased or unhealthy Magnetizer, he will assuredly, ere long, communicate to you his complaint, and injure himself, too.

5. Permit not yourself to be magnetized by any one who may be repulsive to you, or who has antipathy towards you.

6. It is well for a person to know what the character and principles of his Magnetizer are before he entrusts him-

several persons in one subject's brain, retard and impair the development.

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6. It is well for a person to know what the character and principles of his Magnetizer are before he entrusts him-

self to his charge; for the Magnetizer will at length exert a moral influence capable of modifying the temper and sentiments to a remarkable degree.

CHAPTER VII.

MAGNETISM AS A CURATIVE.

1. Christ just as imperatively commanded his apostles to *heal the sick*, as he did to have faith in and preach the gospel. We cannot believe that he intended the healing powers for physical suffering which he taught his disciples should become annihilated, and only what was applicable to the moral and future life continue.

2. There is no species of suffering to which Magnetism has ever been properly applied, which has not repeatedly proved its *nothing* efficacy and radical curative power. It is much easier for the bigoted and unacquainted to *deny* this statement, than it will be for them to disprove the *undoubted* facts, or show its falsity by *practical* experiment of their own.

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2. There is no species of suffering to which Magnetism has ever been properly applied, which has not repeatedly proved its soothing efficacy and radical curative power. It is much easier for the bigoted and unacquainted to *deny* this statement, than it will be for them to disprove the hard-twisted facts, or show its falsity by practical experiment of their own.

3. Magnetism acts upon the whole system. It seconda the efforts which nature is making to banish all perniciousness from the constitution. It soothes by re-establishing the equilibrium; it strengthens by recalling the vital essences into the organs where there is deficiency.

4. Even in organic and hereditary cases which it cannot cure, Magnetism quiets the nerves, bestows strength, restores sleep and appetite, exhausts pains, diminishes swellings, and imparts cheerfulness and tranquillity.

5. Magnetism is far better suited to diseases of the eye and ear, to paralysis, to rheumatisms, to all species of hysteric affections, to epilepsy, ulcers, obstructions, some kinds of fevers, etc., than any other agent. To these, especially, it is a far more valuable species of treatment than the Electrical, Botanical, Hydro-pathical, Homœopathical, or Allopathical. Not many years will pass before it will be generally acknowledged the sovereign

remedy of all known remedies—of a more versatile scope of application—and in efficacy second to none, superior to all.

6. It is considered a promotive thing to impart the magnetic property to all medicines, by much handling them. It is possible that many kinds of patent pills, worthless in themselves, have been invested with no little virtue in undergoing the manual manufacture. This may throw some light upon the philosophy of restoring the drowned, &c., by much magnetical rubbing.

7. The great secret in the making of the Homœopathic infinitesimal tinctures, as taught by Hahnemann, and he admitted even the chief virtue of them, consists far less in the quantity or nature of the material or the sugar, than in their being well rolled in the hands, *by the fingers*, before phialing. It seems to have been known, somewhat, to the founder of that system, that a certain health-principle might be concentrated by the

remedy of all known remedies—of a more versatile scope of application—and in efficacy second to none, superior to all.

6. It is considered a promotive thing to impart the magnetic property to all medicines, by much handling them. It is possible that many kinds of patent pills, worthless in themselves, have been invested with no little virtue in undergoing the manual manufacture. This may throw some light upon the philosophy of restoring the drowned, etc., by much magnetical rubbing.

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living hands into small globules, which, when inwardly taken, is always powerfully attracted to the diseased part. This is true: and the fact may serve to illustrate a common opinion, that bread is much wholesomer, the more thoroughly it is kneaded by the health-giving hands.

8. The headache and toothache are sometimes easily dissipated by enveloping the head with a magnetized bandage.

9. A magnetized object, such as a gold finger-ring, ear jewels, a breast medallion, or any such amulet, serve to repel deleterious foreign influences.

10. Magnetized water acts upon internal diseases in an astonishing manner. It carries the magnetism directly to the affected organs. Very few, even among the most zealous practitioners of Magnetism, are acquainted with the marvellous effects it produces. Few medicines, indeed, are even more *powerful* than magnetic water in certain cases.

11. The action of magnetized water is

not so potent upon those who have not been magnetized.

11. Magnetized socks produce a warmth of the feet which can scarcely be produced by other means.

12. A person in the habit of magnetizing who has a local pain—for example, in a limb, the stomach, or an eye—can relieve it, if he be otherwise in good health, by attentively employing upon himself the magnetic process.

13. Clairvoyants take much interest in patients submitted to them, and will frequently magnetize them with zeal.

CLAIRVOYANT AIDS TO PHYSICIANS.

1. When you present a patient to your Clairvoyant do not allow him to say anything about his complaint, or to ask any questions until the Clairvoyant has examined and told his story; then it will be the patient's turn to interrogate.

2. If the Clairvoyant can describe with great accuracy the character, location,

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symptoms, and causes of the ailment in a stranger-patient; if he can even see what remedies have been employed, and tell their effects; if he can inform you of many such things, which it would be almost miraculous for any wakeful person to divine, his clairvoyance is evidently good, and his advice or prescription is to be relied upon.

3 The faculty of prescribing proper remedies or directions depends upon a much loftier mental condition than that of merely seeing the location of a swelling or pain, and is seldom united with it. When the former is imperfect, it is subject to influences from the wakeful memory or impressions.

4. Good Clairvoyants carefully distinguish between what they deem themselves *sure* of, what is only *probable* to them, and what they know *nothing* about more than we do. They refuse to give a consultation when they do not feel themselves possessed of sufficient clairvoyance.

3. When your subject prescribes for himself or another a remedy which appears untenable, state your objections to him. Perhaps his advice is given with reference to some other affected part of the system than the main. Engage him to examine the state of each function separately and critically, so as to understand the case thoroughly.

4. First and last there have been many Clairvoyants who have attained that very reduced degree of sensibility and perception in which the very *atmospheres* of both living and inanimate objects can be distinguished. By a superior effort, these are capable of describing the physical and other conditions of persons who may be infinitely distant, by means of a fresh *lock of hair*, or some other clue by which they can gain a communication with the patient. As the wondrous accomplishments of Magnetism become generally known, such invaluable Examiners must multiply to a great extent.

5. When your subject prescribes for himself or another a remedy which appears unsuitable, state your objections to him. Perhaps his advice is given with reference to some other affected part of the system than the main. Engage him to examine the state of each function separately and critically, so as to understand the case thoroughly.

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74 ACCOMPLISHMENTS FOR PRACTICE.

7. Permit but a small number of pathological consultations to be had with your Clairvoyant per day, nor trust to him the care of directing the treatment of many patients at the same time. He can hardly take the same interest in all, nor sufficiently identify himself alternately with each, to do them justice.

8. Do not put your subject to the severe test of examining with hair, if the patient can be brought, or if he can visit. You will probably tax him seriously enough by having many examinations; do not make them, then, unnecessarily laborious, nor cherish an insatiable curiosity for new marvels.

ACCOMPLISHMENTS FOR THE PRACTICE.

All men can magnetize, but some possess the power in a superior degree. Persons of strong, cultured minds, refined feelings, beneficent disposition, etc., succeed the best.

Good health is the first of requisites in

all. A firm, energetic, and tranquil character, together with a facility of concentrating the attention, and a persevering, patient, confident fortitude are perhaps the next.

The magnetic power is an invisible energy different from the strength that removes burdens—a power of which we only know the existence and measure in ourselves by trial.

This virtue exists in the same degree in both sexes; but women ought to be preferred as magnetizers of women, for various reasons. Males, however, may be equally well magnetized by either sex.

The best magnetizer for a woman, all other things being equal, is her husband; for a husband, his wife; for a young lady, her mother or sister; for a young man, any of his family. The ties of blood contribute by a physical sympathy to establish the communication.

The acquirements that are chiefly advantageous to the Magnetist are an ac-

acquaintance with Physiology and Phrenology.

REMARKS ON EXPERIMENTS.

Lecturers on Magnetism are frequently unfortunate in not eliciting such experiments from their subjects as are satisfactory to sceptical observers, for want of *point*. People will not believe in Magnetism merely from hearing a subject *sing*, or "jump Jim Crow," at a touch, motion, or command of the Magnetizer. Though such commonplace experiments may be real, they may also, the sceptic very well knows, be counterfeited by expert persons. No trivial exhibitions of this class should ever be publicly given, where there are so many persons unacquainted with the parties, as they incur much discredit to the cause.

Rather have occasional failures in the trial of racy experiments, than to make poor ones, and never miss. But you cannot produce interesting and convincing

experiments without advanced subjects. With such it is just as easy to elicit clever and striking phenomena as miserable ones.

Invite forward all who are sceptics in your audience to take front seats, and in a prudent manner let those take a secondary part in your experimenting. Do not be afraid of too many avowing themselves such, as you will charge the balance, in honor, to remain, as you desire to convince only those who consider the science a delusion.

Now, if you wish to prove that you possess a silent power over the muscles of your subject, call his attention, and then ask each of those gentleman in turn, to convey to you on paper some particular movement, attitude, or act, to be performed by the subject while you stand motionless away.

If you would have them *know* that your subject can see with his brain, instead of his eyes, and that he can even look into

the human body, request him to tell something that each gentleman, one by one, as he rises, has in his pockets; also to tell what each of them *ate for supper*.

If you would demonstrate that your subject can actually look into the very mind, *do not merely assert it*, but let each of those sceptics in turn hand you a number, a letter of the alphabet, a name, a word, or a subject, for you to think of, and then, while you distinctly picture it in your mind, let your subject seek, and pronounce it, which he will soon do, if the word is not a strange one.

If you would convince them that Clairvoyants can trace out things unknown to them, put him in communication with each of them in turn, and have him declare his occupation, or something about his character, residence, family, or some event or incident of his life.

We can distinguish clearly between the manifestations of four entirely different Magnetic States. They may be

called the Infatuated, the Somnambule, the Paralytic, and the Clairvoyant. The phenomena of the second and fourth have all been noticed. We will speak briefly of Infatuation and Paralyism.

This is the demi-somnambule condition in which the Feeling, the Sight, the Hearing, the Taste, the Smell, the Belief, the Actions, and the Imagination, may be deluded and fascinated in many curious ways. Peculiar magnetizers and peculiar subjects are necessary to develop this state fully.

The capacities of subjects in the Paralytic state are—insensibility to pain—ability to distinguish pain, feelings, tastes, smells, etc., in those in communication—to be phrenologically acted upon—to have the members separately or wholly paralyzed to catalepsy—to have them perform St. Vitus' dance—to have the pulse varied from 20 to 160 a minute—to have the strength and endurance vastly increased or diminished—to be at-

tracted and repulsed—to foretell the weather, to transport their hearing, sight, etc., to a distance, and tell what is heard, seen, done or said, etc., afar off.

APPENDIX.

[The following is from the *Gloucester Medical Advance* for October, 1878.]

ANIMAL MAGNETISM AS A THERAPEUTIC MEANS.

BY W. L. FLEMING, M. D.

*Read before the Homeopathic Medical Society of the
County of New York.*

The term Animal Magnetism has been applied to a subtle force existing in man, which, it was discovered during the last century, was capable of producing upon certain persons, especially somnambulists, effects similar to those produced by the magnet; hence the name: Animal Magnetism.

Although much has been said and written upon the subject of Animal Magnetism, and it is generally admitted that such a power resides in man, yet there are not wanting those who, while laying claim to intelligence and learning, deny in toto the existence of any such force.

Not only are the deniers of Animal Magnetism to be found among the people (as distinguished from the schools of Science and Medicine), but among scientists as well; and by far too frequently in the ranks of the medical profession, to whom of all others the subject most strongly commends itself. This is not as it should be, for medical science has not yet attained such a degree of perfection as to render unnecessary the investigation of still further means of cure; far from it: and it is a duty the medical profession owes, not only to itself, but to those whose health and whose lives are confided to its care, that every means which promises to contribute to the greater efficiency of our present therapeutics, should be carefully and diligently investigated and, if proved worthy, should be accorded its rightful place.

Why the prejudices of the medical profession should, for so long a time, have deprived it of the aid of this most valuable agent in the cure of disease, is a question most difficult to answer; yet such is the fact; and it redounds little to the credit of the profession, that, to this day, so far as it is concerned, the subject remains uninvestigated. Nay, more; when the subject is broached, or the physician is consulted by some confiding patient as to the advisability of

employing this means. It is generally dismissed with a sneer and the usual epithets of humbug, delusion, and imagination. This manner of dealing with a subject of such vast importance to the sick certainly is not scientific. It is not rational. Is it thus we receive the discovery of a new drug, or some new method of operation in surgery? Not by any means. The drug immediately goes through the proving process, and the surgeon anxiously awaits the opportunity to test the efficacy of the new method, but this force, which is potent where drugs fail and which promises in many cases to dispense with the necessity of surgical operation, is neglected and ridiculed, when it should be gladly received and cherished.

There is also another class of deniers, who, while they employ the Animal Magnetic force in the treatment of disease, ascribe the valuable results accruing therefrom entirely to the method of application, namely, Manipulation. They claim that the benefits derived from this therapeutic means are solely due to the mechanical effects of the treatment, and scout the idea of the action of a vital element. While manipulation is, of itself, undoubtedly beneficial, yet, by this means alone, we cannot account for the very marked effects so often produced

by this treatment; and where mechanical force alone is employed as a remedial agent, as in the movement cure, where machinery takes the place of the hands, though the action is much more profound and thorough, I have yet to learn that it has accomplished such valuable results as have been obtained by the hands. But aside from all this, there is ample proof to show that to manipulation alone is not due all of the beneficial effects of this treatment. I have myself treated many cases of an inflammatory character, including acute rheumatism, where ordinary manipulation was at first impossible, owing to extreme sensitiveness; but where, by holding the hands lightly over the inflamed part, the sensitiveness has been gradually diminished until full manipulatory action could be carried on with but little or no suffering, and, I am happy to add, in nearly every such case, so far as my memory serves me, the relief has been prompt and permanent. I have frequently dispersed boils, and in one case a large carbuncle, situated in the popliteal space, and which had progressed well toward suppuration, by holding the hands upon them, and using very gentle manipulation. In one instance, where a patient had submitted to a surgical operation for the removal of a duplicate thumb,

and was suffering intense pain, I succeeded in entirely relieving the pain for six or eight hours, by slowly passing my hand, without contact, two or three times, from the thumb toward the elbow; when, at the end of this time, the pain returned, I repeated the operation, and the patient suffered no more during the healing process. Again, in the case of a phthisical patient, who had long suffered from an obstinate cough, and had been in the habit of using enormous doses of purgatives to obtain even temporary relief, I simply administered, once a day, magnetized water; and in two or three days a natural and easy movement of the bowels was obtained; a condition of things which the patient had not before experienced for several years. My method of magnetizing the water was as follows: I held the glass containing the water (as much as the patient desired to drink at one time) in the palm of the left hand, and placing my right hand over and a little above it, with the fingers converged and pressing down, maintained this position from three to five minutes, when the water was sufficiently charged to be administered.

And still another instance I can give you from my own experience, clearly demonstrating the existence of some peculiar force, capable

and was suffering intense pain, I succeeded in entirely relieving the pain for six or eight hours, by slowly passing my hand, *without contact*, two or three times, from the thumb toward the elbow; when, at the end of this time, the pain returned, I repeated the operation, and the patient suffered no more during the healing process. Again in the case of a phthisical patient, who had long suffered from an obstinate constipation, and had been in the habit of using enormous doses of purgatives to obtain even temporary relief, I simply administered, once a day, magnetized water; and in two or three days a natural and easy movement of the bowels was obtained; a condition of things which the patient had not before experienced for several years. My method of magnetizing the water was as follows: I held the glass containing the water (as much as the patient desired to drink at one time) in the palm of the left hand, and placing my right hand over and a little above it, with the fingers converged and pointing down, maintained this position from three to five minutes, when the water was sufficiently charged to be administered.

And still another instance I can give you from my own experience, clearly demonstrating the existence of some peculiar force, capable

of exerting a powerful influence upon the human body, without the intervention of active manipulation.

A gentleman who was visiting at my house, and who had himself experimented considerably with the Animal Magnetic force, at my request permitted me to try an experiment upon him, which I will here relate. Desiring to ascertain to what extent the nerves could be affected by this force alone, and if it were possible by this means to produce local anesthesia, I placed him in as easy a position as possible in one chair, with his leg upon another directly in front, and in such a position that there would be no under pressure at any one point. I then made a few passes over the boot and clothing, without touching, from the foot toward the body, and then, with my hands encircling as nearly as possible the limb above the knee, but without contact, I concentrated my will upon this point with the intent to cut off if possible the nerve supply from below this point. After holding the hands thus for a few minutes, he complained of a prickling sensation, which continued for a short time and then ceased. I continued holding the hands in the same position for about fifteen minutes, at the end of which time the leg was completely anesthetized.

There was neither feeling nor motion in it; and it remained in this condition until I made a few passes downward, when the tingling process was gone through with again, and the leg was gradually restored to its normal condition.

Is there nothing in all this, then, to prove the action of some force independent of mechanical effect? It certainly seems so to me, and I could give many more instances, within my own experience, all tending to demonstrate this fact, and enough evidence of this kind could be obtained from others, if needed, to fill a volume. But the strongest and clearest evidence in support of the existence of Animal Magnetism, and that the phenomena resulting from its application are due to a fluid or imponderable power (or influence), is to be found in the researches of Baron von Reichenbach on Magnetism, &c. The testimony of this author upon this point, from his name and standing as a scientist, cannot fail to carry with it great weight. Dr Gregory, the English translator and editor of his work, in his preface, says of him:

"The qualifications of the author for such an inquiry are of the very highest kind. He possesses a thorough scientific education, combined with extensive knowledge. His life has

been devoted to science, and to its application to the practical purposes of mankind. He is known as a distinguished improver of the iron manufacture in his native country, Austria. He is a thorough practical chemist, and by his well known researches on tar, has acquired a very high position. But in geology, physics and mineralogy he has been equally active. In particular, he is the highest living authority on the subject of meteorites or aerolites, of which remarkable bodies he possesses a magnificent collection. Of his knowledge on this subject good use is made in this work.

"But these are not the least of his qualifications. He has a turn of mind observing, minute, accurate, patient and persevering in a rare degree. All his previous researches bear testimony to this, and at the same time prove that he possesses great ingenuity and skill in devising and performing experiments; great sagacity in reflection on the results; and, more important than all, extreme caution in adopting conclusions; reserve in propounding theories; and conscientiousness in reporting his observations. He has been found fault with for too great minuteness of detail; but this fault, if in such matters it be a fault, arises from his intense love of truth and accuracy; a quality

which, when applied to such researches as the present, becomes invaluable and cannot easily be pushed to excess.

It therefore appears that Berzelius, who well knew the value of the author's labors was right in saying that the investigation could not be in better hands. Having myself been familiar with the author's writings, and in frequent correspondence with himself for twenty years, I have here ventured to add my humble testimony to that of the great Swedish philosopher."

I shall now proceed to give you the evidence of Reichenbach upon this force:

"And now our investigation has brought us to the portal of what is called Animal Magnetism. This *noli me tangere* we shall now be able to seize. When I made a few passes down (with a magnet) the person of Mlle Sturmann, from head to foot, she became insensible and was attacked by spasms, generally rigid. When I performed many passes *with my large rock crystal* the result was the same. *But I could also produce the same effect by using, instead of the magnet or the crystal, my hands alone. The peculiar force (we shall call it crystalline) found both in magnets and crystals, must therefore also reside in my hands.*"

"In order to test this more fully, I tried the experiments which I shall presently describe. If this were the case, the force residing in my hand must produce all those effects which the crystalline force is capable of producing, as described in the preceding treatise, I could conclude as to difference or similarity, according to the degree of resemblance in the properties observed. It was, first of all, necessary to ascertain whether there existed a coincidence, and to what extent, between the action of the crystals on the healthy or diseased sensitive nerve, and that of the human hand on the same reagent. When, in the case of persons sufficiently sensitive to perceive distinctly the passes made with a large crystal along the inner surface of the hand, I drew along the left hands of the patients the points of the fingers of my right hand, turned laterally, so that one finger followed the other, and all passed over the same line, which was drawn from the wrist down to beyond the point of the middle finger, there was not one among them who did not perceive the effect, exactly as from the point of a crystal. It was generally described as a cool aura more rarely as a tepid aura; and was not only as powerful, but usually considerably more powerful than a crystal.

"I need not here speak of the diseased subjects, since all of those I have hitherto mentioned perceived the effect with the same singular distinctness with which they felt, as a general rule, every magnetic pass; and Mllea. Metz and Nowotny were even able to distinguish the effect of each finger separately. But there were but few healthy persons who were quite sufficiently sensitive for this reaction. Indeed, some of these, who only felt indistinctly the action of the crystals, perceived that of the fingers, used as above described, so plainly that they could always point it out while the eyes were averted. I am permitted here to refer to my friend, M. Carl Schuh, who is a strong, healthy man, and perceives the action of crystals with unusual distinctness. When, to make assurance doubly sure, and contrary to my own rule, I blindfolded him, and made slow passes with the fingers of my right hand, as before described, over his left hand, he experienced so strong and distinct a sensation, analogous to that produced by a crystal, that he could distinguish each individual pass, and was able, for example, at all times exactly to tell when I had made exactly two-thirds of the whole pass. M. Studer, already mentioned, also perceived this quite as plainly, as well as numerous other

persons, among whom I have permission to name one of the finest, most powerful, and hardiest men I have ever seen, who has travelled through Persia and Kurdistan, and twice penetrated from Egypt into the heart of Africa: who is therefore a rare example of iron health and strength of constitution, namely, M. Kotschy, who accompanied M. Ruzsægger in part of his travels. He perceives the effect most distinctly when the temperature of the air is agreeable, and less distinctly when it is cold. *The fingers, therefore, act, as on the sensitive nerves, exactly in the same way as a crystal of midwifery glass.*

"I compared the two forces with reference to their conductivity. I caused Mlle. Sturman to take hold of one end of a rod of German silver with her right hand, taking care previously to avoid touching it myself. I allowed her some time to become accustomed to the sensation caused by the rod taken alone. I now placed on the other end the points of the fingers of my right hand, which were rather moist. She instantly perceived a warm sensation, and this passed upward as far as the elbow. I now added the fingers of my left hand; the sensation became much stronger, and reached to the shoulder. I removed my fingers; the sensation rapidly diminished, without, however, instantly

disappearing. I next attached and removed my fingers alternately; the sensation kept pace with the changes, increasing and diminishing regularly. On another occasion I requested Dr. Esqsch to do the same: his fingers produced exactly the same effects. I tried the same experiments on Mlle. Maix. I caused her to take hold of one end of the same rod, and, after a short interval, I first applied five, then ten fingers to the other end. The warm sensation was instantly perceived and it rose and fell as I applied or removed the fingers. With the whole ten it was so strong as to pass through the whole arm and into the head. I begged her physician to try the same experiment. He did so, with the same results; only, although he was ten years my junior the effect produced by his fingers was distinctly less powerful than that caused by mine. Father Lambert, the confessor of the patient, was accidentally present, and I begged him also to try. He found his fingers as powerful as mine. The nurse of the patient, Mlle. Barbara Pashal, also made the trial. Her fingers caused similar sensations, but much more feebly than that of men. I repeated these experiments substituting for the rod of German silver an iron wire about five feet in length. When one end was held by the

patient and I applied five fingers to the other the patient perceived a current of decided heat; and with my ten fingers the sensation was stronger. It always quickly disappeared when I dropped the wire out of my hand. This fact was controlled by frequent repetitions. I next caused the sister of patient, whose nervous system was also in some degree diseased, to apply her ten fingers to the end of the wire. The effect produced was strikingly feeble. The fingers of another female were added to hers: the effect was sensibly stronger; but the whole twenty fingers together did not produce nearly as much effect as my ten fingers alone, although I have long been gray and bald. I tried also a copper wire nearly ten feet in length. It conducted the force, but less rapidly, and somewhat more feebly than the iron wire. The same experiments, with many variations, were repeated with Mlle. Reichel, and with similar results. The action was very powerful in the case of Mlle. Atzmannsdorfer; even M. Studer in perfect health was so sensitive, that he perceived quite distinctly the action of my hands through metallic wires. It follows from all these experiments, *that the force derived from the human hand may be conducted through other bodies, exactly like the crys-*

telling force, and that such bodies are conductors in the same way for both forces.

I now wished to try whether bodies could be charged with the force from the hand. I began with Mlle. Sturman. I laid the German silver rod near her, and allowed it to lie for a quarter of an hour. I then begged her to take it in her hand, and thus to become accustomed to the sensation it might cause. After doing so, she laid it down; and then I took it in my hand for some seconds, and laid it down. When she took hold of it, she felt warm, and so strangely charged that the well-known sensation caused under similar circumstances by crystals rose through the hand as far as to the elbow. This was, of course, repeated, with many variations, for the sake of control. Her physician, Dr. Hippelch, made a similar experiment. At my request, in another room, he took into his hands for a short time one of two precisely similar porcelain saucers, not touching the other. They were now presented to the patient, who, with the greatest facility and accuracy, distinguished that which had been held in the hand from the other. After about ten minutes, the effect was dissipated, and both saucers felt alike. The experiment with the rod was soon after repeated with Mlle. Maix, in the same

way as above. It yielded the same results: the rod was charged by my fingers, and the charge which Mlle. Sturman had felt for five minutes was perceived by the more sensitive Mlle. Malx to the last, gradually diminishing for twenty minutes. In both patients the sensation was the same; one of warmth, rising into the arm, and coinciding exactly with that caused, under similar circumstances, by the rock crystal. I observed the same phenomena, some months later, in Mlles. Reibel and Atzmannerdorfer. The most surprising result is that obtained with a glass of water. If it be taken in one hand, and grasped below by the fingers, and if this be continued for about ten minutes, it then possesses, for sensitive patients, the smell, the taste, and all the well-marked and curious properties of what is called magnetized water. Those who have never examined the matter experimentally, may exclude irrationally against this. I was formerly myself one of this number, but all those who have tested this fact by experiment, and witnessed the effects, as I have done, can only speak of it with astonishment. The water thus charged, which is exactly similar to that treated by magnets or crystals, has, therefore, received from the fingers an abundant charge of the peculiar force resid-

ing in them, and retains it for a considerable time. I could, after a time produce similar effects on all possible substances, by holding them for some time in my hand. The patients, who had tried them all before I touched them, soon perceived in all of them the same change, as if they had been stroked with the poles of magnets or crystals: and this, whether they knew of my having touched the objects or had been kept in ignorance of my having done so. It follows plainly from all this, *that bodies may be charged with the force residing in the hands, exactly as with the crystalline force.*

"In this comparative investigation, however, the luminous phenomena, which I have now to describe, form, both literally and metaphorically, a brilliant point. One day, when I was observing Mlle. Reichel, who, after severe spasms when in a sort of half sleep with closed eyes, was playing with the magnetic flame, an amusement in which she particularly delighted, I introduced my outstretched hand in the dark, between her and the flame. She instantly began to play, as before, with my fingers, and to speak to the bystanders of five little flames, which jumped about in the air. She did not notice my hand, but took the motion of my fingers, at the points of which she saw little

flames, for a spontaneous dancing of the flames. All those who were present now held up their hands, and asked whether fire could possibly also be flowing from their fingers. The flame was visible to the patient on the hands of every male person present, more or less brightly; but not one finger of a female had sufficient light to show a flame, and exhibited at the utmost a feeble glimmer. This was even the case with her own fingers. As long as her illness continued, these experiments were often repeated, in order to amuse her after her fits, or for the gratification of many other persons. But when she had recovered it was found that she had the power, which still continues unchanged, of perceiving, not only during her illness, but also in the intervals of apparently strong health, the magnetic flames, the light in crystals, and the flames on human hands, if the room were only dark enough. Nay, it appeared that she had possessed this power from childhood. When a child, her mother had been often obliged to raise her in her arms, that she might convince herself that there was no fire proceeding from nails and hooks in the wall, as she often spoke of such appearances with exclamations of wonder. There were even two of her brothers and sisters who, in the same way, saw everywhere

luminous appearances, where other persons could see nothing. Now, while I am writing this, Mlle. Richel daily assists me in researches which I am making in this direction, on electricity and magnetism; and we shall see at a future period, from my reports, to what conclusions they have already led and will lead. I was thus enabled, with the aid of this sensitive patient, to study in the most sober and comprehensive manner, and for a long time, the luminous phenomena seen on the human hand; an investigation which I still daily pursue.

"Experiments with Mlle. Atzmansdorfer gave essentially the same results. But she saw the flames of a larger size. While Mlle. Richel, in her present degree of sensitiveness, described them as being from 0.8 to 1.2 inches in length, Mlle. Atzmansdorfer saw them in the dark from 2 to 2.5 inches long, that is, almost as long as a finger. Mlle. Richel made drawings of these beautiful appearances, which I shall give in one of the subsequent parts of this work. The fact established by several observers, that *very* bundles of light glide from the finger-joints of healthy men, in the same way as from the poles of crystals, is sufficient for my present object."

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Here, then, we have the most conclusive evidence of the existence in man of the peculiar force called Animal Magnetism, and also that it is *conductible* and can be *imparted* to all substances. This testimony is all the more valuable, as the facts here stated can be verified at any time by all who may choose to investigate the subject. How ridiculous, then, in the face of such testimony as this, are the denials of those who assume to pronounce upon the subject without in the least having qualified themselves so to do.

As a therapeutic means, this force has every reason to recommend it to the physician. While it in no way interferes with the action of a drug, it is efficient where drugs most conspicuously fail; and, as an auxiliary to surgical and medical treatment, it will, when better understood, fill a need that has long been felt. For instance, in those cases where surgical interference is necessary, and yet where the condition of the patient is such as to render an operation unsafe, there is no other means that will so quickly impart vitality, and that will tend so much to insure a successful result as this. And in those adynamic diseases, where the enfeebled system fails to respond to drug action, this force will prove most valuable.

While the Animal Magnetic force has proved *efficients* in both acute and chronic diseases, it is in the cure of the latter that it has achieved its greatest success; especially in the treatment of this class of maladies, it is destined to form an important part of the therapeutics of the future, and in those diseases which have proved the least amenable to ordinary methods of cure, it will be our chief reliance.

In the treatment of that fearful and mysterious disease, insanity, I believe that this force is yet to play an important part. Although my experience in this direction has been limited, and I cannot speak with that degree of confidence regarding its efficiency in this, as in other ills to which flesh is heir, yet the results so far attained seem to warrant its thorough trial in this disease. Of the few cases of mental disorder which I have had occasion to treat, during eight years' employment of this means, one only afforded me the opportunity to continue the treatment a sufficient length of time to be considered a fair test of its merits. In this, a case of melancholia—reported in a former paper—of several years' standing, in which other means had failed, the treatment was applied less than two months, and resulted in complete recovery.

In those diseases occurring in scrofulous children, which generally result in deformity, Animal Magnetism is pre-eminently qualified to take the lead of all other modes of treatment; and I think I may truthfully assert that, in the majority of cases of this kind, deformity may be entirely prevented if this treatment be applied in time.

In order to demonstrate the action of this force, in this class of troubles, I will here briefly cite a case.

Charlie D., aged five years; suffering from Potts disease of the spine, and white swelling of the knee. Various methods of treatment had been unavailingly employed in his case, and he was rapidly growing worse. When brought to me for treatment, he was fast losing flesh, had no appetite, was peevish and irritable. Examination revealed some curvature in the lumbar region, and spinal abscess. The right knee was considerably enlarged and very sensitive. The leg was flexed so that the toes scarcely touched the floor when standing, and motion exceedingly painful.

After a few treatments there was marked improvement in the appetite, and he soon began to show evidence of returning bodily health. The improvement rapidly continued; and at

though he was no brace or support for the spine, the destructive process was arrested, the channels gradually healed, and in a short time the spinal trouble was entirely cured. It is now nearly five years since I treated this case, and the friends of the patient (who live out of town) inform me that there is no trouble or deformity of the spine, so far as they can perceive. As the treatment was discontinued at the end of nine weeks, the knee, though much improved, has not been cured, as I believe it would have been, had the treatment been persisted in.

I could cite many cases, showing the value of this force in various diseases; but the limits of this paper will not permit. I will merely state that by this means, I have cured quite a number of cases of paralysis, nervous affections, and numerous other forms of disease coming under the head of chronic. Many of these cases having first tried the ordinary method of cure without success.

The results attained by this force in those diseases incident to women, especially entitled it to the consideration of the profession as an auxiliary treatment in such cases.

To conclude: Animal Magnetism is a *scientific* fact. If it be not a fact, "then do no facts exist

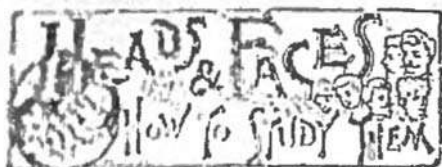
though he wore no brace or support for the spine, the destructive process was arrested, the abscess gradually healed, and in a short time the spinal trouble was entirely cured. It is now nearly five years since I treated this case, and the friends of the patient (who live out of town) inform me that there is no trouble or deformity of the spine, so far as they can perceive. As the treatment was discontinued at the end of nine weeks, the knee, though much improved, has not been cured, as I believe it would have been, had the treatment been persisted in.

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To conclude: Animal Magnetism is a *scientific fact*. If it be not a fact, "then do no facts exist

in any department of science." That it has proved itself a most powerful therapeutic means, is also a fact. Such being the case, the duty of the medical profession in regard to this matter is perfectly plain.



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When a great and good man makes his *debut* upon the stage of human experience, and lives a life of unimpugned justice and honor, it becomes our duty, as admirers or advocates of the principles which he taught, to frankly acknowledge our

instructed therefor, as well as to understand the personal peculiarities which distinguished our esteemed exemplar above the ordinary condition of men.

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When we contemplate the vast amount of time which separates us from the originator of the most sublime civil and religious philosophy ever given to

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When we contemplate the vast amount of time which separates us from the originator of the most astute civil and religious philosophy ever given to

mankind, and remember the disadvantages which then interposed to cancel his claim to superior discernment and sagacity as a teacher and counsellor of his nation, we may not only hold the "light of hope" in our own hands, as the cherished sentiment of the future, but regarding the sage precepts of Confucius as both timely and acceptable to the literature of the age, we may experience an ever-increasing thankfulness for his success as the REDEEMER of the Mongolian race.



LIFE OF CONFUCIUS.

THE celebrated Chinese sage who bore the name of Kong, meaning master or teacher, or KONG-FU-TSE, as given by his disciples, and afterward Latinized into Confucius by certain Jesuit missionaries who resided in China during the latter part of the seventeenth century, was born at Shang-ping, near the town of Tseuse, in the petty kingdom of Lu, on the 19th day of June, B. C. 551.

His mother, whose name was Yan-she, and who is said to have sprung from the illustrious family of Yen, used to call her son by the singular name of Kien—which signifies, in the Mongolian language, a "little hillock" or protuberance—because he had an unusual elevation on the top of his forehead, in the region of comparison, benevolence, and love of nature, as defined by modern phrenologists. Various prophecies and forerunners of his birth and destiny, as we are told, are to be found in the annals of Chinese literature, and his worldly coming and career are said to have been revealed by the seers of earlier ages; but this is a question as improbable, in the light of reflection, as the uncertainty of many similar prophetic disclosures concerning men and things in other times, and among other nations, and may be received with a wise allowance in favor of absolute knowledge.

A renowned pedigree has been attributed to Confucius by his disciples, who derive his origin

from Ho-ang-ti, a distinguished monarch who is said to have reigned in China 2000 years before the Christian era, or coteremporaneously with the fourth and sixth Egyptian Dynasties under the rule of the younger Pharaohs. His father, whose name was Shuh-le-ang-ho, died when Confucius was only three years old. But Yan-she, his loving mother, extended to him her watchful care, and he received from her hand that attention and training which, associated with his naturally well-inclined disposition, soon gave assurance of a manhood wherein indications of unusual mental qualities were presented. From his earliest years, he manifested an extraordinary love for intellectual pursuits, and displayed a deep and abiding interest in, and veneration for, the time-honored laws of his native country.

Philosophic gravity, moral rectitude, and considerate deportment, marked his conduct when a boy, and won for him that extollation which was so characteristic of his entire life. He was grave and serious, yet pleasant, in his appearance, and took but little delight in playing and running about for amusement and pastime as was the habit of most boys of his own age.

It is also said of Confucius that his knowledge was intuitive; and that he seemed to arrive at just and legitimate conclusions with wondrous ease, while yet the faculties of his mind were hardly released from the insecurity of infancy. But his unexampled and exalted goodness was the distinguishing trait of his character, and his fidelity to a just decision of mind was always uppermost and unflinching. He esteemed, and confided in, his relatives, and made it his duty to receive the counsel and follow the advice of his grand-

father, who was then living in the kingdom of Lu, at a very advanced age, and who was regarded by all who knew him as a man in the exercise of worthy sobriety, probity, and honor.

It is related by one of the biographers of Confucius, that when he was a boy in his fifth year of age, being in the presence of his grandfather whom he heard sighing, he approached him with happy consideration and a full heart, and said, "May I presume, without being deprived of your respect, to inquire into the occasion of your sorrow? Perhaps you regard your posterity as likely to degenerate, and wander from the exercise of that virtue and desirable righteousness which you so much admire." Whereupon Coum-tse, for such was his grandfather's name, being somewhat surprised at the sympathy and precocity of thought manifested by the young philosopher, very quietly replied, "What suggested that thought in your mind, my dear boy? and where have you learned to think and speak so wisely?" "From yourself," answered Confucius. "I usually regard your conversation, and I have many times heard you remark that it is a duty a son owes to his ancestors, to support their virtuous habits and good name, so he proves himself unworthy of a record in the annals of their name."

After the death of his grandfather, Confucius became the pupil of Teou-ao, a renowned thinker and scholar of his time. Under the guidance of an able tutor, he soon made a surprising advancement in the matter of his studies. The subject of primitive history, or the antiquity of his race, was made the theme of interesting consideration and remark, and he considered it as the

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source from which was to be derived much valuable information.

His stubborn regard for the ancients often caused him serious disputes and difficulties; and it is related that upon one occasion, when only in his sixteenth year of age, he came very near losing his life in consequence of engaging in a discussion—concerning certain Chinese books which treated of the subject of antiquity—with a bigoted person of high rank and quality, who insisted that they were obscure, and unworthy of the time employed in their consideration. “The books which you despise,” said Confucius, “are full of profound knowledge, which is not to be obtained without desire and the relinquishment of unwise prejudice. The subordination of spirits by which the ignorant are made dependent upon the cohorts of the Imperial Register, may seem best to the sordid and indifferent, but to the liberal and the just, however poor, the righteousness of ancient simplicity and sobriety is no longer a question of doubt. Only a short time since, an ordinary person with whom I was in conversation expressed similar sentiments to those which you have uttered. At that I was not surprised; but I am astonished that one of your rank and learning should qualify your opinions as one of the lowest of the people.”

Confucius was subject to reprehension for his conversation with a peer of the realm, in the light of individual impertinence, and was threatened with severe penalties if he persisted in a continuance of such discussions.

At the age of nineteen he received the appointment of inspector of the corn-marts, and became very much distinguished by the manifestation of great industry and energy in suppressing

fraud and dishonesty in trade, and by the timely introduction of desirable order and integrity into all the business relations over which he held control.

At the age of nineteen years, he was married; but at the end of four years released himself from matrimonial life, as it is said, that he might be free from all household incumbrances and connections, and at liberty to propagate his already widely known philosophy throughout the empire. He is reported, by his biographers, to have lived contentedly with his wife while it was her happiness to be his consort, and refused himself the privilege of keeping concubines, which was then the common custom of his country, because he believed it objectionable in the light of a wise understanding of Nature's intention.

Confucius received the appointment of inspector-general of pastures and flocks; and the result of the judicious measures which he instituted to regulate the production of live stock, which was then an important and profitable occupation for the husbandman, and a direct source of revenue to the government, was clearly manifest in the improvement and progress made in the cultivation of the country, and in the condition of the people.

The mother of our moral hero died when he was in his twenty-third year; and, owing to his affectionate regard for her, and the ancestral family from which she derived her name, he allowed his excessive grief to interfere for a time with the discharge of his administrative duties; and finally, in obedience to a well-considered determination of mind, he resigned the functions of his office altogether, and gave himself up to solemn retirement, which was the first important act marking

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his career as a pure-minded and honest philosopher.

In conformity to a custom which had long been held in derision by many of his countrymen, and which had been derived from very remote periods, he made the ceremony of the burial of his mother the occasion of great splendor, as well as solemnity, a deviation from the prevailing quiet method, which struck his courtiers and fellow-citizens with equal wonder and astonishment, but which they appeared better satisfied to accept than to reject. And, as a consequence of their satisfaction, it soon became the habit of the people to honor the interment of the dead with ostentatious display, in accordance with ancient rites and ceremonies. Thus the example which he offered in his native province, being made the subject of general surprise and remark, was soon accepted by all the neighboring States, and eventually became the custom of the whole nation, with the exception of the more indigent classes, and has continued to be the practice up to the present time.

Confucius, having gained considerable knowledge in regard to antiquities, and, having formed an extensive acquaintance with men, began to be accepted as a wise authority in regard to the past, and as such, ventured to communicate his opinions to the people. He advocated the necessity of ceremonial homage, and a manifestation of kindly respect for the departed, either in the dwelling-house of the mourners, or at the place of burial. From his recognition and recommendation of this ancestral usage, sprang the anniversary feasts which have ever since distinguished the Chinese as a nation.

During the three years subsequent to the death

of his mother, he passed his time in close confinement and solitude, and engaged in the pursuit of philosophic studies. While thus retired from the trials, troubles, and business cares, which had devolved upon him in his performance of public obligations, he is said to have thoroughly reflected upon the subject of moral precepts and principles, tracing them to their source as divinely instituted, regarding them as exemplified in nature, and inseparably associated therewith as the holy expression of the Omnific Being, whose wise purposes could only be known as deeply inlaid in the incessant activities and material evidences of outward existence.

Feeling imbued with these opinions, and entertaining a comprehensive sense of the duties and requirements which they indiscriminately impose upon all men; and, being impressed with a conviction of the necessity of aiding his countrymen to a more perfect knowledge of the "better way of life," he concluded to make them the unvarying rule and essential motive of all his actions; and, as a consequence of such determination, his career was ever after marked by practical illustrations of the ethical system of philosophy which he taught.

At the present time all the kingdoms of the Chinese empire repose upon the rule of the emperor. But, during the time of Confucius, every province was an independent State, being governed by laws of its own choice, and by a prince of its own selection. Hence it not unfrequently happened that the imperial authority proved insufficient to keep them within the sphere of their allegiance, and to the performance of those mutual duties and obligations which the Republican

State owes to the head of the nation. And more especially was this the case at the time of which we speak, owing to the existence of that luxuriansness of habit, love of pleasure, and general dissoluteness of manners, which prevailed in the several courts of the interior provinces.

Confucius, being wisely persuaded that the people could never be happy so long as avarice, ambition, voluptuousness, and false policy, reigned among them, resolved to advocate a rigid system of morality; and, consequently, he commenced to instruct them in the noble precepts of philosophy which he so deeply cherished. He inspired his followers with a love for temperance, sobriety, justice, and other virtues, a contempt for riches and outward pomp, and induced them to fashion their lives to accord with a more acceptable magnanimity of mind. He everywhere objected to the practice of dissimulation and insincerity, and used all the means at his command to redeem his people from a life of pleasure and extremeisms. He was everywhere well received, and as universally beloved. His extensive knowledge and great wisdom enabled him to cope with his adversaries, and his integrity, and the splendor of his virtues, secured him that acceptance and respect which he had little anticipated. Kings were governed by his counsel, and the people revered him as a saint. He was favored with several high offices in the magistracy of government, but never accepted them from a motive of personal ambition or preferment, but always with a view of reforming a corrupt State, and amending the laws of his country, for the purpose of improving the condition of its people; a fact made doubly certain by his resignation of those offices as soon as he per-

curved that his services therein was no longer useful to them. He corrected many frauds and abuses in the mercantile trade, and reduced the weights and measures provided for the sale of the various products of the soil to a fixed and uniform standard. He inculcated fidelity and candor among men, as needful to all happy social relations, and exhorted the women to chastity and simplicity of manners. By methods thus employed, he succeeded in producing a general reformation, and establishing such concord and unanimity of feeling and opinion, that the people of the whole kingdom seemed imbued with a higher respect for just and noble principles.

Some of the neighboring princes began to manifest symptoms of decided jealousy, believing that the emperor, under the counsels of such a man as Confucius, would soon render himself too powerful, as against the local interests of the magistrates of the nation, and as a supporter of those radical improvements and changes in the laws of the land, which they regarded as obnoxious and dangerous, and which they feared might be recommended and too hastily urged upon the people of the several States. Alarmed at this condition of affairs, and knowing that the sympathies of the king were confided to the decisions of Confucius, the governor of Tsi, being a man of artful political inclinations, and much opposed to progressive reforms, resolved to assemble his ministers, and take into consideration the question of the important changes which were being effected throughout the country, and to thereby determine whether some measures might not be adopted to stay their progress.

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The assembly was called, and after long and serious deliberation, resolved upon the following contemptible and debasing expedient, as the only means left them by which to thwart the continually-increasing influence and power of the advancing politico-moral philosophy: They employed the services of a large number of young and beautiful syrens, who had received instruction from their infancy in the arts of singing and dancing, and who were complete mistresses of all the charms and accomplishments which might attract attention and captivate the heart. Under the pretext of an embassy, these coquettish Chinese Bayaderes were presented to the king of Lu, and to the grandees of his court, and were received with marked favor and respect. The artful machinations conceived and projected in the council convened by Tsi, were thus early brought to public notice, and in a great measure succeeded in staying the advancement of those redemptory principles which were everywhere being accepted with such favor by the people. The duties pertaining to the administration of government were soon neglected, and little was thought of, with the exception of inventing additional pleasures, and means of entertaining fair strangers. In short, nothing was regarded, for some months, but feasting, dancing, and shows; and the court of the kingdom of Lu became wholly involved in luxury and pleasure.

Confucius had foreseen all this, and endeavored to thwart the accomplishment of so injurious an example, by advising the king to object to the inauguration of so low and debasing a series of festivities; and he earnestly labored to expose the delusion which had been imposed upon him and

his courtiers, and endeavored, by every honest means to bring them back to the exercise of reason and their duty. But passion reigned triumphant; and all his efforts to redeem them from the mischief into which they had but too willingly fallen, proved wholly useless and ineffectual. The honor and severity of the philosopher were obliged to yield to the overhearing fashion of the court, controlled as it was by the unjust plans and connivance of the bitterest enemies of reform. Considering his own safety and happiness, therefore, he immediately released himself from his employment, and, leaving his native State, sought to find in other kingdoms, minds and dispositions better prepared to accept and advocate his moral doctrine.

He journeyed through the provinces of Lun, Chuei, and Tsou; but meeting with unexpected difficulties, and finding many obstacles in the way of his success, he realized the inability of man to hastily fashion the inclinations of a people to suit the better purposes of human life. As a natural consequence of the indifference manifested by many of the nobility, and the temporarily-increasing tendency in certain quarters to suppress the advancement of free thought and liberal principles, as well as the growing disposition to engage in destructive pleasures and amusements, disruptions, rebellions, wars, and tumults, soon raged throughout the empire.

Thus Confucius was made aware that, for a time, the propagation of his cherished philosophy would be attended with many trials and difficulties. Men gave themselves no time to listen to the teachings of their moral master or his followers. Indeed, they had no preference for so doing,

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being rather inclined to worldly ambition, avarice, and corrupt manners. Hence he often met with ill-treatment, abuse, and reproachful language, at the hands of the populace, who were urged on in their malicious conduct, and evil purposes, by the ruling magistrates and the more immediate officers of their appointment.

To such an extent, at one time, were these intrigues carried, that it is historically certain that very serious conspiracies were formed against his life; to which may be added the fact that his determinate purpose to advocate the moral sentiments which he deemed essential to the welfare of the people, and advance his principles of philosophy throughout the empire of his native continent, had necessitated unlooked-for expenditures; and in the absence of a proper attention to his individual interests, he had become reduced to the extreme poverty. Some philosophers among his contemporaries were so affected by this terrible state of affairs, that they rusticated themselves into the mountains and deserts as the only places where they could secure peace and happiness. Confucius was many times requested to follow their example, and retire from the confusion and insecurity which surrounded him. But, "I am a man, said he, "and cannot exclude myself from the society of men, to consort with wild beasts. Bad as the times are, I shall do all I can to recall men to virtue; for in virtue we may find safety and repose; and if mankind would earnestly embrace it, and submit themselves to its disciplining influence, they would need no instruction from me or any one else, to aid them in securing that hoped-for wisdom and felicity which cancels every mischance and misery in life." "It is the duty of

every man," continued he, "first to perfect himself, and then to aid in perfecting others. Human nature came to us as an unavoidable inheritance; and it is only in the subjugation of our evil passions and demoralizing propensities, that we are enabled to find that happy and harmonious condition of life which we all so much desire to enjoy, and which is the only real security against social wrongs, personal injustice, or national distrust. Love your neighbor as yourself. Let reason be the guide and rule of your conduct. Speak prudently, and behave worthily, upon all occasions, and let your example be so set before all men, that their approval of it may hold them to a love of its practical continuance; and the cause of our despair and disagreement will be obliterated, while well-to-do inclinations and individual progress will mark our peace and prosperity, and guarantee us that satisfaction in the success of our teachings, which, in the present disordered social state, it is as impossible to secure as it is unwise to expect."

Thus, although he had withdrawn himself from kings and palaces, he did not cease to travel about the country as a teacher and adviser of the people. His disciples were chiefly confined to the nobility, and the social circles of the educated and aristocratic, although he had numerous adherents among the lower classes.

He is said to have had seven thousand disciples who were earnest advocates and exemplars of his moral doctrines; and seventy-two of this number were distinguished above the rest by their superior attainments, while twelve were particularly noted for their comprehensive views and more perfect knowledge of all the details of his philosophy. He divided his disciples into four classes, who in-

terested themselves—respectively in accordance with their capacity—in the propagation of the moral doctrines which he everywhere enunciated. The first class were advised to improve their minds by meditation, and purify their hearts by virtue, and thereby fashion a righteous example for the benefit of others. The second class were to cultivate the faculty of reason, making their lives conform to the decisions of logical inference, as presented in the practical requirements of life, and the arguments of elegant and persuasive discourse. The study of the third class was to be confined to an understanding and explanation of the rules of good government, that the Mandarins might be instructed in the duties pertaining to public affairs, and fill their offices with trust and honor. The fourth class were concerned in the advocacy of the principles of morality, and their delivery to the common people in a concise and acceptable form. These were the zealous disciples, of the least number, who were regarded as the wise apostles of the Confucian school, and who linked their career in closest unity of purpose with that of its distinguished founder.

Six hundred of his disciples were dispatched into various portions of the empire at different times, to reform the prevailing objectionable manners of the populace. And, not satisfied with benefiting his own country, he contemplated the propagation of his opinions in foreign lands; but, owing to the difficulty of interpreting his thoughts into the language of other nations, his advancing years, and other timely reasons, these projected schemes seem to have ultimated in no practical benefit to himself or others, and were soon forgotten in view of the many duties which accumulated

upon his beads, as the father of the most worthy and best philosophy developed during the earlier periods of Chinese history, or ever known to mankind.

The life of Confucius is marked by the purest practical habits, and nothing may be added to the just, moral principles which he represented in his daily dealings with men. In his advocacy of "the precepts," he seemed to speak rather as an exponent of a studied system of morality than as an inspired teacher or revelator; and, although his lessons of practical justice and morality were as pure and perfect as any that were ever uttered by the sages of the past, it is not our province to determine how far or how much of his teachings are to be regarded as intuitive, or attributable to "inspiration of thought" from interior or psychologic sources. In his rigorous abstemiousness, in his great sobriety and solemnity of manners, in his contempt of riches, and what are commonly denominated the "goods of life," and in his continual attention and watchfulness over his own actions and conduct, and, above all, in his exceeding humility, modesty, and courtesy, Confucius stands conspicuous as the unyielding moral philosopher who has no equal in the annals of national history, and who is worthily entitled to the credit of being regarded as the most acceptable systematic teacher of wise opinions whom the world has ever known.

In his life he was ever a sorrowing child of nature, and was frequently known to weep over the mistakes and follies of mankind. During the latter part of his earthly career, he became most deeply saddened and dejected, owing to the impossibility of succeeding to the extent of his de-

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sire in arousing his countrymen from the immoral languor into which they had fallen as a result of unwise counsel, evil rulers, and the discords which then prevailed throughout the empire.

A few days before his final illness, he remarked to his disciples, with tears in his eyes, that he was considerably unhappy in consequence of the disorders which existed in his native land. "The evidences," said he, "of my effort to remove the mischievous hindrances to human advancement and progress are little regarded, and the moral principles which we have labored so earnestly to make the ægis of social defense, and the standard of good government, are, for the time being, in a great measure placed under the ban of artful surveillance. The kings reject my maxims; and since I am no longer useful to my kinsmen, I pray to be released from further cares and trials. And as I feel my indebtedness to nature, I experience no greater happiness than when contemplating the prospect of my speedy release from the present solicitous condition of existence."

Confucius grew weaker day by day, until at length he completely failed of his bodily strength, and, becoming lethargic, slept himself into unconsciousness of outward life, dying in the year 478 B. C., in the seventy-third year of his age.

When Nagi-cong, who was then the ruling sovereign in the kingdom of Lu, first heard of his death, it is said that he could not restrain his inclination to weep. "The Tien is not satisfied with me," said he, "since it has taken away my Confucius." Immediately after his demise, and surprising as it may appear in view of the demoralization of his cotemporaries, Confucius began to be lamented, and his name, which was on every

language, was adorned with golden commendation. Temples were soon built in the several provinces to accommodate the learned who gathered therein at stated seasons to pay him that homage which was justly due to his great wisdom and exceeding goodness. Upon many edifices raised to his honor in the empire are characteristic inscriptions in the symbols of the Chinese language, which are dedicatory, and signify, "To the Wise Teacher," "To the Noble Sage," "To the Blessed Saint," "To the Tutor of Emperor and Kings," and "To the Honored Renderer of Moral Precepts." His sepulcher was raised near the city of Keo-fou, on the banks of the river Su, where his inclinations led him to assemble his disciples many times during the period of his life, for the purpose of deliberation, consultation, and the furtherance of that good work which had engaged his undivided attention for so many years.

Confucius was a reformer of the most positive school; and his system of philosophy is the most deeply imbedded in, as well as the most faithful expression of, the Chinese mind. His great ambition was confined to the re-establishment of the religion of his ancestors, which he regarded as pure and exemplary; and in this opinion he was well sustained by the evidences which had been transmitted through many generations, from the time of the monarchial reign of Hoang-ti, upward of two thousand years before the Christian era.

His teachings are justly entitled to the merit of being considered as compounded of worthy religious sentiments and well-organized philosophical considerations, including a vein of spiritual thought as based upon logical deductions and in-

ference, presented in the Jan-za of nature. His system was more confined to social and political interests and requirements, and to the immediate wants and needs of his people and his country, than to the inculcation of the theological tenets. In fact, his belief concerning the future life and the demands of the spiritual part of man, were questions more regarded as a matter for private reflection and the decisions of individual judgment, than as subjects of special and of malignant debate. He attached no personality to Deity as disconnected with the manifestations of nature, and in his effort to fathom the mysteries associated with the existence of God, he resolved to consider the subject of his being as inscrutable as it was infallible. The all-pervading element of divine life, which was the cause of the ever-present law, order, and intelligence, displayed in the creations of the outward world, was denominated Shang-te, which literally signifies the essence, or, in other words, the Spirit of Omnipotence, as conditioned in, and exhibited through, the instrumentality of the material elements and compounds of the visible universe; and the T'ien, or firmament, was supposed to be the external emblem or counterpart of his being.

Confucius employed language which would seem to imply that Shang-te possessed a majestic intelligence, and exercised a noble authority in his government; and he is represented as imposing a corrective influence, which some have interpreted to signify direct punishment for evil-doing, but which, taking the common explanation of the best educated Chinese scholars, is rendered in a very different sense, and would involve redemption through the trials, tribulations, and lessons of life.

His thoughts were confined to an indefinite conception of man's immortality; and while he believed in the existence of angels or intercessory spirits, his knowledge of the real relation of the interior to the external world, seems to have been limited or obscured by his greater attention to that philosophy or system of moral teachings, which he regarded as more directly essential or applicable to the demands of human life. He recognized the future, not as demanding our fear or humiliation, but rather our love and reverence; and our trans-mundane interests he held as strictly conditioned in immortal success, or that life which was hoped for, or presumed to be held in abeyance of divine purpose.

Confucius may only be considered as a wise moralist, who was ever inclined to be just; and to represent that fullness of manly habit which is seldom a characteristic of men. Unlike Christ or the apostles, he entrenched himself in the deep channels of Nature's *outward* demands, in the advocacy of needed reforms, rather than appeal to the spiritual or future interests of the soul, as a source of human improvement. The abstract idea, which formerly found a prominent place in human belief, of a creation organized out of *nothing*, by an infinite and eternal Being, with the object, that his greatness and glory might be seen and known, in the magnificence of all eternal symbols, by those intelligent creatures whom in his condescension he had designed to create, is unknown to the Confucian system of ethical doctrines. He considered nature as a self-poised, self-sustaining mechanism, independent in its interests, and perfect in its design for the accomplishment of those ultimate ends intended in its organic construction. He had in-

dubitable confidence in Nature, and believed that the existence of all things was secured in a flux and reflux of form from all eternity, and were fashioned by laws permanently adherent in matter, or indissolubly associated therewith.

Thus it was his penchant to regard nature as well worthy of sincere and conscientious thought, and its invisible Author as a pervading element of life, existing in all objects to the desirable end of those diversified relations which are everywhere manifest to the observant senses. Those idealistic considerations which are so characteristic of minds particularly imbued with spiritual comprehension, were either less prominently marked as a peculiarity of his mental organization; or else as a consequence of the multiplied demands made upon his time, as an exponent of moral principles, he hedged in those thoughts which are wont to wander through eternity, and, repudiating all speculative opinions, confined himself more strictly to the establishment of those axiomatic rules, which are the foundation of his ever-practical philosophy.

His chief labor was given to an effort to call the minds of men to an improved condition of social and political life. "I teach you," said Confucius, "only those things which with diligence you might learn yourselves; the recognition of the three fundamental laws of relation between subject and sovereign, father and child, husband and wife; and the five capital virtues—universal charity, impartial justice, conformity to ceremonies and established usages, rectitude of heart and mind, and pure sincerity."

The Confucian system of moral edicts required a strict observance of appointed obligations, and a cultivation of kindly sympathies and sentiments.

The great virtues of charity, justice, and sincerity, were regarded as the only needful religion, securing to the individual, peace, contentment, and happiness, upon earth, and safety from harmful molestation in the life of the future.

Instead of entertaining objections to spiritual faith and discipline, as modernly understood, and as has been asserted by one of his biographers, if not more, the probabilities are that in the absence of all knowledge of Christianity, which in truth had no existence until five hundred years subsequent to the time of Confucius, he taught the most perfect system of philosophy which his understanding enabled him to present, as a comprehensive observer of men and nature, unprovided with modern experience or scientific aids. And while his moral teachings may not, as they do not in the opinion of many, reach the wants and demands of our present spiritual condition, we are quite certain that, as a golden opportunity, the axiomatic school of Confucian precepts furnishes an incentive to the promotion of every desirable good in human character, and leaves but little room for the qualification of those privileges which appertain to the pursuit of a just and noble life.

"Just as I am compelled to accept the manifestations and phenomena of the universe as substantial facts, although I am incompetent to fathom the mystery of their origin; so am I obliged to observe and receive the phenomena of mind in the same light of consideration. We find good and evil, wisdom and ignorance, not only in contrast as between man and man, but as well in our individual characters; the same man is both good and bad, wise and unwise. It is impossible to avoid these distinctions. The principle of righteousness

is infiltrated in all nature, and we are forced to recognize it as a paramount and redemptory power. The all-abounding laws of creation, concerning which we know but little more than that they are realities, are governed by its influence, and yield to its control. It is unsafe to entertain mean or deceitful thoughts; for when we offend our own honor, or deride our own consciences, we immolate our better conceptions of goodness, justice, and truth."

Confucius inculcated simple, yet comprehensive rules of life, making them alike applicable to private, as to public requirements. "Let all men," said he, "fashion their lives to accord with the sacred maxims, and make them applicable to the domestic circles wherein they are the responsible advisers; and let them render to the imperial sovereign, who acts as the father of his people, that filial recognition and obedience which is privately demanded by them of their children. We should love, abide by, and honor, the emperor, as it is his custom to love, respect, and venerate, his ancestors; for, by so doing, we are assured of internal peace, social order, and national tranquillity."

Confucius advocated and favored a system of general education; and as a result of plans and measures instituted under his counsel, self-supporting schools were organized throughout the limits of the empire, wherein the moral maxims of the philosopher were taught, and are still imparted as needful to the success of good government and human happiness.

Confucianism appeals to "practical men." It indorses and esteems those virtues which are becoming in the habits and manners of all citizens. It lauds industry, sobriety, gentlemanly decorum,

and thoughtfulness. It recognizes toleration of religious opinions, and counsels men to engage in religious service as established from time immemorial, and as a source of piety and respect to the Divine Being. It teaches the existence of genii, or spirits, and recommends sacrificial regard to their interest; as to worship them is demanded, as part of a needful solemnization, bearing on our existence as inheritors of eternal life.

Soon after the death of Confucius, his philosophy was adopted as the State religion, and his maxims were gradually incorporated into the laws of his native land. The entire literary class in China soon accepted his system, and interested themselves in the propagation of the principles which he taught. He did not trust altogether to the memory of his followers for the preservation of his doctrines, but became the author of several books, which were greatly admired by his countrymen for the fine moral sentiments which they contained, and which their author, from motives of modesty, was disinclined to receive any credit for. He very ingeniously avoided accepting the merit of the authorship of the precepts which he taught, by saying that they were of ancient origin, and that he had done nothing more than to collect them from the wise translators, Yao and Chun, who lived fifteen hundred years before his time.

The number of classical or canonical books which he composed, is five; and they are held in the highest esteem, as containing a wise compilation of ancient laws, manners, customs, and practices, and are looked upon as the most perfect rule of government. The first is called the *Tih-king*, and is a treatise on ethics. The second is the *Shu-king*, and consists of a history of the

deliberations, or advisory councils, which occurred between Ya-ou, Shun, and other personages, who were the ancient kings of the empire, and whose maxims and actions were regarded with sincere veneration. The third canonical book, termed the Shi-king, consists of a compilation of three hundred and eleven sacred songs or poems, which are committed to memory by the Chinese, and repeated on sundry occasions. The Le-king, or Book of Rites, is the foundation of Chinese manners, prescribing all the ceremonies to be observed in the various relationships of life, reflecting upon the cause of the security and stability of Chinese habits, and the permanency of their government. The Chun-tseen is a historical work confined to a narration of events which occurred during his own time, and those immediately preceding him.

Among other books written or compiled by himself and his disciples, may be mentioned the Ta-heo, or Great Study, a political work; the Shung-yung, or "The Invariable in the Mean," a book devoted to teaching what is considered as the "due medium," or "golden mean" in human actions and conduct; the Tun-yu, or "Philosophical Dialogues," containing the recorded conversations of Confucius; and the Hi-tse, composed by Ming-tsi, who died 317 years before Christ, and who was a wise advocate of Confucianism. The object of this work was to inculcate the principles of philanthropic government.

To the works already mentioned we may also add, the Hiao-king, or book containing admonitions in regard to filial reverence, and the replies of Confucius, made in answer to the questions of his disciple Tseng, on the subject of those duties which appertain to a just regard by the young for

the counsels of parents; and the Sias-hio, a work devoted to the interests of youthful education in morals.

The Confucian school of philosophy was originally planted in the minds of the aristocratic and educated classes of the Chinese Empire; and its author, unlike all other reformers, labored to imbed his sentiments in the super-stratums of society. And while his success in this particular is as noteworthy as it is wondrous, we cannot say of him as of others, that he rose from poverty and obscurity, making his reputation wholly on the merit of the possession of marvelous talents. For although his teachings may be received as a well-chosen guide for all men, and his system of philosophy as of the most unconstrained and practical kind, the fact of his origin, as being in the line of the nobility of his country, and holding eminent wealth at his command, while it might not detract from the value of the maxims which he delivered to his people, must necessarily dispossess him of that high privilege of renown which would have attached to his name had his efforts rested on the basis of menial domestic relations, purity, and extraordinary mental ability.

Confucius cannot be said to have taught the lesson of spirituality in human life, although it is evident that he recognized the existence of both good and mischievous spirit-beings, as did his ancestors; but he refused to countenance their delivery to mankind as familiar messengers, and only referred to them in the most reserved manner. The questions which most interested him, and to which he gave the most of his attention, were, "*How shall I do my duty to my neigh-*

bor," and "*How can I best discharge the duty of a virtuous citizen.*" The subject of the future life was ever hidden in the solemn silence of his own reflections, and, as he thought, was only to be made practical in the great awarding kingdom of Shang-te.

His motives were pure, and his habits were just. He loved to contemplate the principle of goodness as associated with, and reserved to, the practical use of all men. If he possessed any fault which we may discover, or if there is any marked defect in his system of philosophy, it is to be placed to the account of a forgetfulness, or want of knowledge, that all nature is plunged into opposite extremes as a means of self-correction, or cause of justice.

In his reasoning, he was the "plain man," who never hoodwinked his opinions, but against his worldly interests, engaged in fearless trials against a contending opposition to the interests of his *Ma-da-un** philosophy.

Confucius was beloved and bemoaned by his countrymen, and probably he has left a more lasting impression upon the minds of a greater number of his race, if not of the human family, as a man or representative teacher of worthy morality, than any person who ever lived, or whose name has been handed down to us from the periods of the past. His name is blazoned in the public marts, on the banners of the self-supporting schools, founded and perpetuated on his recommendation, on the altars where the nobility and common people meet to worship, "in the love of justice," and on the monuments raised to his memory in all portions of the empire.

* Amplely genial.

A good example for all men, is justly entitled to the patronage of all men. In his privilege of life, he was upright, and serenely blessed. No person has ever presented a nobler record to the world, or any more justly entitled to universal confidence. In his daily trials in life, he soberly met all human abuse with patience, forbearance, and fortitude. When in his final sorrows and sufferings, he had attained the summit of the high mountain of life, and could look down upon the jargon and contention existing among men, his highest ambition was still engrossed in a love of well-doing, and in thinking that he might still be of service to his people; but nearing the termination of his outward career, and feeling his pulse growing weaker as his end drew nearer, he rose upon his pillow in the final dream of mind, and said, "Who shall follow to support my cause?" When closing his eyes in unconsciousness of all outward things, and ceasing to breathe, he was attended by the "immortals," who conveyed him onward to the next scene of his labors, in the spirit-nation of Mongolians, in the *Jung-gee* of the immortal world.

CONFUCIAN MORAL PRECEPTS.

1.

THE best method of obtaining intelligence consists in an orderly cultivation of reason and memory, and the acquisition of a knowledge of *things* rather than of *words*, by unceasing industry and perseverance.

2.

When once the mind is thus fixed upon meditation, and yields to a desire for learning, it should reflect concerning those things which pertain to the self-hood of man, or to self-investigation. We should endeavor to obtain some definite idea of *ourselves*, and should observe with earnestness whatever is presented for our consideration; we should examine everything with care, and weigh all things in the balance of reason, then in conformity to a wise decision of mind, we may arrive at the "golden mean" in all our acts in life.

3.

For the improvement of the family circle the parents should take essential care to properly

qualify themselves in their habits and manners, and so harmonize their words and actions, as to neither offend good sense, or worthy complaisance. Neither should they in any way allow themselves to become incensing in the presence of their children or domestics. In order to attain to this exemplary condition of perfection, we must strive to purify our thoughts, subduing our passions and unholy inclinations; and endeavor to fashion our conduct in the avoidance of contention, vice, misery, mischief, and crime.

4.

To entertain feelings of distrust, love, or averity: to will, desire, or admire; we must necessarily abide by the knowledge which we profess; and our impulses, whatever they may be, are sure to be characterized by the *quality* and *amount* of intelligence which we possess.

5.

It is not to be expected that those who know not how to govern themselves, or subdue their own passions, can rightly direct, reform, or govern, others. And it is only those who most struggle for individual improvement that are likely to succeed in accomplishing so desirable a purpose, or who may be depended upon by others in the attainment of that "better condition," which in our moments of sober reflection we all yearn to enjoy.

6.

When we observe a worthy action in another, we should not hesitate to make it our example, or abide by it in practice.

7.

When an opportunity presents itself for well-doing, be earnest in taking immediate advantage of it.

8.

Stay not thy endeavor to suppress or extirpate vice. Always regard your own conduct with discernment and discretion, and keep a vigilant watchfulness over all personal motives, actions, and habits.

9.

Whatsoever is beneficial or honorable, is necessarily advisable; and, as virtue includes both of these qualities, we are obligated in its admiration.

10.

To enjoy and practice virtue in all our actions in life, is to ornament and embellish our manhood and womanhood with the most desirable qualifications.

11.

To the mind, virtue communicates inexpressible beauty and perfection; to the body, it guarantees health, a desirable form, and attractive features. Virtue tranquilizes the heart, and makes ample peace within. It produces a silent, secret joy, calmness and serenity of mind, with an agreeable and kindly appearance which wins the affection of acquaintances, and secures the esteem of the world.

12.

The principal occupation of the mind should be confined to self-investigation and correction. We should endeavor to calm our passions, and hold them under the control of reason. If we suffer ourselves to become angry for some trifling cause, or manifest impetuosity of disposition, we may readily conclude that our condition is defective, and that our standard of rectitude is still imperfect.

13.

If we look upon a person as unworthy of our respect, owing to the manifestation of his defects, and neglect to render justice to his better qualities; if we abandon ourselves to immoderate joy, or submit to be overcome with excessive fear or sorrow; it is justly to be concluded that we have not yet attained to that state of personal rectitude, or disposed harmony of mind, which is so much to be desired, and which is the true foundation of all human happiness.

14..

Let us observe moderation in all things, and hold our passions in abeyance of reasonable reflection.

15.

Let us not blindly yield ourselves to impatience, hastiness, or impetuosity; but reserve our habits and manners to that even-minded way, which is both harmless and acceptable to others, and agreeable to ourselves.

16.

Parents should love each other, and should be governed in their amity by worthy decisions of mind, making their lives conform to evenness and regularity of design.

17.

A son may justly love a father; but, when the father is guilty of the perpetration of any great wrong, or is actuated by unrighteous motives in the pursuit of life, the son should not doubt the propriety of properly remonstrating with his parent, or of acquainting him of his knowledge of the fact, and of advising and counseling him to accept the more commendable way. On the other hand, if a son is inclined to vicious habits, it is the duty of the father to advise and direct him in all matters wherein he is likely to be improved or benefited.

18.

A wise man will always consider his own defects, and diligently labor to remove them.

19.

It is well to conform to the manner and temper of others, only so far as the needful purposes of life are concerned, in our daily dealings and social relations with men. Beyond this we should reserve to ourselves that individual identity of character which is wisely appointed to be our own.

20.

We should never allow ourselves to become corrupted by frivolous conversation, or the example of careless and corrupt persons.

21.

We should never obey the commands of others, or imitate them, without mature reflection.

22.

In our needful association and intercourse with those numerous persons who so unwisely deviate from a worthy standard of moral rectitude, it is better that we turn neither to the right nor left, but follow that "even way" which parries all molestation, and wins all human sympathy.

23.

If a worthy person is chosen to fill some high office in the gift of a people, in a country where virtue is little regarded, and he still continues to cling to his love of morality, or should he preserve all those good habits which characterized his life as a private citizen, refusing to submit to the influence of pride and vanity, then he may be regarded as a man justly entitled to individual respect and national honor.

24.

There are some persons so egotistical in their inclinations as to affect the possession of extraordinary virtue. They pride themselves on the assumption of marvelous goodness, and assume

great complaisance in all their actions. "I shall never be enamored with these glittering appearances," says Confucius, "where vanity and self-love have a more marked manifestation than even virtue itself. I would only know and make practical that which it is necessary to know and make practical, as appointed in the demands of everyday life."

25.

There are four general rules, in accordance with the requirements of which a good man should adjust his life:

26.

First, he should regard his father in the same light of "wise intention," in the reception and impartation of kindly advice and counsel, as he would his son.

27.

Second, when serving the interests of the State, he should manifest the same fidelity which he requires of those who serve under him.

28.

Third, It is his duty to love and respect his elder brother, in the same manner as he would expect his younger brother to do toward himself.

29.

Fourth, He should at all times love and respect his friends and acquaintances, as he would have them love and respect him.

30.

The good, wise, and thoughtful man, always acquits himself of these duties with earnestness and fidelity, however ordinary or unseemly they may appear. If he becomes conscious of wrong-doing, or perceives that he has wandered from the "better way," he rests not easy in his own mind, until he has discerned the cause of his mistake, and made his fault the subject of correction. If he discovers that he has neglected an important duty, he will spare no effort or labor which would cancel his neglect, or accomplish the original purpose, which through carelessness or inadvertancy was omitted. He is moderate and reserved in his conversation, and circumspect in his manners. If he feels too great an inclination to social converse, or realizes that he is more affluent of words and ideas than those with whom he speaks, he wisely restrains himself to the limit of needful remark. He is so rigorous a censor of himself, that he at all times endeavors to make his words and his actions correspond. To attain to this condition of individual perfection requires devotional attention to personal habits and virtue.

31.

That love which is requisite for all men to possess, is compounded in our natures, and prompts us alike to filial, parental, and universal, respect for humankind. Our first duty is to love our parents. This filial obedience nurtures our regard for, and prompts us to the practical acceptance of, that universal esteem which has for its object the entire human family. From universal love comes distributive justice, which prompts us to regard

all men in the light of "wise understanding,"
and to render unto all what is justly their due.

32.

The difference which exists between the love which we experience toward our parents, and that which we feel toward others; the difference between our regard for the good, the learned, and the wise, and those who are ignorant, impetuous, and degraded in life; should be considered in the light of justice, and characterized by a worthy moderation in our likes and dislikes.

33.

We shall be unable to conform to the necessary rules of life, if we neglect the three pre-eminent virtues: prudence in reflection, which enables us to distinguish between good and bad; universal love, which has regard for the natural rights and interests of all men; and that firm resolution of mind which prompts us to persevere in our adherence to virtue and objections to vice.

34.

Some persons imagine that they are not capable of acquiring virtue, neither of making morality practicable to themselves, whereas it is quite certain that these qualities are attainable by all. And no person who earnestly seeks them, need be deprived of the blessings which they confer. Indeed, it is the impotence and inadvertancy of men which causes them to neglect these interests, or the acquisition of manly habits.

35.

However stupid the individual, or however much wanting in experience, if there exists a desire to learn, and perseverance in study is not attended with weariness or reluctance, the probability is that the person is not far from a worthy prudence in reflection, or success in the exercise of a wise judgment.

36.

If a man, although imbued with strong feelings of self-love, still earnestly endeavors to perform good actions, and acquits himself in justice before men, it may be inferred that he has in a measure already secured the development of that principle of "universal love" within himself, which will induce him to follow the precepts of wisdom in well-doing.

37.

If a man feels the sting of shame when he listens to impure and uncivil conversation, or feels impelled to withdraw from the presence of persons of rude and unpolished manners, it may be safely concluded that he is not far from that condition or resolution of mind which unreservedly indorses goodness, and as strongly objects to vice.

38.

When a person has deviated from the path of integrity or uprightness, it should be his constant effort to restore to himself that confidence which he has lost in the principles of goodness and honor; by so doing, and by making just atone-

ment through suffering and industry, he will invariably release himself from further inclination in the pursuit of wrong-doing, and rise to a desirable condition in the practice of virtue.

39.

It is most essential that we examine all things with a view to an exact analysis of their properties, qualities, appearances, and effects, for the reason that among those things which are claimed to be known, there are many concerning which the question ever arises as to whether they are perfectly known or not. Hence it becomes necessary to examine them, and to weigh them carefully in the light of every attendant circumstance, as well as to consult the opinion of wise and experienced men thereon.

40.

Notwithstanding it may appear that we clearly understand certain things, including our own natures, still it is evident from the many mistakes which we make, and our numerous transgressions in life, that as individuals we are sadly imperfect, and need to keep a constant vigilance over our own acts. We should meditate not only concerning our own condition, but as well in relation to all surrounding objects and circumstances, being ever watchful and attentive in spirit to the utmost extent whereof we are capable.

41.

We should endeavor to apprehend things aright, reflecting with clearness and precision upon all

occasions, to the end that we may avoid all serious mistakes in our decisions of mind, concerning good and bad, the true and the false.

42.

When once we have arrived at a just conclusion, it is our duty to make our acts conform thereunto, and earnestly, as well as unceasingly, endeavor to execute, to the fullest extent of our ability, the good resolution thus decided upon.

43.

If we undertake to perform a duty for another, we should engage in it with the same determination and fidelity of purpose as if we were laboring in our own service.

44.

When visiting with friends, or when in company with worthy associates, regard them with marked sincerity, and be not too reserved in your manifestation of kindness and esteem.

45.

When a man is poor in purse, yet undiminished in honor, or when a man is rich, yet humble, notwithstanding he may be praise-worthy for the rectitude which he manifests, still we cannot say that he has attained the highest degree of virtue, until he becomes absolved from all feelings of impetuosity, cherishing neither hate, fear, malice, nor revenge.

46.

He that is poor should be contented even in the midst of his poverty. He that is rich should be ever charitable, and mindful of well-doing. The penurious and abject spirit does good only to certain persons, gratifies certain exclusive friendships. Such dispense their means only with a view to reaping a reward in material gain; their objects are essentially selfish. Whereas the good man is actuated by generous motives, and qualifies his dealings with men by the light of that wisdom and universal love which holds for its object the interests of all mankind.

47.

We should be ever courteous and kind, even to those who offend us, and especially when they exhibit signs of sincere repentance. We should regard them as if they were innocent of any offense; and, forgetting their imperfections, endeavor, by rendering them aid and encouragement, to prompt them to the pursuit of virtue.

48.

Bemoan not the departed with excessive grief. Not to restrain thy sorrow, is to abandon all reflection, and become lost to a worthy decision of mind.

49.

The wise man never allows himself to be wholly overcome with despair. He rather considers it a weakness than otherwise to yield to immoderate despondency.

50.

The good man never injures himself or others, neither does he lack courage in any emergency. He contemns injuries, gives no credence to reproachful insinuations, and ever refuses to listen to ill reports.

51.

Punishment of crime should neither be too severe nor too common; if magistrates were good men, and if none other were promoted to the dignity of such offices, the common people would reserve themselves to virtuous habits with greater tenacity, because the government of the good and wise is what all men naturally desire; and when we secure the rule of just and competent persons, officers whom all can respect and esteem, we are more willing to abide by approved principles, and in our love of life conform to public approbation.

52.

Hypocrites, or those who profess one thing and practice another, may be compared to professional villains, who, in order to hide their intentions, render themselves wise, and manifest great suavity of manner and disposition during the day, that they may the more effectually conceal the infamy of those crimes which they perpetrate during the night.

53.

Persons who yield to an abuse of their appetites, and constantly indulge in luxurious habits,

are unworthy of a rank among men, and are justly entitled to be called "slaves of the passions," and "men of brutish inclinations."

54.

Ever make the example of the wise thy hope. Never allow thyself to become discouraged. Though thy task become laborious and difficult, still continue to persevere. If you fail to accomplish the desirable object sought for, remember that you have the recompense of a consciousness of having made a commendable effort.

55.

That virtue which is attended with no seriousness, is little respected among men.

56.

It is our duty to constantly bear in mind the important fact that we are frail, and are easily led from the path of duty. Hence, should it be our misfortune to overstep the bounds of propriety, or wander from the righteous way, we should not be too much disheartened, but endeavor to rise again above the mischief into which we have fallen, and secure ourselves from further offending against our individual peace and happiness.

57.

Make all thy promises in justice, and with a due regard to their fulfillment; for when we have committed ourselves to any agreement, it is as unsafe as it is ungenerous, to neglect our duty, or retract our word.

58.

In conferring homage upon any person, be not overgenerous in its bestowal.

59.

There is stupidity and negligence in too little suavity, and a want of generosity in not properly regarding those persons unto whom we are indebted for either money or favors. To overdo modesty, condescension, or suavity, is equally as great a fault, and involves our manhood or womanhood in ignorance, hypocrisy, conceit, and pride.

60.

Make eating and drinking a consideration in health and comfort, and not a pleasurable gratification, to become the master of all rational conclusions.

61.

Love, temperance, sobriety, and justice. Let your thoughts become purified, and your actions will inevitably correspond therewith.

62.

The attainment of wisdom is the sure guarantee to all desirable pleasure and happiness; and the wise man may find abundant enjoyment in the midst of difficulties and severities.

63.

Those who are studious simply in the reading of books, devoting their time in a great measure to

labor and exercise, while neglecting meditation, engage in an unpaying literary pursuit, which adds but little to individual knowledge, and seldom improves the man; while those who are wholly absorbed in meditation, neglecting all exercise, wander and lose themselves in thought, beyond the bound of all proper restraint. The first seldom arrive at any exact conclusions, their opinions being always confounded by doubts and obscurities; while the latter continually pursue the shadows of mind, live in the regions of fancy, and seldom base their knowledge upon anything solid or substantial. It is well to be industrious, but we should never slight meditation. It is desirable to meditate, but let us not neglect the performance of a needful portion of labor.

64.

When any evil exists, and we can discover no remedy for its cure, the better way is to patiently wait for that correction which time affords. If through remonstrances, counsel, and earnest effort, we could succeed in removing it, silence or personal indifference would prove self-abasing. Yet there is nothing more undesirable than the impartation of that advice by which no one is benefited.

65.

Indigence and the miseries of life are unpleasant to endure, but the querulous and the ignorant only resent them and curse Nature for their existence. The wise and the thoughtful only regard Nature as just, and our punishments at her hands quite as needful as they are inevitable. The vir-

tuous man is seldom dissatisfied. His mind compels his spirit to repose in quiet. He allows nothing to disturb his equanimity. His reward is goodness; the practice of a worthy example, his only recompense.

66.

A wise man is always enabled to make a proper choice, as between right and wrong. He may love or distrust with reason, and ever secure a knowledge of justice without discomposure of mind.

67.

He who makes virtue practical in life, never yields to the committal of any act unbecoming a man, or contrary to the decisions of right reason.

68.

Honor and riches are desirable. Nearly all men seek to possess them. But should we discover that honor is impugned or overdone by the possession of wealth, or that riches lead us from the path of rectitude, we should make it our duty to reserve ourselves from their influence, especially wherein they tend to molest us in the pursuit of well-doing, or hamper our happiness in life.

69.

He who taints his mischievous habits with pride and conceit, and is neither frugal nor careful with his means, is seldom disposed for the study of wisdom. Sociable familiarity with such persons is not to be commended.

70.

Feel not afflicted because thou art not promoted to grandeur and public dignities. It were better to grieve that thou art lacking those virtues which might render thee worthy of being advanced.

71.

The good man devotes his life to the practice of virtue; the bad man neglects its pursuit in his struggle for wealth. The first cherishes a love for goodness, admires wisdom, and contemplates the public welfare. The latter is absorbed with local and selfish cares, and thinks only concerning those matters which pertain to his selfish interests.

72.

The good man no sooner observes a person of wise inclinations than he endeavors to imitate his worthy example.

73.

When a good man observes a person of vicious habits, he wisely reflects concerning himself, with a view to the discovery and removal of any similar defects which he may possess, and which he so much detests in others.

74.

Children are in duty bound to obey and serve, in all reasonableness, the requirements of their parents. Sometimes parents are sadly at fault. It is proper for children to acquaint them therewith, but it should be done with care and pru-

dence. Should the child meet with opposition or anger, he should exercise patience, delaying for a time his purpose, but should, when a good opportunity offers, persist in his effort. Advice given to parents is frequently attended with unjust punishments to the child. Resistance can only be justified in extreme cases. Usually we should suffer without complaining.

75.

The wise man is always moderate in his studies, also in his actions and conversation. He is often silent, but when it is needful for him to be in haste, he makes it his purpose to speak or act with precipitancy and force.

76.

To properly understand the character of a person, we need to have association with them, and reflect upon their peculiarities. "When I was young," says Confucius, "I imagined that all men were honest and sincere; that their practical habits conformed to their utterances. But since I have grown to manhood, I behold things in another light. I am satisfied that I was mistaken. I now listen to what men have to say, and place only that confidence therein, which, with proper reservation of mind, the subject seems to demand. I examine whether men's words conform to their actions, and refuse to content myself with external appearances."

77.

Parental imperfections should not debar children from private or public respect. If in consequence

of the committal of crimes or misdemeanor, a father should render himself ineligible to office, or unworthy of human confidence, his conduct should be no cause of disgrace to his children, neither should they be refused that society which their good manners justly entitle them to. If a son is born of poor parents, or is of obscure birth, it should be made no excuse for objections to his success; but, on the contrary, his ample qualification should secure him the same employment which would be conferred upon the rich.

78.

Poverty or imprisonment are preferable to the most eminent offices of government, when they are conferred and managed by agents or rulers who are malicious, knavish or untrustworthy; and he who accepts them is most likely to confound personal blessings with selfish interest, and in the end is certain to regret his action, from disappointment and displeasure.

79.

The path that leadeth to virtue is broad and secure, and it is our duty to relinquish no effort which would enable us to keep in its course. We should not complain of a want of strength, nor allege that difficulties discourage us, but determinately pursue the object of our regard, in the face of all disheartening circumstances.

80.

It is not enough to know virtue; it is necessary to possess it. It is not sufficient to admire it; it is necessary to practice it.

81.

He who engages in persecution against a good man, chooses war against the best interests of community, and derides his own character and happiness.

82.

Children should be in constant watchfulness over their own acts, and endeavor to avoid afflicting, offending, or displeasing, their parents; this thought should be constantly uppermost in their minds.

83.

As the most desirable health is endangered by living in a malarious atmosphere; so is our claim to godliness canceled by association with those who are vicious and degraded.

84.

Sincerity and constancy of mind are a sure guarantee to a reputation for worth and sobriety, and constantly add to our happiness, notwithstanding our severest trials and difficulties in life.

85.

The wise man always takes counsel, sometimes consulting even the least-intelligent persons, when important affairs demand an immediate decision of judgment. When counsel is good, we should accept it, although it should come from an unexpected and seemingly exceptionable source.

86.

Vanity, haughtiness, and pride, should always be avoided. While thou mayest claim that prudence and ability which the ancients possessed, still, if thou art not humble, frank, generous, considerate, and agreeable, thou art likely to be looked upon as selfish and worldly, and contemned as a person of sordid inclinations.

87.

Consider what thou already knowest; it is beneficial to restore memory by a rehearsal of past experience. We are apt to overlook our own defects, and deride others for imperfections which we neglect to observe in ourselves.

88.

Do nothing ungenerous, unkind, or unjust, although thou art competent to make thine acts approved. Deception may find security for a time, but never permanent justification.

89.

Engage no lasting friendships with men, when their company would endanger your personal reputation, or their presence become derisive of your sense of propriety.

90.

A considerate man is likely to blush at his own faults, but is never averse to their correction.

91.

All worthy aspiration is unaccompanied by envy, covetousness, or greed.

92.

Wouldst thou learn to die contentedly, learn thou first to live wisely.

93.

Give of thy superabundance to the poor.

94.

Make frank acknowledgment of all benefits received, by the return of other benefits equally to be desired.

95.

When we make a conquest over our personal defects, we secure the most worthy victory in life.

96.

In doing something to make others happy, we are conceding life to be a joy worthy of our trust and confidence.

97.

Let us freely confess our faults and mistakes, and thus reserve ourselves to honor and sincerity.

98.

Let us watch diligently and not lose our better opportunities. If we fall behind in the pursuit of virtue, we may be longer in securing it, and our sufferings in life may be thereby augmented.

99.

To justly regard those who wrong or injure you, without entertaining feelings of anger, hate, or revenge, is indisputable evidence of the possession of worthy wisdom, and of a manifestation of the spirit of true religion.

100.

Do unto another what you would he should do unto you; and do not unto another what you would not should be done unto you. Thou needest only this law alone; it is the foundation and principle of all the rest.

About 500 years B. C. Zoroaster flourished in Persia; the following is one of his elevating doctrines.

"After up, thy grateful prayers to the Lord, the most just and pure Ormuzd, the supreme and adorable God, who thus declared to his prophet Zoroaster: Hold it not meet to do unto others what thou wouldst not have done to thyself; do that unto the people which, when done to thyself, proves not disagreeable to thyself. Page 690 of Zoroaster's

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Psychophysical Chart of the Head.

SEE OPPOSITE PAGE

The portion of the head at the left of the dotted line has its nerve connections principally with the VISCERAL and front portions of the system—that at the right, with the MUSCULAR and back portion. The front and top head connect with the thorax or upper chest—the lower and side face, with the abdomen—the upper back head, with the shoulders and upper spine—and the back head generally, commencing with the upper portion, connects with the Dorsal, Lumbar, and Sacral Nerves, reaching from the upper to the lower spine, in consecutive order. See p. 40 for locations on the body. The point R (*Renal*) connects with the kidneys, G (*Gastric*), with the stomach, H (*Hepatic*), with the liver, C (*Cardiac*), with the heart, P (*Pulmonic*), with the lungs, Co (*Cephalic*), with the general brain; I, region of Insanity; N, of Nutrition; V, Vitalizing point, just back of the hard mastoid process; B, Brachial Plexus; a, Amaliveness; s, Self-esteem; f, *Fierous* (*f* and *s* should be a little higher); the dagger (†), Patience; r, Reverence or Religion; b, Benevolence; h, Hardihood; the front star, and a little farther back, Somnolence or Conscious Sleep; the back star, Animal Sleep; the feather end of the arrow, Impressibility. Between the back star and the dotted line is the region of Coldness, on the end of the chin, that of Calorification, and just each side of that, the region of Perspiration. Move with the arrow to strengthen; in the opposite direction to weaken. See pp. 34 to 40, etc.

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O. D. Palmer. Oct. 7/86. Most cher. friend.

COMMENDATIONS.

From the "Scientific American" of April 25, 1874.

DABBITT'S HEALTH GUIDE. Price \$1. New York: Published by E. D. Babbitt, D. M., 732 EAST 23D ST., N. Y.

"A philosophy of cure, founded on the idea that healing elements are potent in proportion as they are subtle and refined, and weak in proportion as they are gross: that sunlight, electricity, and especially the still finer life forces, being subtle next to spirit itself, are the most potent to heal, while mineral substances, being from the coarsest department of Nature, are the weakest and least penetrating. This constitutes the law of power. The law of harmony is stated to be a nicely balanced contrast of elements. Magnetism, or the warm positive principle, and electricity, the cold negative principle, are stated to be the propelling principles of the universe, and these are combined equally to bring about harmony and health. Too much of the cold principle in the human system brings about chills, paralysis, and chronic diseases—too much of the warm principle, fevers and inflammatory diseases. While sunlight, baths, food, clothing, the social relations, etc., are explained and commended, a strong magnetic hand is considered the most potent of all instruments for charging a feeble system with a new life power, and for equalizing ill-balanced conditions. Directions are given for the practice of manipulation, and the treatment for one hundred different diseases, without drugs.

From the Hon. J. M. Peebles, April 14, 1874.

"My Dear Friend Babbitt: Yours duly received, and the Health Guide also. I've glanced it through and like it immensely. * * God and good angels bless you."

From Fomeroy's Democrat, June 13, 1874.

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"E. D. Babbitt, D.M.—Dear Sir:—I have been much interested in the Health Guide. It has been written, 'Every experience in advance of us is a mystery until we attain unto it.' Hence magnetism will continue to be summarily disposed of by the routinist with the sneer, 'Pooh! mystery! mystery!' Those who are prepared by their own experience or observation to appreciate the merits of Animal Magnetism will thank you for this succinct statement of principles."

Pleasant notices of the Guide have appeared in the "*N. Y. Graphic*," "*Christian Union*," "*Golden Age*," "*Banner of Light*," and various other journals. I have room, however, for merely the following

MISCELLANEOUS EXPRESSIONS.

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Vital Magnetism

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THE MAGNETIC THEORY DEFENDED,

AND A BETTER PHILOSOPHY OF CURE EXPLAINED.

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Rules for Magnetizing, Rules for the

Family, Courtship, Marriage, &c.

[The pages from the "Health Guide" are set in exactly as they occur in that book, hence the lack of connection in two or three places.]

"There is but one temple in the world, and that is the body of man. Nothing is holier than this high form. . . . We touch Heaven when we lay our hands on a human body."—NOVALIS.

"*Mens agitat molem.*"—VIRGIL.

NEW YORK:

PUBLISHED BY E. D. BABBITT, D.M.,

No. 231 EAST TWENTY-THIRD STREET

Price, postpaid, 25c. for one copy; \$1. for 5 copies; \$5. for 30 copies; and \$11. for 100 copies. Foreign countries pay simply their own postage. The work is intended as a campaign document to arouse people to the importance of this great health reform, hence the low prices to encourage the philanthropic to buy and disseminate among their friends. The covers being of Bristol Card Board, are very durable as well as handsome.

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PSYCHOMIZED PAPER.

The Psychomized Acidulated, and occasionally the Alkaline Paper, have been sent to a considerable number of persons, nearly all of whom have felt some favorable effects. Several have received very decided advantages, but I can quote the words of one only here:

"April 8, 1874.—I tried your paper. I think it does me good. I'm off for a ten-mile tramp."

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VITAL MAGNETISM.

Dr. HENRY SEQUARD, of New York, delivered a course of six lectures before the Lowell Institute of Boston, commencing February 25, and closing March 18, 1874. I avail myself of these lectures as reported by the New-York Tribune. From the Doctor's high position in the medical world, these lectures must have extensive influence. If their philosophy is correct, their influence will be doubly good; but if incorrect, especially bad.

Some may deem me rash in stating that I consider not only Dr. Brown Sequard, but the great body of medical men generally, as being fundamentally and widely in error in their whole theory of the nervous and life forces. The cause of this, I think, excellently stated by the Doctor himself at the beginning of his course. "I have no doubt," he says, "that persons who have not at all engaged in the medical profession could do more, perhaps, than physicians in regard to discovering certain of the peculiarities of nervous force. Physicians, unfortunately—I speak of myself as well as of others—are biased. Their bias prevents progress."

These words are full of wisdom, and a blessed thing would it be if those to whom are committed the health and happiness of millions would look around and see if there are not new and better ways of reaching the sources of power in the human system, and, if possible, get out of the old ruts which have led them into so much trouble and failure. Vast learning has been

devoted to the subjects of anatomy, surgery, and the coarser agencies of chemistry in connection with human ailments, but those exquisite and mighty forces which form the connecting link between the soul and body, and are the very sources of power through which all functions and all lower forces are controlled, have thus far been almost ignored. Physicians, from the very first, have denied that there is anything in the so-called *animal magnetism*, and, to be consistent, there is a great temptation to keep on denying it, even when the absurdities that first attended its introduction have been mainly done away with. Notice how anxious Dr. Brown-Séquard is to deny the existence of this force. "The great question," he says, "is whether the boundaries of the nervous system are also the boundaries in health of the nervous force. In other words, can the nervous force spring out of the nervous system to produce some action? As regards this, *there are no facts to prove it. You can easily understand that if I am right, this is a death-blow to what is called animal magnetism.*" The italics are mine. In this quotation I understand him to assert that this nervous force cannot spring beyond the nervous system—cannot act outside of the nerves; consequently there is no such fluid as has been termed *animal magnetism*, which is popularly supposed to be communicable to other systems and to radiate in various directions. In the following language, however, given in the same breath, he virtually contradicts the above, by signifying that this vague something, which he calls nervous force, *can* manifest itself externally, though in a somewhat modified form. "There is no question, however, that nervous force can manifest itself outside of the boundaries of the nervous system; but it manifests itself often after having been transformed into another force. It is well known that nervous force is transformed into motor force." This is as much as to say that the nervous system, in the movement of its outward-going forces, changes them into motor forces after they get beyond the nerves themselves. Pray, what were

they but motor forces before they left their nervous channels? Do they not wield the motor nerves, and through them the whole muscular system? If this kills animal magnetism, it certainly does not kill it *very dead*, his own words being the proof.

But, in order to finish up the existence of this troublesome magnetism, he uses the following language:

"You all know what mesmerizers have tried to establish. You all know what persons believing in animal magnetism profess and declare. You have heard of what is called the 'odd force;' and you have heard of a peculiar process which originated in New England, and which we know under the name of Perkin's Tractors. All these views that I have mentioned have a ground in nature, and I may say there is hardly any folly in mankind of any importance that has not some ground, some degree of truth. But though there may be some ground for it, there may not be enough to establish the truth of a certain view. The ground here is simply that the *power of imagination* on the body is immense, and that what is done by persons in a state of what is called mesmerism, or in any of the instances that I have mentioned which is apparently due to these odd forces—this time it has two d's—is due to the *imagination of the person under these influences*."

That is the old story. Imagination, or one's own belief, is the short way of getting rid of all these troublesome phenomena. Most of our physicians swing in the same groove and follow the same bias, and "bias prevents progress," nobly said our Doctor. Dr. John Hughes Bennett, Professor in the University of Edinburgh, says: "I have made numerous experiments, with the aid of those who believe in Animal Magnetism, all of which have only convinced me that no such principle exists, and that all the phenomena really occasioned depend on *suggestive ideas communicated to the person affected*." He then goes on to show how the mind controls the body through the will power, through attention to one part of the body, etc., causing swellings even to occur at places where the thoughts dwell most, etc. Dr. Hraid, of Manchester, has greatly relieved these gentlemen by

showing the power of imagination over the body, and then giving the name *Hypnotism* to it. This shirks the odium of the word magnetism. I have quoted the above to show the absurd theories that very learned men sometimes adopt when they get into a pretty deep groove. They could surmount small grooves and think with a considerable independence, but a deep groove enslaves them. Look at the logic of the foregoing. The mind, the will power, or the imagination wields the bodily forces, therefore vital magnetism has nothing to do, has no existence! But how does the mind do this—through what instrument, what medium? Everything in the universe must have some instrument to work with or some medium to work through. Suppose you were sending a telegram from New York to St. Louis. A man comes in and sees you working the instrument, and declares you are striking St. Louis with your hands.

"No," you remark; "I am sending a force through the medium of electricity, and my hand is only the motive power. Were it not for some subtle medium, I could not produce any impression there."

"It's your hand!" exclaims your antagonist. "Without your hand nothing could be done, and that is a triumphant proof that there is no such thing as electricity in the transaction."

On a hot summer day a man falls dead in the street. We will suppose Dr. Brown-Séquard to be present. He declares it to be a case of sun-stroke.

"How can it be a case of sun-stroke?" says a bystander. "The sun is millions of miles distant, and how can it come down to the earth and strike a man?"

"But it does so nevertheless, although in some mysterious way which we cannot explain."

"But," resumes the companion, "if the sun really caused his death, it must have been by rousing to action some subtle ether, whose undulations flowed in upon his brain so powerfully as to produce congestion."

"Impossible!" says Dr. Brown-Séquad; "I deny the existence of any such ether. It comes wholly from the power of the sun."

This kind of reasoning is exactly equivalent to the method of declaring there is no such thing as vital magnetism because the *mind* or *will* power affects the body. *How does the mind produce this effect excepting through some subtle fluid which it communicates to any part it pleases?* The brain, under the control of spirit, is the telegrapher, the nerves are the wires of communication, but is there no such thing as a fluid to send along these wires? Then all analogies fail. But to see how easily our dignitaries of the medical profession are satisfied by saying *imagination* or *belief* does it, and all this without any proper connection of cause and effect, on some mysterious, half-miraculous plan, would be really quite amusing if it were not so disastrous to poor suffering humanity. They seem to think the mind works in the same way that some people think Deity does, without law or order, making something out of nothing, contrary to all process of evolution and natural growth.

"There is, I repeat," continues Dr. Brown-Séquad, "no force in our system other than mere nerve force for the transmissions that may come from the brain as the seat of the imagination, the seat of emotion, and the seat of the will." A little farther on he says: "Nerve force is produced, as you know, through blood. It is a chemical force which is transformed there into nerve force."

But what is this nerve force as used by the learned Doctor? Evidently not a fluid, or he would be willing to call it animal magnetism, but some mysterious power which vibrates along the nerves. But if not a fluid, how can it be thus sent from cell to cell through the whole nervous structure, and finally burst outside of the nerve channels and turn into *motor force*, as he calls it? If the nerve cells were a series of elastic balls which are contiguous, so that when a power should be communicated

to the first it would reach the whole by impact, then it would be obvious as to how they might all be affected when in connection. But they are not made up of elastic balls or elastic cells, but rather of a fatty inelastic substance to a great extent, combined also with some fibrous matter. But supposing these cells were elastic, how could the mind give an impulse to the first cell, gross matter as it is, without using some subtle essences as intermediate between its own exquisite forces and the coarse material elements to be affected? Are not all of the mightiest forces of the universe gaseous and fluidic, and powerful in proportion as they are subtle and refined? Thus air is finer and more powerful than water, being able to sweep the ocean into spray; steam is finer and mightier than air, and can split the earth asunder in the form of earthquakes; the electrical and magnetic ethers, that fill all space, control worlds, and are far more subtle than steam; and the still more exquisite elements that are the direct handmaid of spirit, on the same principle must be even more potent, and on the same principle also must be fluidic. Thus we see that the greatest of all potencies are *refined and fluidic*. *How almost irresistible then is the conclusion that the force that wields the nerves, and through them the blood and muscles, is itself a fluid.* This is often denied. A learned gentleman, in discussing the subject with me a short time since, declared that electricity, light, magnetism, etc., were no substances whatever, but simply forces and undulations."

"Undulations of what?" I remarked. "How can there be undulations without something to undulate?"

Can something come from nothing? *Ex nihilo, nihil fit.* Undulations are penetrating, and, as a general rule, swift in proportion as they are fine. In such a coarse fluid as water, undulations are very slow. In air they are swifter, but give the effect of sound even when moving at the rate of less than twenty a second. The sounds become piercing in proportion as these undulations become small and rapid, until some ears can hear

tones that are so shrill as to require over 30,000 waves a second. When we reach an incomparably more subtle element, the undulations become so fine and swift as to be perfectly inconceivable, and give the effect which we call *mineral magnetism*. When they become still finer, so that hundreds of trillions of them pass a given point in a second, moving at the rate of 186,000 miles in the same time, we have the effect of light. Commencing with red, the coarsest of the seven colors revealed by the spectrum, until we reach waves so small as to form violet, we have arrived at the highest scope of the ordinary eye, and a new *order* of invisible rays begins, which from their fineness and great chemical power are called *actinic*. These higher glories of color may be seen by those who can retire from the coarse outward vision until they come into rapport with their finer spiritual forces which penetrate and reveal a higher universe. Such as can do this, and there are many, have a right to be called clairvoyants or clear-seers. But there is an exquisite grade of soul-atmosphere, higher, finer, swifter, and mightier than any of these. But now you say I am leaving the known for the unknown. Not at all. We know it to be finer and swifter, because it is more penetrating. Electricity cannot penetrate glass, or clothing, or many other substances. Light cannot penetrate that which is black, or which is opaque, but this higher soul force can penetrate all known substances, and fire up dormant human systems even at great distances, as I shall prove hereafter. There are, of course, many grades of fineness in the ruling fluids of the human system. The *nervium*, so often called *nerve force*, is comparatively a very coarse element, a kind of *animal magnetism* sure enough, and yet it is the finest force, excepting the mind itself, that Dr. Brown-Sequard seems to be acquainted with. It should be remembered that these life-fluids are greatly modified by the medium or part of the system through which they pass, and by each other, and that the lower *nervium* can be greatly controlled and vivified by the higher and finer forces under the direction of the will.

12 VITAL MAGNETISM AND DR. BROWN-SEQUARD.

Having thus far treated the subject negatively, and shown the absurdity of some of the arguments which learned doctors use to disprove the existence of vital magnetism, I will now proceed—

I. To give positive facts as proof of the existence and general character of Vital Magnetism.

II. To show that this magnetism works at times in harmony with one's imagination and volition, while at other times it works entirely against them and overcomes them.

III. To show that many of the most important laws of human life can be explained and understood only on the magnetic theory.

IV. To show how diseases can be cured and health established far more powerfully by the proper wielding of these magnetic forces than by any other methods.

V. To give a few general rules for their control, and for the cure of disease by their aid; and

VI. To give a few brief directions for acquiring magnetic power.

I. With reference to the *existence and character of Vital Magnetism* we must judge from its effects, the only possible method of gaining the knowledge of anything whatever.

1. Baron Reichenbach proved by exhaustive experiments that *all objects emit an odylie or magnetic emanation*, as the magnet would be affected by them, and persons whom he called sensitives would not only feel but see these emanations. He gives an account of some persons who could feel the influence of others hundreds of yards distant. In America, where the finer life-forces have been experimented upon and understood more extensively than elsewhere, this finer radiation has often been thrown a great number of miles, as I shall have occasion to mention hereafter.

2. The science of *Psychometry*, discovered in 1841, by Dr.

Joseph R. Buchanan, now of the Boston University, is founded on the fact of these magnetic and electric radiations from all bodies, by means of which the sensitive can feel and tell their character. Thus the psychometer can take a letter, and any time after it has been written can tell the qualities of the writer. Dr. Buchanan, while lecturing before the New-York Eclectic Medical College, in December, 1873, had pieces of paper saturated with the tincture of Hashish and tightly enclosed in envelopes, so that no one could know what it was, in order to do away with the pet theory that *imagination* does everything. They at first felt strange feelings in their arms, then in their heads; two went to sleep and had to be awakened, and about two-thirds of those holding the paper felt more or less of the symptoms which this article would have caused if taken into the stomach. This experiment I witnessed as I have many others of a similar kind. Thousands of persons can feel the condition of others by this magnetic efflux, and can diagnose their diseases with great exactness, especially as human beings throw off a finer and more penetrating emanation than inanimate objects. A Mr. P. W. Sibley, of Seneca, Mo., has just written me as follows:

"Within the last two years I have discovered that I possess a negative electrical condition of body which is developing rapidly, and by means of which I can feel the attractions or repulsions of all objects. I can feel the attraction of mineral veins thousands of feet beneath the surface, and can measure their depth approximately, and tell one mineral from another unerringly."

3. *This life-aura or æther or vital magnetism is conductible.* Thousands of facts could be adduced in proof of this. I quote the following from a lecture of Dr. Buchanan, delivered in Boston:

"The transmissibility of disease is universally recognized. The proposition added by my discoveries is that *health is as*

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contagious as disease, and the aura of physiological action is as transmissible as that of the pathological. . . . The transmission of influence from one to another through conducting media was made the subject of a series of experiments in 1842, in the laboratory of Dr. David Owen, which was mentioned in a published letter by his brother, Robert Dale Owen, in the following language: . . . Of upwards of one hundred inorganic bodies, all were more or less capable of transmitting the nervous influence; but of these, metals and muscular tissue conducted best, and the latter with more rapidity than metal, while horn, bone, whalebone, tortoise-shell, beeswax, feathers, and silk, but especially horn, appeared to be non-conductors. Perhaps on that account, hair is the most suitable covering for the head—the central region of nervous action."

Dr. Buchanan continues as follows:

"A person of the highest impressibilities is able, in touching the different regions of the brain, to feel and describe the exact influence and character of each organ. Mr. Charles Inman, brother of the distinguished artist Inman of New York, was taught in my office to make such examinations, and could describe with the most delicate accuracy the action of every organ of the brain in any one who was examined. He was my principal psychometer in making those investigations, which gave me a complete and minute map of cerebral organology. In making the most minute surveys of each convolution and its subdivisions he used a metallic rod, generally a pencil-case, as the conducting medium to receive the influence from the minute spaces to which it was applied, and thus perfect the most minute analysis."

A. The magnetic or spiritual emanations can be seen by multitudes of people who have an especially sensitive development. Reichenbach's sensitives distinguished numerous colors emanating from various objects, and every clairvoyant can bear testimony to the same fact. I have often with closed eyes, when in a peculiar and very quiet state, seen fountains of most exquisitely beautiful colors flowing to and from me. Many can see these with open eyes, and have seen them from their childhood, being in the habit of telling character thereby. Persons of high

moral and intellectual character have far more brilliant radiations than those of low animal appetites. On the top of the head, in the region described as the moral and spiritual, the emanations are a brilliant yellow, approaching a dazzling whiteness in persons of noble character. On the front or intellectual region they are blue, while at the base of the brain, in the affectional region they are red. Those of low animal propensities have the red clouded and almost black. Those of violent and ill-balanced impulses send forth fitful flashes of color, which show that their life-forces move discordantly, and explain why it is that disease and misery are their lot. The fluids emanating from the cerebellum are far more sluggish, coarse, and weak than those from the higher and front portions, and may be called *neuraura*, or the more especial nerve-force which constitutes the circulating element of the nerves, just as blood is the circulating element of the arteries and veins. The higher emanations of the cerebrum, especially the front and upper portion, may be controlled by the volition, and be made to greatly influence the rest of the system by controlling the *neuraura* of which the sulcun and controlling centre seems to be the medulla oblongata. "The higher powers," says Dr. Buchanan, "in consequence of their subtlety, radiate their influence instantaneously, like light, to immense distances. The inferior powers, like caloric and electricity, radiate with less power, and depend more upon conduction." This higher soul-aura, which may very properly be termed *psychaura*, constituting the great power of man over man, and of the mind over the body, seems to be totally ignored by Dr. Brown-Séquard and by medical scientists generally. They are too easily contented with the tangible and the visible, while the truth is, all power in the universe, all causes, all the safest remedies, lie with the invisible, the intangible, and the spiritual. Nothing but effects, and the lower grade of effects at that, belong to ponderable elements. Of this penetrating psychaura and its action at long distances, I shall speak more hereafter.

11. *Imagination and other mental faculties may greatly control the magnetic forces, but in their turn may be controlled by them.*

1. I have often thrown electric shocks from my brain to my feet and induced perspiration by my will-power. This flow of vital electricity vivifies and attracts the blood to the part desired, and so equalizes and strengthens the system. Without this fine soul-element to fire up the system, the blood would soon turn into clot, as it always does when it has been drawn off and left long enough for the life-aurea to escape. Some can induce headache at will, by throwing their attention and thus their vital aura and blood to their front and upper head, and one of the best ways to induce sleep and animate the physical powers is to throw the eyes and thoughts upward and back towards the back head, which vitalizes the system. The eyes and vocal organs emit a strong magnetic aura, and aided by the volition this aura can be thrown from any part of the system, especially from the hands.

2. While *faith* in the magnetist, as in all other healers, will often aid in the cure of disease, yet so penetrating and powerful is the agency used that persons are often healed when denouncing it, or when they are totally unconscious of what is being done, until it is over. Nerves are often cured, sometimes without being touched, and will stop all crying and show signs of joy. How much imagination in such a case? An old gentleman once walked ten minutes with me, when he turned suddenly around exclaiming, "What have you done to me? All my pains have gone since I have been walking with you." I told him I presumed he had taken some magnetism from me, as I felt somewhat more negative than before. At another time, I cured a lady's arm of rheumatism in about two minutes, at the very moment when she was calling magnetism a humbug. Two months afterwards she met me and said, "Magnetism is not a humbug, for my arm has been well ever since you touched it."

Rowley felt had no part in her case. Dr. Wilbur, of Chicago, and myself went into a room together once, and in a few moments Mrs. Ledy was asleep without our touching her, and another had to leave to keep from being overpowered, although our thoughts were concentrated on a suffering patient entirely separate from either of them. I speak of my own experience as it is so vividly in my mind. Many others have had a more remarkable experience. I could speak of several cures which have been performed at a great distance from the operator. One cure I will speak of as an overwhelming answer to the idea that imagination had anything to do with it.

"While healing in Syracuse, New York," says Dr. J. R. Newton, "a stranger who had just been cured asked me if I would go to Fulton, New York, and cure his wife, who had been bed-ridden for over three years, and unable to sit up during that time. I told him I could cure her without seeing her as well as to go there; and taking his right hand, I said: 'Keep your thought upon your wife; I will give her a shock like an electric battery, and with it her disease will instantly leave. She will arise perfectly well.' . . . This was on Tuesday. I lectured in Oswego the next Sunday, when Mrs. Rowley appeared in the audience, and came upon the platform and related the wonder of her cure; said she had never heard of healing at a distance before; that she received a powerful shock, and felt that she was cured."

As confirmatory of this, a lady physician of Ithaca, New York, has lately written me that she was present at the meeting in Oswego, and heard Mrs. Rowley's report, which she could easily believe, as Dr. Newton had wrought an equally remarkable cure on herself. Many similar cases from others as well as himself could be adduced.

3. Multitudes of cases of influence contrary to any knowledge or belief of the one influenced could be given. Lately, I met a German family of accomplished musicians who gave concerts. One of the gentlemen, possessing a strong will-power

Surely faith had no part in her case. Dr. Wilbur, of Chicago, and myself went into a room together once, and in a few moments one lady was asleep without our touching her, and another had to leave to keep from being overpowered, although our thoughts were concentrated on a suffering patient entirely separate from either of them. I speak of my own experience as it is so vividly in my mind. Many others have had a more remarkable experience. I could speak of several cures which have been performed at a great distance from the operator. One case I will speak of as an overwhelming answer to the idea that imagination had anything to do with it.

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3. Multitudes of cases of influence contrary to any knowledge or belief of the one influenced could be given. Lately, I met a German family of accomplished musicians who gave concerts. One of the gentlemen, possessing a strong will-power

and a fine magnetic presence, says he has often caused a person to stop and turn around, at a distance of forty yards in front of him, while his sister once stood at a distance from an orchestra which was rehearsing, and by her strong will-power threw them into confusion and caused them to make ludicrous mistakes. Several others have told me they could use their will-power silently while well and magnetically strong, and cause people to do as they wished without uttering a word. When they became feeble and demagnetized, this power would leave them. I will quote an account given by Mr. J. H. Mendenhall, in the Religio-Philosophical Journal of March 7th, 1874, of an experience while he was a magnetist: "I was sitting alone in my father's house, outside of which, some four to six rods distant, was a young man perhaps some twenty years of age, who was standing upon and chopping a large log for firewood. I thought to try my magnetic powers and make him go into a magnetic sleep if possible, by concentrating my will upon him. Without his knowledge of my being present on the premises, I began the mental process, which resulted in his yielding to my power, his movements with the axe fitting themselves regularly and gradually to the motions of my mind, or will, until he ceased chopping with the axe uplifted, having no power within himself to bring it down. On approaching, I found him magnetically asleep, subject to the further demands of my will."

This brings me to the next general heading.

III. I propose now to show that *in the mysterious phenomena already alluded to, as well as in many of the most important laws of life, the theory of a magnetic life-fluid alone can explain them.*

1. *There seem to be two styles of this subtle etherium, or at least two laws of motion which rule everywhere, one of which gives the effect of heat and the other that of cold. The warm, positive principle which has been termed fire, or when in a more refined form magnetism, or when still more refined and*

penetrating, vital magnetism, is the element of *repulsion*, and predominates in the acids. When this element prevails too much in the human system, fevers and inflammatory disease will prevail. The cold, negative principle, the element of *attraction*, which exists in its crude form in ice or cold water, appears in a more subtle and potent form in *electricity*, and in a still superior form in vital electricity. It predominates in the alkalis. When this vital electricity prevails too much, it brings a tendency to chills, paralysis, and chronic diseases. The equal or nearly equal combination of these two laws of power, is necessary to health and harmony in both the animate and inanimate world.

2. Every human being combines both vital magnetism and vital electricity, which constitute the life-anima. This is the connecting link between the soul and body, the medium through which the mind thinks in connection with the brain, and the ruling principle of both the voluntary and involuntary forces.

These are not mere assertions, but facts founded on clairvoyant observations and on experiment.

3. If any one thinks there is no real *clairvoyance*, as Dr. Brown Séquard seems to think, he is evidently unacquainted with the multitudinous facts of this subject, and also unacquainted with the laws of the fine life-forces. How can we see with the natural eye? Through the medium of light. How is it we can see right through such substances as glass and water and air? Because the vibrations of light interpenetrate them. Now suppose that at certain times we can get our brains charged and in rapport with a finer light than that of the outward world, a kind of light so fine that it can interpenetrate all substances, then what shall hinder us from seeing through all substances? The actinic rays of light are too fine for our common outward vision to perceive at all, just as there are octaves of sound too refined for our coarse outward ear; but is it to be supposed that the Creator perpetrated such a mockery as to

produce the very highest glories of sight and sound, and then give us no faculties for perceiving them? I have no room here to quote the thousand facts that could be brought up to prove the existence of these powers. The world has probably never instituted so exhaustive a series of experiments as were carried out by the committee of the French Academy from 1826 to 1831, when they decided in favor both of animal magnetism and clairvoyance.

4. *On the old plan which ignores the vital aura, it is utterly impossible to answer rationally a great many questions that are constantly occurring.*

5. *Thus, how is the contraction and expansion of the muscles brought about? How do the motor nerves exert such power?* Dr. Brown-Séquard says the nerve-force can cause a vibration of the nerves. But what has mere vibration of nerves to do with muscular contraction? Cold is the element of contraction, as heat is of expansion. Now suppose the mind aided by positive and negative poles of the body, when wishing to contract the muscles and move an arm, should shoot out the subtle electrical fluid which is the cold negative element, or the magnetic fluid when it wishes to relax the muscles again. Is it not evident that such causes are adapted to the effects?

6. *Dr. Brown-Séquard shows that there is greater vitality in America than in Europe. Why?* The Europeans are more fleshy and their muscles harder. The greatest strength does not come from the hardest muscles as is popularly supposed, but also from the activity of the soul-forces, the vital aura which fires up the body with strength and life. On the same principle woman lives longer than man, as statistics show, and must have more vitality in spite of all her weaknesses.

7. *Why do many wealthy persons have the absurd passion of kleptomania? Why do some have an irresistible impulse at times to kill and destroy, or possess any other insane impulse?* Dr Hammond, lecturing before a body of eminent New York phy-

sticians a short time since, showed that a certain gentleman threw off of vitriol on several ladies' dresses without any possible motive, and then paid for them afterward. Why couldn't he give some philosophy of this strange conduct, and suggest some cure? Because his medical associates generally ignore cranology and also vital magnetism. Suppose he would admit that in a certain region of the brain, destructive and energetic impulses are generated, and then suppose that he should be informed that too much of the magnetic aura collecting there had caused over-heat and inflammation of the part, thus creating a morbid action of his destructive propensities. Would there not have been some explanation of his condition? Then suppose we should pass off this extra heat, and cool off the diseased portions, and give him a supply of healthier magnetism. Would not that have been the way to reach causes? I am not talking mere theories now, but am describing what can actually be done and what has often been done.

8. *How is it that one person can psychologize, and often control another?* Because his magnetism and strong will-power can overcome the magnetic forces of the other man, and for the time being rule in his brain almost the same as in his own. Dr. Brown-Sequard speaks of a case which he thinks disproves the power of Magnetism. On the contrary it is one of the greatest proofs of its power. A Mr. John Hunter employed a magnetizer to treat him, but meantime fixed his mind intensely on his own big toe, to see if he could offset the magnetist's work. It seems he succeeded, and then ignorantly laid his work and the mesmerizer's work to imagination. It simply amounted to this: John Hunter threw his own magnetic forces to his feet by the aid of his will, with greater power than the mesmerizer could charge some other part.

9. *How can explain nervous irritability on the old plan?* When from some disturbing cause, or lack of exercise or right living, the motor nerves which control the muscular system become in part demagnetized, and the vital aura goes from them

to the nerves of sensation, the action of the latter becomes more intense, while the former are weakened.

10. *How is it that one person can take on the sickness or suffering of another?* This question is totally beyond the anti-magnetic theories to answer? Dr. Brown-Séquard instances the case of the mother taking on the suffering of the child whose fingers had been almost crushed by the shutting of a window. Such cases are very common. A negative sympathetic person will often take on the diseased or distracted magnetic flow of other persons, and undergo a vicarious suffering for them, often relieving the other persons entirely. By knowing how, most persons can throw off the ill-balanced aura thus received by means of their will-power, or by bathing or using some acid on their hands, but some suffer for months. Last year a magnetist called at my office considerably lame. I asked him how he became so. He said that about two weeks since, while in a very negative condition, a lame man on crutches was talking with him in Newark about being treated. While they were talking the magnetist received a violent shock, became so lame he could scarcely walk, while the lame man lost his pain and his lameness. The magnetist was rendered helpless for many days, but the patient who had been so rapidly cured did not dream of paying him anything.

11. But there are very many other points that could be adduced to show how easily the ordinary phenomena of life can be explained on this theory, which are quite mysterious on any other plan. Dr. Brown-Séquard's lectures are rich in facts, for which I thank him, but poor in the philosophy of these facts. *On his theory how can he explain the insensibility to suffering evinced by the Convulsionnaires of St. Medard which he mentions? How account for the stigmata or other strange phenomena which he vaguely attributes to imagination? How account for the many cases of general debility of which there is no visible cause? How account for the fact that some persons are made sick by being in the same atmosphere with another, and some well? How account*

for stethoscence which enables a person at will to render any part of his body insensible to pain? How account for horses being controlled in many cases by simply breathing into their nostrils? How account for Psychology, Psychometry, Mesmerism, and the control of mind over matter? Why does the Doctor ignore the universal law of positive and negative forces, and say the left side should be used in the same way as the right side? What is the law of insensible perspiration, and what induces the process of absorption? What is it that moves outward from the brain in the motor nerves, and what inward to the brain in the sensor nerves, and what causes these movements?

12. But a hundred other things could be asked which would have to be answered by simply calling them *mysterious*, on his faith. Why not seek the causes of things? How many grand new truths will ever be gained by walking in old ruts? Why disparage Homoeopathy? This and every other school of medicine has its side of truth which is of great value to the world. Shall we not aim to be cosmopolitan in medicine, in religion, in politics? Why ignore and treat the magnetists with a sneer? They deal more in the fine life-forces than all others combined, and power lies with *fineness*, not with the coarse elements. But "Physicians unfortunately are biased. Their bias prevents progress," said an eminent lecturer.

13. *I wish to show now that disease can be cured more powerfully and rapidly by wielding these subtle life-forces, than by other methods.*

1. The reason of this is that by controlling these forces we control that which controls everything else, and come to the fountain-head of power. All medicines owe their power to the fine ethereal forces that emanate from them, but these emanations are far less subtle and powerful than those which emanate from human beings who are at the top of the scale of refinement, combining both spiritual and material forces. Drugs not only emit a far coarser style of power, but often leave a sediment behind, as well as a disorganizing element which in the end induces more diseases than those they were intended to cure.

2. Dr. Brown-Séquard considers it a *triumph over Homoeopathy* that his practice can sometimes cure PARALYSIS by means of strychnia. But a good magnetist can either cure or relieve nearly all cases of paralysis without putting any such poison into the system. I have the record of many cases of paralysis which, after defying the power of medicine, have been completely cured by vital magnetism, and that sometimes in one treatment. The fine piercing life-element goes all through the system, causing a powerful perspiration and a glowing warmth which, unlike the coarse heat of fire, remains with the system as a part of its life power.

3. FEVERS are often broken up in a single magnetic treatment, and some magnetists acting on impressible patients, have turned a hot fever into perspiration by a simple sweep of the hand.

4. NEURALGIA, and NERVOUS DISEASES generally are often cured like magic. The vital forces having become ill-balanced often need only a fresh tide from a magnetist's hand. Often a friend having but little magnetism manipulating the epigastrium, spine, and head, can produce a better cure than any drugs could effect.

5. TUMORS, CANCERS, and general VASCULAR DIFFICULTIES are often cured most rapidly by the vitalizing power of magnetism.

6. CHRONIC RHEUMATISM, and other dormant conditions of the system, are cured with wonderful power by the magnetic fire. I know a lady magnetist who can impart either the hot or the cold element, can draw three kinds of blisters, and can send electric shocks of great power through a person by her hand. A strong man fainted at her touch, and I was nearly thrown out of my chair when her hand touched my spine. Persons have at times been brought to a magnetic physician on a bed, and in a few minutes have been sent dancing around the the room. Some who heal mainly by psychological power do not make as permanent cures as they would if they gave them more magnetism. When a patient receives a supply of fresh life-

aura from a healthy magnetist, it becomes a part of his own life, and should be the most enduring influence possible to be given.

7. **INSANITY AND BRAIN DIFFICULTIES** generally are treated with wonderful power by the magnetist. A lady in Chicago, given up to die by some of the best physicians, and requiring four men to hold her, was cured in two treatments by Dr. Grosvenor Swan, now of Hartford, Connecticut. She became as quiet as a lamb as soon as her forces were equalized by a fresh supply of magnetism. One most violent case of insanity, considered hopeless, in Michigan, was cured in five minutes by a magnetist.

8. **MEDICAL BARBARISMS.** Dr. Brown-Séquard speaks of the terrible suffering which he had to inflict upon Senator Sumner—the fierce burnings which he gave him as counter-irritants. He gave him moxas, which he admits cause “the greatest suffering which can be inflicted on mortal man.” The Doctor seems to be a gentleman of tender feelings and noble sympathies, and now, in the name of Humanity, I would beg of him never again to perform such a barbarism on the quivering flesh of any poor suffering fellow-man. Magnetic action is as much more powerful than any moxas, as thunder is louder than a whisper. We can set any part of the system fairly on fire by magnetic friction, and this kind of fire is exquisite, penetrating, enduring, and delightful. Instead of destroying the nervous action as do hot irons, it tones up and animates the whole system. Alas for the misery of the *And* old times. Romance says the good old times, but truth is better than romance. When the physicians didn’t succeed in poisoning the long-suffering patient to death by powerful drugs, they would bleed him, burn him, blister him, prick him, cup him, leech him, lance him, vomit him, insert setons, and make themselves as disagreeable as possible generally. The trouble of it is that too many of these barbarisms are still in use, because our doctors, following in old tracks, remain ignorant of the better ways. Even now, if a person has a tumor, the surgeon is very apt to cut

it out, thus removing the effect, not the cause. The magnetist first scatters the swelling, and then so vitalizes the blood as to throw the impurities out of the system and build up healthier tissues. But my article is growing too long, and I hasten to the next heading.

V. I have space for only very *brief rules for magnetic treatment*. Having developed this subject more fully in a late work,* it is not necessary to enlarge upon it here.

1. Make passes from *heated or inflamed parts*, toward the extremities or cold parts.

2. Give a new tide of life to *cold negative parts*, by holding, rubbing, or spalling them.

3. Place the *right hand*, which is positive, on the hot part, and the *left, or negative hand*, on the cool, on the principle that forces flow from positive to negative. Reverse this order in thoroughly left-handed persons.

4. If the system is *dormant*, as in *Chronic Rheumatism, Paralysis, etc.*, *upward* movements are very important as assisting the *capillary* action. Pass up all the limbs and spine, but avoid upward passes near the head. Vitalize the back-neck, and shoulders thoroughly, make passes from the hips upward diagonally to the shoulders, and animate the portions back and front of the ears thoroughly.

5. When *Liver, Stomach*, and general *Visceral system* are torpid, knead them thoroughly, without causing too much pain, but especially make a large circle over them, moving *up* on the right side over the ascending colon, across over the liver, stomach, and spleen, and down on the left side over the descending colon. This is admirable for *Costiveness*, and should be practised several minutes each night and morning. For *Diarrhea*, move in just the opposite direction.

6. The *Solar Plexus* which is at the pit of the stomach is the most important nerve centre in the system. If it is cold and in-

* The Health Guide.

active, hold the hands over it: if too hot, make outward passes and soothe the heat.

7. If there is *Inflammation* at the *Lungs, Heart, Kidneys, etc.*, do not manipulate directly over the place, but at a little distance off. Also make outward passes.

8. For *Head Ache*, hold right hand on forehead, left hand on back head or neck, and especially make downward passes over the able and back-neck, rub the feet and hands, etc.

9. *Autemanu*,* or *self manipulation*, though not equal to a fine magnetic hand of another, is capable of accomplishing wonders, if persevered in. Practice it daily.

10. To *tone up the muscular system*, rub thoroughly the upper back head, and just below the neck over the brachial plexus. Also make passes from the cheeks to the upper back head.

11. To *quicken a dull intellect*, rub the forehead, brows, and temples. To *animate the moral powers*, rub the top and front head. To *soothe extra heat in the passions region*, pass from the back head and neck, down the shoulders and arms.

12. For *Convulsions, Apoplexy, Sunstroke, etc.*, rub the back head and neck and spine powerfully, heat the feet, pour water hot as can be borne for five minutes or more on the back head and neck, etc.

13. When the magnetist arouses a dormant system, do not be alarmed if you feel worse for a while.

VI. I must close this fragmentary article by giving some *brief hints as to how to develop magnetic power*.

1. Cultivate a true and pure life, avoid low aims and gross companions, and seek the true refinement that comes from goodness and sympathy for others. It is impossible to gain the finest and most penetrating aura and live a base and selfish life. It should be remembered that this vital aura partakes of the nature of both soul and body. A low nature can treat only low people as a general rule.

* An ton a ny, from *autos*, self, and *manus*, hand.

2. A few treatments from a good magnetist would greatly develop your magnetic force and invigorate the physical system.

3. Take much out-door exercise, have clothes sufficiently light colored to transmit the sunlight to your body, sleep with head to the north or northeast, to be in harmony with the earth's magnetic and electric currents, eat fruits, vegetables, and cereals, far more than meats, avoid tobacco, spices, liquors, and all debasing stimuli, take a hand bath in cool water with automany on rising and brief automany on retiring.

4. Sit every night in a quiet easy position, with eyes closed and mind as negative as possible, for at least half an hour, remaining receptive to the great ocean of fine spiritual atmosphere about you, and with silent prayer—seek for higher influences. "Every good and every perfect thing cometh from above." On pursuing that course my head has become so electrical that I have not dared to place my hand upon it. This is a refining process and may cause some suffering for a while, but it is the pathway to power. If, after sitting in this way a few days or weeks your head receives no pressure of electricity, you had probably better not attempt to become a professional magnetist, as you would be liable to become exhausted in treating others continuously.

I have thus imperfectly explained these finer laws of life, and these subtle forces which, as several medical professors have admitted to me, must rule in the therapeutics of the future. In treating of them I have endeavored to show—

1st. *That the leading medical men of the day do not comprehend the true basis of psychical and physiological action :*

2dly. *That their opposition to the vital magnetic forces comes from a lack of both thought and investigation :*

3dly. *That by means of them we can explain the philosophy of life far better, and cure disease more rapidly, pleasantly, and powerfully, than by the old methods ; while*

4thly. *I have given a few fragmentary rules for wielding them and attaining greater power in them.*

Already hundreds of magnetists have taken the field, and are testing this new plan of human upbuilding practically. It differs from other methods of cure by combining both the psychological and physiological forces, and thus takes hold upon causes. In imitation of Christ, we should become true psychophysicians, tending up both soul and body together to permanently bless the world, and not be satisfied with being mere physicians, or mere metaphysicians. Psychophysics must in the future become the science of sciences. Would to God that men might cultivate that supreme love of truth that would raise them above every wrong bias of early education and every selfish consideration. The dear suffering people, weeping, moaning, sick, badly born, badly reared, almost discouraged with life, cry aloud for higher truths, and for nature's beautiful laws. Let us, then, to whom they look as their teachers and helpers, "prove all things," "hold fast that which is good," shun old prejudices and old errors, and lead them upward into a more joyful life.

MISCELLANEOUS ITEMS.

THE NEW YORK LEGISLATURE has had the folly to institute penalties against the medical practice of any persons who may not have graduated at some medical college, although Prof. Barker has admitted that "there is as much quackery in the medical profession as out of it," and many other eminent medical men have declared that the so-called medical science of the day "is not a science and nothing like a science." Prof. Gregory, becoming disgusted with medical theories, exclaimed, "Gentlemen, ninety-nine out of every hundred medical facts are medical lies, and medical doctrines are for the most part stark, staring nonsense." Then why shall physicians get together

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and be so cowardly as to *urge legislation against others in order to protect themselves?* Let them not speak of cases of malpractice which they may have discovered in water-cure treatment, or other methods, for the cases of malpractice that have come under my own notice in what is called the *regular profession* are perfectly fearful. There are plenty of M.D.'s that cannot heal one-tenth as many of their patients as the ordinary magnetists. A similar style of bigoted legislation was attempted in Michigan, Illinois, Wisconsin, etc., but those States have shown a more enlightened spirit of freedom, and have put such States as New York and Ohio to shame.

FROM SELF-CONFESSIONS, *or Forty Years of Life of a well-known Physician. Leipzig, 1859.*

"Two-thirds of humanity are medicine sick, from having taken too much medicine. The predilections of many physicians to give very active metallic salts have changed the bodies of many into a mercury and antimony mine, which in form of illness, chronic debility, and sensitiveness daily manifests its poisonous effects."

GRAND WORDS FROM PROFESSOR D'AMADOR, *one of the eminent medical men of Europe.*

"The most active agents in nature are imperceptible entities which, like electricity, magnetism, heat, and light, have neither odor, savor, color, volume, dimensions, determinate shapes nor definite proportions. . . . It remains to be proved, in order to trace the complete scientific circle, that the therapeutics of forces, the dynamic therapeutics, the vitalist therapeutics (for they are all the same), are likewise of all possible therapeutics, if not the only true, at least the speediest, the surest, the most appropriate, and in the vast majority of cases *the most efficacious* of all therapeutics; that they are the most rational in theory and the most successful in their practical application; that they alone ought to be, that they alone are able to realize the three grand conditions that Celsus, even at the early period when he flourished, demanded of all useful therapeutics, to cure disease quickly, certainly, and agreeably. In a word, it remains to be

proved that if there be a dynamical, a vital physiology, hygiene, toxicology, and pathology, there ought to be a therapeutics of a similar character." (*Bulletin de la Société Homœopathique*, p. 131 of 2d vol.)

THE HUMAN SYSTEM A WONDERFUL GALVANIC BATTERY

Dr. H. H. Sherwood published in New York in 1842, a work called the "Motive Power of the Human System," which shows by a remarkable series of scientific experiments, that the human system is a marvellously arranged galvanic battery under the control of positive and negative forces, and has pointed out the position of the positive and negative poles in all parts of the system. The largest pole is in the centre of the brain (the third ventricle); the second in size is one in the hollow of each foot; the third is one in the palm of each hand; the fourth in size includes two positive poles in Causality (one on each side of the front head), two negative poles in Amativeness, and in the heart five poles; lungs, two; stomach, two; kidneys, two; testes, two; ovaries, two; vagina, two. Those of the fifth magnitude are, in the liver, two; spleen, two; pancreas, two; solar plexus, two; uterus, two; ilio-cæcal valve, one. Those of the sixth magnitude are in the *joints*, and those of the seventh are in the eyes, the phrenological organs, ganglions of the spinal nerves, and in the angles or convolutions of the intestines. Those of the eighth magnitude are in the skin. This work was beyond the comprehension of the physicians of his day, and has gone out of print, but I expect at some future time to give to the world his leading ideas and experiments, and thus throw new light on the philosophy of life.

Original skips from p.31 to p.80.

3. Food.

77. Its Office is to form *blood*, and the office of the blood, under the direction of the spiritual and life forces, is to nourish, strengthen, and vitalize the whole system, and supply the waste that is constantly going on. Food, in connection with nature's finer elements, constitutes the best medicine.

78. The Tissue-making Foods, or the PROTEIDS. These consist of *Gluten*, or the tough part near the outside of grains, which forms part of the bran; *Albumen*, such as the white of egg; *Casein*, the curd of milk; *Fibrin*, the fibrous part of blood and lean meat; *Syntonin*, the chief part of muscle or flesh; and *Gelatin*, the foundation of jellies. These foods are the basis of strength, and are the most nourishing of all.

79. Fat-producing Foods. Two kinds of elements have the most to do with producing *fat*.

a. FATTY SUBSTANCES, such as *butter*, *oils*, and *fat meats*, which are mostly carbon (about 80 per cent.). These enter not only into the formation of the nerves and fatty parts, but, to a small extent, into the lean parts.

D. STARCH, GUM, and SUGAR, sometimes called *Amylacea*, which constitute the inner portion of *grains, peas, beans*, and the greater portion of *sago, asparagus, and arrow-root*.

CC. Inorganic Foods. These are *water* and a *few saline or mineral* elements. Some class water, and even such fine elements as electricity and oxygen, among the mineral elements, although they exist in greater proportion in vegetable and animal life, water forming four-fifths of the human system. One excuse, which our physicians give for their profuse dosing with mineral drugs, is, that these elements exist in the human body and must be supplied. The proportion of minerals, as given in Marshall's Physiology, is exceedingly minute: 1-77th of the human body being Calcium; 1-87th, Phosphorus; 1-700th, Sulphur; 1-1000th, Sodium; 1-4000th, Potassium; 1-10,000th, Iron; 1-80,000th, Magnesium; one half-millionth, Silicon, and all these are found in the foods we eat, and in a more refined form than in the crude minerals themselves.

III. The Law of Harmony in Foods demands that there shall be a combination of opposite elements. Hasley says wisely that "any substance which contains protein (*i.e.*, albumen, gluten, etc.) in a readily assimilable shape, is competent to act as a permanent food;" but if the "vital food-stuffs consist of pure amyloids (*starches*, etc.) or fats, or any mixture of them, it suffers from what may be called *nitrogen starvation*,

b. STARCH, GUM, and SUGAR, sometimes called AMYLOIDS, which constitute the inner portion of *grains, peas, beans*, and the greater portion of *sago, tapioca, and arrow-root*.

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and sooner or later will die." It would have been well if Huxley had explained the underlying principle that brings life to us when taking *PROTEIDS*, and death when taking merely *AMYLOIDS*. The following table will show that *Proteids* contain the harmony of opposite principles, while *Amyloids* do not. I quote from Marshall's *Physiology*, p. 486, the figures showing the percentage of each element :

THE *PROTEIDS*.

	<i>Carbon.</i>	<i>Hydrogen.</i>	<i>Nitrogen.</i>	<i>Oxygen.</i>
<i>Albumen</i>	55.01	7.23	15.92	21.84
<i>Fibrin or Gluten</i>	54.6	7.2	15.81	22.29

THE *AMYLOIDS*.

<i>Starch</i>	} 44.4	6.2	49.4
<i>Dextrin, or Gum</i>				
<i>Cane Sugar</i>	42.1	6.4	51.5

It will be seen that in the above table *carbon*, *hydrogen*, and *oxygen* only exist in the *amyloids*, and these are warm positive elements, in which the magnetic principle predominates, while the *proteids* have also *nitrogen*, which is well known in chemistry as a very negative principle, and in this electricity must be the ruling power.*

* It is quite time that chemists were beginning to ascertain that *Oxygen*, *Hydrogen*, *Nitrogen*, *Carbon*, etc., are not absolute elements, but that there are subtle principles of power back of them. Magnetism is doubtless the predominating principle in *Oxygen* and *Carbon*, while Electricity rules in *Hydrogen*, and especially in *Nitrogen*. Two great leading substances of nature, *water* and *air*, are formed by an affinity of opposite elements. Thus when two volumes of *Hydrogen* and one of *Oxygen* are brought together, they attract each other so powerfully that they rush together with an explosion, and form

82. The Law of Heat in Foods. Medical scientists seem to be just finding out that the fatty and amyloidal substances are not the only heating foods, simply because they abound in carbon and other elements of heat. Lean meat, which has but little carbon, and has the cool element of nitrogen, digests and becomes oxidized rapidly, and thus generates much heat. In the same way we frequently like the negative principle of cold water to arouse action and generate heat in the body. In cold northern regions, the electricity of the air enables the people to digest and work up the heat of fatty substances, when it would kill people in warm climates, or those of sedentary habits who occupy close rooms.

83. Economy in Foods consists in combining all the classes of foods. Thus we shall need to eat much more of white flour bread to get a sufficient quantity of gluten and fatty and mineral substances, than we will if we eat bread made of unbolted flour (Graham bread). Meat or eggs require some starchy

water. In this case, although the Oxygen has only half as much volume as the Hydrogen, it has eight times the weight, and there must be a balance of forces in some way. To form air, it takes nearly four times the nitrogen that is seen of Oxygen to constitute the affinitive balance. As given in Atfield's Chemistry, in 100 volumes of air there is of Oxygen 20.61; Nitrogen, 77.95; Carbonic acid gas, .24; Aqueous vapor, 1.40. Water in its ordinary condition, therefore, has a predominance of the electrical element, though both air and water have static electricity when cold, and more magnetism when hot. When chemists discover some process by which they can analyze and control the various elements which are the real quantities, then will they have the key of power indeed, both for controlling disease and driving machinery, compared with which, present power is weakness itself.

foods, such as bread or potatoes, etc., to complement them. The disadvantages of having to eat so much to get the proper elements, are: 1st, it overburdens digestion; and 2dly, it is more expensive.

84. Food should be Adapted to Conditions. Thus childhood, full of life and excitement, should not indulge much in stimulating food such as meat, tea, coffee, chocolate, fat, mustard, horse-radish, spices, pepper, or high seasoning of any kind; nor should full-blooded grown people who have irritated stomachs, or who tend to inflammatory diseases, and they had better avoid the use of eggs, corn-bread, oatmeal mush, buckwheat, strong acids, sweets, and especially liquors, tobacco, etc. To such, cereals, vegetables, alkalies, etc., are suited. Elderly persons, and those in a negative condition generally, can stand a more stimulating diet. Those who have too much soft adipose flesh should exercise in the open air, manipulate their bodies well, avoiding fatty and starchy foods, and adopting the *proteids* more generally. Those who are thin and lean should use the *amyloids* more, and some fatty substances if they are able to digest them. During costiveness, the coarser foods and mushes, with fruits, especially prunes, are best; while ginger, black pepper, boiled milk, tea, white sugar, blackberries, white bread, etc. are less proper. Let each one test food by its effects on himself. An impressible person can tell what is best, even before testing the food by eating it; and if the appetite

has been trained in a natural way, and not been perverted by stimulating diet, it will generally crave that which is best for the system.

85. Meats. These contain a large amount of nutriment and very little waste matter, and are more rapidly digested, when rightly cooked, than other foods. This is especially the case with beefsteak and mutton-chops, which are considered most wholesome. Pork had better be avoided, which, even when fed in a clean place, communicates such diseases as *scrofula*, *trichiniasis*, etc. The *scrofula* may not show at present, but will be very apt to in a few years, or in the next generation. The *vegetarians* find much fault with the use of meat generally. They say it is frequently diseased; that much meat-eating tends to enkindle the lower passions, makes the system more inflammatory and more subject to contagions; that the laboring millions of Europe, who eat almost no meat, are stronger than those of America, who eat so much of it; while several vegetable-eating societies report a better condition of health and longevity than those who eat flesh. Besides this, meat is much more expensive than other foods, and requires the cruelties of butchering, etc.

86. Indigestible Foods. Rancid butter, oils, cheese, and tainted meat; sour, heavy, or newly baked bread, sodden potatoes, overcooked eggs or meat, greasy materials, fried foods, rich cakes and pastries; salted meat and fish, which are more indigestible and less nutritious than the fresh; clams

lobsters, crabs, and the oily fishes ; coffee, chocolate, green tea, and all-alcoholic and fermented drinks are indigestible substances, especially for those who do not have a plenty of open-air exercise. Vinegar, being fermented, is less healthy than sweet cider or lemon-juice, and animal oils are less digestible than the vegetable. Olive oil or cream is more digestible than butter or lard. American butter is generally over-salted. Unleavened Graham gems or aerated bread, not being raised by the ordinary carbonic acid gas, are more wholesome than the other kinds. Soda is a poisonous element if very much used. The various mushes are usually healthy. Milk is often quite injurious to persons of deranged liver or stomach, but persons can judge of this by noticing how it generally agrees with them.

87. How and when to Eat. Eat very slowly, grind well, insalivate thoroughly, and drink almost, if not quite, nothing while eating, as it will dilute and weaken the saliva and gastric juice, which are the negative and positive elements used in digestion. Eat two or three times a day at regular intervals, avoid severe mental or physical exercise directly before or after meals, as well as all exciting topics during meals, and avoid eating between meals, or before going to bed. Some insist strongly that we should eat only twice a day, but as digestion is accomplished in four to six hours, three meals are probably best for the great majority of people.

4. Sleep.

88. Its Importance.

The great restorer, sleep, causes the front brain to rest, so that the back brain may use the vital forces all the better in recruiting the whole system. Its importance can scarcely be overestimated, especially for the nervous, or for brain-workers. Horace Greeley's large active brain drew the vital forces from his overworn body, and thus destroyed the equilibrium to such an extent that for some time before his death his physician could not cause him to sleep. He gave him bromide of potassium, which, he said, was the best thing he knew of to induce sleep. Is it possible that the doctors have studied all these centuries, and have learned no better way to induce sleep than by giving poison? During the sickness of Mr. Richardson, of Richardson-McFarland fame, his physicians, after exhausting all their remedies for inducing sleep, called a lady magnetist, who placed her hands upon him and kept him in a pleasant sleep for five hours. I will venture to say that a person of only ordinary magnetism could have caused Mr. Greeley to sleep, by following the directions given in No. 92. But these simple processes of nature would scarcely suit the old style of doctors, for then what would become of all their Latin and their other elements of dignity.

89. Dods.

Over half of what we eat and drink exhales from the skin, besides which the system gains much vitality by having the air and light get to the person; consequently too much clothing by day or night is hurtful, and especially do feather beds, cotton mattresses, and comfortables smother the pores and tend to

enfeeblement. Mattresses of hair, husks, straw, etc., and covering of blankets are better.

90. Position in Sleeping.

Baron Reichenbach, by a large number of experiments with sensitive and feeble persons, found that they would be thrown into a very uncomfortable or spasmodic condition when they lay with their heads to the south, and still worse when their heads were to the west, but that when he turned them with heads to the north and feet to the south, they were quiet and comfortable. This harmonizes with the idea of a magnetic earth-current going from north to south, or at least in the direction of the needle, thus throwing the warm principle towards the feet when the head points northward, while the distress occasioned by lying with the head to the west, may be accounted for on the supposition of an electric current moving nearly from west to east at right angles with the magnetic current, thus throwing the cool element to the feet, just where it should not be. This last direction must be particularly injurious to delicate ladies, in whom the electrical element already predominates too much, especially at the extremities, and these were the class of persons with whom Reichenbach experimented. I would recommend the *north-east* as a still better direction for the head than the north, as it throws both the cool current towards the head and the warm current towards the feet. The observance of these rules of position would save a vast amount of headache, neuralgia, and distress of the brain and nervous system generally. I lay down these rules not as a mere theory, but a fact established by my own experience, as well as that of many others, and it is high time our physicians had begun to look into these important health laws, which, if habitually violated, will imperceptibly undermine many a delicate constitution.

91. How to lay out a City.

The streets, of course, should be wide, so as to permit pure air, shade-trees, etc. The direction of streets should be north-

east and south-west, crossed by other streets at right angles. The reason of this is as follows :

a. So that rooms can be the more easily arranged for sleep in the right direction, in harmony with the facts of the last paragraph.

b. So that the sun may shine on all sides of the houses every day, and thus give its cheering and powerful healing influence.

c. So that there will always be a sunny side of every street to walk upon in winter, and a shady side for the summer.

d. The names of the streets in one direction should be, 1st street, 2d street, etc. ; in the other direction, 1st avenue, 2d avenue, etc., or 1st place, 2d place, etc., while the houses should be numbered on the Philadelphia plan, 100 to a square. A stranger could learn the name and location of every street in one minute, and to give him a man's address, would be to tell him at once the very square and part of a square on which he lived. This would be a great improvement on Boston, London, and Paris, which scarcely any one can learn in a lifetime.

92. How to Induce Sleep.

Hold the right hand on the forehead and the left hand on the back head, covering with the fingers the point of animal sleep—(see the back star on the chart), and hold it there a few moments with a gentle pressure. Then hold the right hand on the right side of the head, and the left hand on the left side, covering the back star and temples, but not covering the ears. Then make passes from the front head over the side and back neck, and briskly down the arms, and spine, and legs. Warm the spine thoroughly, and press both hands for some time over the hips and sacral plexus, which will be found exceeding soothing, also on S S. (See Back View, No. 40.) Warm the feet especially the bottoms, most thoroughly by manipulation, and in severe cases put them in a bucket of as hot water as can be borne, then dash cold water over them, rub briskly, and wrap up in warm flannels if the feet have a tendency to coldness. Avoid late

meals and all stimulating food or drink, and lie on the right side as much as is consistent with comfort, as digestion progresses more naturally thus. See that the liver, stomach, and bowels work rightly, and tone up the whole system by exercise, pure air, baths, and psychomany. See Nos. 25, 28, 29. Sometimes in the night, when the system is restless, a cool hand-bath will equalize the nerves.

5. Clothing.

93. Its Object. The leading object of clothing is to keep up an equilibrium of temperature. We should not use so much as to enfeeble the system with heat and shut in its exhalations, nor so little as to expose it to cold. Several thicknesses of clothing are warmer than the same weight in one thickness.

94. Tight Clothing, especially knitted underwear, is colder than loose, and is more apt to confine the insensible exhalations of the skin. The stoppage of circulation by means of corsets, elastics, tight lacing, and tight shoes, is disastrous to health and grace and beauty. Tight, high-heeled shoes cause corns, bunions, and an awkward gait, to say nothing of cold feet. Ladies should hang their clothes from their shoulders.

95. Uneven Clothing. The extremities, especially the lower ones, should be kept warm and dry,

the head and chest cooler. The enclosing of the neck in furs and large tippets makes it so tender as to induce throat and bronchial affections when removed, though nature's effort to protect these parts with a beard should not be thwarted by cutting it off. The immense masses of hair worn by ladies have induced 70 per cent. more brain fevers than before, and the great amount of clothing which they wear below the waist causes a fearful amount of abdominal inflammation.

06. Materials of Clothing. For summer, linen is the coolest material, and cotton next, while silk and wool, not being as good conductors of heat, confine it more to the body. Every change of atmosphere, however, is felt too freely to have linen worn next to the skin as a general rule. Flannel being less apt to absorb moisture, and being a better protector against sudden chills, is best all the year round, unless it be in extreme warm weather, and even then it is safer for feeble or elderly people. Silk also will answer. Patent leather boots are too confining to the feet, while rubber over shoes and water-tight coats, for the same reason, should be worn only in the emergencies of wet weather.

07. Color of Clothing. White or light-colored clothes are best for summer, as they transmit the sunlight to the body and reflect the heat, while darker colors are good for winter, as they transform the light into heat. A lady physician, who has had great experience at bathing establishments, says she can gen-

erally tell ladies who habitually wear black, from the imperfect condition of their skin. Clothes absorb moisture in proportion to their darkness, black absorbing nearly twice as much as white. Flashy colors, so much admired by savages, are condemned by all refined people, though gay colors are suited to the sunny nature of children. Both health and propriety demand that the gloom and unhealthiness of mourning costume should be done away with.

6. Baths.

98. Nature's Methods. Nowadays everybody professes to follow *nature*. One class of people think they follow nature by dosing with *minerals*, and occasionally vegetable preparations. Another takes *vegetables* only; another finds *water* the beginning and end of nature; another *electricity*; another *magnetism*; another *steam*; another *exercise*; another *sunlight*, etc. A true eclecticism in Therapeutics, as in Religion, which takes the highest and best from all quarters, is what we want, though Vital Magnetism, next to spirit itself, being the finest element known to

man, must be the most powerful, and especially so as it vitalizes and controls the others.

Hydropathists have done a great deal to bring men back to nature, and we must award much credit to the Thompsonians, Grahamites, Homœopathists, Eclectics, Electricians, Magnetists, etc. All of these have helped to widen human conception, and to lift it out of old ruts into the light.

99. Healing Power of Water. Water constitutes not only the greater portion of the human body, but is the medium of circulation, nutrition, excretion, and purification, and bears with it a large amount of electricity. Prof. Faraday says ten drops of water contain electricity enough to make a sheet of lightning. When warm it communicates magnetism in its coarser form. *Hot water* alone would relax and weaken. *Cold water* is the element of stimulus, and the system may be gradually toned up and fired up with so much internal heat as to endure a large amount of cold water. But the *law of harmony* will guide in this, and show that both should be used.

100. Who should Bathe. All should bathe more or less, of course, to keep the skin open and clean, but those who are pale and thin and nervous must not bathe too frequently, as the water will be apt to conduct away some of their vitality, and will not give them the magnetic element which they most need. Such should depend partly upon rough towels or flesh brushes to keep clean. Fleeshy and full-

blooded persons, whose circulation is dormant, should have frequent baths.

101. How to Bathe. Feeble persons can stand but a very little cold water at first, not having sufficient vitality to get up reaction, and if they are subject to pressure at the heart, very hot water will not answer except at the feet. Those who have chronic diseases, and a dormant system generally, and wish to rouse up new action, can succeed finely by getting into water as hot as they can endure for a few minutes, then take a dash of cool water, then wipe dry in a hurry, get into warm blankets, and be manipulated all over until the perspiration comes. It is always safer and more strengthening to have all hot baths end off with cool water, unless one is too weak, and is troubled with some liability to congestion. A cold dash or a few seconds in cold water will frequently get up a great increase of heat, but to remain some time in cold water will destroy the heat already possessed. Why these opposite effects? Because on the principle that *opposites attract*, the electricity of the water draws the warm magnetism of the body to the surface and creates a glow, but if continued too long so much of it will escape into the water as to cause a chill and a loss of power.

102. When to Bathe. A full bath should never be taken under two or three hours after eating, and not immediately after copious drinking. A cool bath is much better on rising in the morning than when re-

liring, as it is easier to get up a reaction when the system is fresh. Avoid bathing when very weary. From half-past ten to eleven in the forenoon is quite as good a time as any. Plunges, or baths that shock should be avoided during periods of congestion, menstruation, or of special excitement.

103. A Hand-bath in cool water, over the whole system, is capital, on getting up in the morning. If weak and liable to catch cold, touch merely the ends of the wet fingers to the body a few seconds, then wipe with coarse towel, and rub briskly with hands all over. The electricity will stimulate you. If stronger, apply the whole hands. This equalizes the magnetism far better than a sponge-bath.

104. Wet Pack. Place on a bed two or three comfortables, then a pair of blankets; partially wring a sheet out of cool water and place it upon them. The patient, nude, should then lie flat upon his back upon them, and have the whole wrapped around him immediately. Lay wet cloths on his forehead, and keep feet warm. Time from 15 to 60 minutes. He should not lie long after perspiration commences. Afterwards sponge off and rub. This is admirable for extracting impurities from the system, and especially for subduing a high fever when near its crisis, but not afterwards. A warm pack is best for weak persons, or in eruptive fevers until the eruption is brought out.

105. Compresses. These are wet cloths or bandages usually put over any hot, sore, or inflamed

part, and renewed when they become dry or warm. Dry towels placed over these will prevent the vital heat from escaping too much, and prevent catching cold. Judge somewhat by the way it affects you.

106. Fomentations. For these flannel cloths dipped in water, as hot as can be borne, and wrung nearly dry in another cloth, are best. This will steam the part moderately, and used five to fifteen minutes will greatly soothe pains, cramps, convulsions, nervous headache, and when over the bowels and lower abdomen, counteracts costiveness, colic, painful menstruation, hysteria, etc. It is more suitable for a dormant condition than for inflammation, unless it be a negative inflammation.

107. Open-air Nude Baths in the sunshine, with occasional rolling in the sand, running, plunging, splashing, swimming, shouting, etc., is unequalled for warm weather. This combines the advantages of gymnastics and six kinds of baths. Every family that can afford it, and that has a running stream near by, should have an open place enclosed by a wall where the sexes can alternate in this delightful and healthful exercise.

108. Foot-bath. In cases of nervousness, headache, sleeplessness, and cold feet, a decidedly hot foot-bath, for five minutes, followed by a cold dash, wiping and rubbing on the bottom, is highly useful.

109. Sitz-bath. This may be given in a small wash-tub or sitz-tub, in water, say four to six inches

deep. In case of the dormant condition of the lower abdomen, painful menstruation, etc., a hot bath is best; but in case of inflammation, or too great heat, a cool bath is best. Throw blankets over the shoulders, rub and knead the abdomen, etc. Time, five to fifteen minutes.

110. Turkish and Electrical Baths are excellent to rouse the dormant system to action, and to throw off impurities. Get the system well cooled, and the pores well closed before going out of doors.

111. Medicated Baths, in which mineral elements are used, are not to be commended for general use. The absorbents take up poisonous elements which injure the system. Pure water is generally best externally and internally.

7. Magneto-Gymnastics.*

112. General Instructions. In schools or social circles the time may be passed most pleasantly and profitably by carrying out a few exercises like the

* These are more vitalizing and physiological than the ordinary gymnastics, and are a part of those which were invented and taught by the author, in the N. Y. Electro-Gymnasium, during the winter of 1872-3. Persons would often come to the class with lassitude and headache, and go away feeling refreshed and active. *Dancing* gives a pleasant and useful interchange of magnetisms, which accounts in part for the fascination which that exercise has

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greater melodic, dynamical, and elocutionary power. Professor Lyman,* the elocutionist, of New York, Professor Kidd, and others, will put their pupils through a system of vocal gymnastics that will cure pulmonary, and sometimes dyspeptic complaints, where our physicians cannot touch them.

In case there are signs of inflammation, and the upper or lower strokes give pain, strike farther one side, approaching the *humero-pelvic* positions.

8. Rules for Magnetizing.

120. When to Treat.

When considerably exhausted, or immediately after eating, is not the best time for giving or receiving treatment. The forenoon is a favorable time when convenient. In severe cases treat daily for a while, but in most cases once in two days is sufficient, unless the treatments are brief, and towards the last still less often. Magnetic stimulus should not terminate too bluntly.

121. How long to Treat.

Sensitive or elderly persons cannot stand as long treatment as stronger ones, and some ladies are so sensitive as not to bear

* Prof. Walter C. Lyman, of No. 34 East 15th street, between Union square and Fifth ave., New York, I regard as superior, in some respects, to Prof. Bellow, of London. He has magnetic as well as elocutionary power. In fact, all oratory is a failure without the unction of this power of the soul which goes to the soul. Such men as Beecher and Father Gavazzi are wonderfully charged with it, and are wonderfully effective. Prof. Lyman treats the matter subjectively as well as objectively, not only teaching the laws of effective enunciation, but putting the physical organs through all kinds of gymnastic and vocal drill for the development of power.

touching at all, but must have the magnetism thrown upon them. Some magnetists give a brief strong treatment of from five to fifteen minutes, and make many cures. Others occupy half an hour. I believe that the most thorough magnetizers occupy an hour, and rouse the whole system to action. I myself have cured a rheumatic arm in two minutes, and in another case have spent two hours at a time. Well-developed psychomists must not be dictated to in such cases, as they have their own methods, directed by their intuition, and these methods are generally the best for *them*. It is well to treat each part of the body until perspiration commences.

122. Where to Treat.

The allopaths and some magnetists frequently give local treatment merely for local difficulties. Thus, for rheumatism in the elbow, they will treat simply the elbow; for a tumor they will simply treat the tumor, or cut it out. This is dealing with effects, not causes. The impure blood, the millions of dormant pores and clogged cellular tissues, the hundreds of miles of capillaries, lymphatics, and other tubing in a single person, call for the treatment of the whole system if the patient is to be completely renovated. Magnetists will say their element is so penetrating as to pierce the whole system without general contact. True, it may be sent coursing through susceptible persons, at times, even without touching them, but experience proves that it is far more effective with most persons to treat the principal parts of the system each time, and over the skin, instead of over clothing. To treat over clothing, especially silk, there is a waste of power, and it is more exhausting to the magnetist.

123. How to Treat.

A good plan is for the patient to remove his clothing, put on a wrapper, get inside of a blanket, and lie down on a lounge, with the head well raised, and pointing to the north or north-east. The patient is more negative while recumbent, and can receive more benefit than in other positions. The person is not

necessarily exposed in treating. Some commence at the head and upper portions, especially during the first treatments, when the purpose is to arouse. It is better and more soothing generally to commence at the feet. Be careful about treating the head. If you have warm magnetic hands, it will be safest not to touch the front head in case of congestion of the brain; but rather to rub the back head and neck. In most cases it would be well to wet the hair of the top and side head with cool water while treating it. After equalizing the organs of the brain a few moments, and charging them magnetically, pass the currents off a little down the spine or arms, or by rubbing the feet briefly. See 44.

124. Whom to Treat.

According to the law of harmony the opposite sex is the most soothing and effective for a patient, although the same sex, if different in temperament, etc., will often accomplish great cures, which are beyond other methods. Some old magnetists have great command of forces, and can communicate either hot or cold currents, or electrical shocks, or draw blisters, by the power that comes through the hands. I knew a lady magnetist who caused a large man to faint at her touch, and another to spring from his chair; while Dr. J. R. Newton once threw a magnetic tide over an audience in New York with an explosion something like a pistol-shot, and with an effect which fifty persons admitted they plainly felt. Persons of fine temperaments need a fine magnetism, and this will sometimes go quietly, and almost imperceptibly, through the whole system, gradually making a person over new.

125. Twenty-six Miscellaneous Points.

a. Persons having serious scrofulous elements in their blood should be psychomized, and go through sweating processes for some time, so that they may become purified and not injure those whom they treat.

b. After manipulating others, always wash the hands, and if

you are so negative and impressible as to take on bad conditions, walk briskly awhile out of doors, and put lemon-juice or peppermint essence on the hands, or sip a little.

c. Work with a pure and loving spirit for the upbuilding of the suffering, or quit the business. It is too sacred a calling for triflers. Having a noble purpose makes the avocation noble, and if former companions slight you, it should call out your compassion more than your hatred. Jesus and Socrates, and Columbus and Galileo, and Harvey and thousands of others were considered crazy because they rose so high above the world around them, and if you cannot rise above the present ignorant condition of society sufficiently to make them sometimes sneer at you, there must be some dereliction on your own part. And yet be courteous to all, tender of their opinions, returning their *blows* by your magnetic *strokes* and *cures*, and avoiding that thorny severe style that reformers are sometimes justly accused of. Men naturally love truth, if they can be got out of the psychological spell of old opinions, and great shall be your joy as you see them coming more and more to your standard. The cause is already advancing in a geometrical progression, and even if you suffer awhile longer, bear it heroically.

d. Penetrating psychaura is the great power in healing, and yet brisk rubbing, kneading, spitting, etc., has some decided advantages in a dormant system. The French *Massage* movement, which consists in wringing the flesh of the limbs something like a dishcloth, and *passing* in a diagonal direction along the course of the muscles, has a very animating effect.

e. A thorough psychomist will rouse a dormant or chronic condition of the system into a more acute condition, and bring up old symptoms and troubles for a brief time, in order to pass them away altogether. The patient must understand this, and see the necessity of it. In acute diseases immediate relief is generally given. "The soothing process is more agreeable but less efficacious," says the author of "Vital Magnetic Cure."

f. The patient should co-operate thoroughly with the magnetist by eating and living properly, sleeping sufficiently and having no bedfellow whose magnetism is antagonistic, or who will absorb his own magnetism.

g. It is better not to have two magnetists at a time, unless their forces have been harmonized by contact, or by being naturally alike. Home friends, however, if harmonious, can, in many cases, treat the patient somewhat between times, if they choose.

h. In all severe cases it is better to treat the patient alone, or at least with only the most familiar friends about, as sickness is sometimes brought about by the presence of an additional person of decided magnetism.

i. Turn the attention of the patient *from* his disease, not *to* it. Keep his mind cheerful and hopeful, if possible; avoid telling him of any terrible symptoms, unless necessary to bring him to effective action, and encourage the employment of healthy, calm, and cheerful nurses, whose magnetism is congenial.

j. Do not use the will-power too strongly, for if continued long it will be apt to prove exhausting. Some cases are best healed by remaining passive.

k. For the good of the patient and yourself, and the cause, cease to treat those whom you cannot benefit. All persons are not adapted to all cases.

l. After treatment the patient will generally feel soothed and sleepy. A nap, or quietude, is excellent for a while, when practicable, so that the magnetism may work through the system.

m. Avoid the smallness of being jealous of rival magnetists. Be proud of each one's success. You are all in the same ship, and the ship is a grand one.

n. The spleen and sexual organs play an important part in developing nervaura. Protect them by right habits.

o. When any physician is sufficiently progressive and appreciative of your services to invite you to treat any of his patients,

work in harmony with him. Criticise none of his acts before the patient, and if you have any suggestions to make to the physician, see him privately. As long as you work with him do not violate his general directions. The *golden rule* should not be forgotten.

p. One of the greatest feats of the psychomist is to eradicate drugs and mineral poisons from the system. It is often much more difficult than to cure the disease itself. In fact they are the cause of a vast number of diseases.

q. It is sometimes an excellent plan, not only for the magnetist to fasten his own *mind and eyes* upon a certain part of a patient on which he wishes to concentrate power, but to get the patient's mind directed to the same point.

r. Neither operator nor patient should usually *talk* much during treatment, especially when great power is needed.

s. *Tobacco, liquors, and opium* should be abolished during treatment, if at no other time. * Such fierce, crude stimuli greatly interfere with the refined psychomic elements.

t. *The patient stimulates the excitement of any part of the system by touching that part, or by thinking of it very much.* A toothache, or any other pain, will become more intense unless the thoughts can be diverted from it, for the mind can direct new magnetism to points where there is already a surplus of it. Some can will their forces to the front brain, so as to cause a headache, and then will them away again.

u. "I have made it a general rule," says the Rev. W. F. Evans, in *Mental Medicine*, "to require the patient to suspend all other remedies, except those of a hygienic nature, knowing it is sometimes more difficult to neutralize the effect of drugs than to cure the diseases for which they are administered. Those of a poisonous nature operate to cure disease by creating another morbid condition inconsistent with the first. Hence the word *Allopathy*, which is composed of two Greek terms signifying another disease, has been used to designate this sys-

tem. This, at best, is only exchanging one evil for another, or rather, it is exorcising out demons by Beelzebub, rather than by the finger of God."

v. Says Rev. Mr. Evans: "It is always well to place the two hands on the opposite sides. If one is laid upon the epigastrium, the other should be held upon the spine back of it. If one hand is placed upon the right side of the brain, the other must be placed upon the left side." This, in very many cases, is a correct principle, yet it is subject to many modifications. It is not "*always* well to place the two hands on opposite sides." It is often very desirable to place the positive hand on a positive portion, and the negative on a negative part, as a *quieting* process, or, vice versa, as a *rousing* or *strengthening* process; but to place the right hand on the epigastrium, and the left hand on the back, when there is an inflammatory condition of the spine, would increase the trouble, and to place the right hand on the right ear, and the left over an inflamed left ear, would make a patient almost go wild. There are cases of violent inflammation, especially of the brain and some other vital points, where it will not answer to place the hands on each side, as there is already too much action, but the plan must be to make outward passes a little distance off, moving especially towards negative points. The psychomist must be constantly using his reason to adapt all treatment to the conditions of the patient, and must cultivate his impressional and intuitive nature, so as to get into rapport with the patient's real condition.

w. *The small of the back* is an important point for manipulations, sometimes in circular, but especially in horizontal movements. If the kidneys are hot and inflamed, rub each side of them, not over them. "Nearly 300 muscles," says W. F. Evans, "are directly or indirectly connected with the motions of which the small of the back is the pivotal centre. Persons who are strong, and whose muscular system is vigorous and well balanced, never complain of weakness here, while

Invalids will almost always be found to suffer from pain and weakness in this part of the body. The magnetism of the hand applied here is the efficient remedy in nature, especially when accompanied by the kneading and upward pressure of the abdomen. A large portion of chronic diseases are immediately relieved and ultimately cured by this simple treatment."

x. *Build up nature.* Give the natural powers strength of their own, not depend so much upon trusses, bands, purgatives, and artificial means. The beauty of magnetism is, that the patient can make it a part of his own life-power, which will remain with him more and more as he becomes positive enough to hold it.

y. *When you cure a patient, show him how to remain well,* otherwise you will injure the cause and yourself, and fail to bless him as you might. Put him on the track of this, or some other book, which explains sanative science.

z. Let me wind up this alphabet of points by urging you to *remain ever impressible and receptive of the high and pure influences from above,* without which, human power is useless. "Every good and every perfect thing cometh from above."

Jesus says, "The works that I do, shall ye do also, and greater works than these shall ye do, because I go to my Father." Seek the Christ spirit, then, if you would imitate his deeds.

9. Psychomany.

126. Definitions. PSY-CHOM'-A-NY, from *Psyche*, soul, and *manus*, hand, means literally, *soul-and-hand* cure, or the treatment of diseases by magnetic mani-

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ignorance, shall be abolished; and "there shall be no more death"—even in this world! Even now it is beginning to be considered disgraceful to be sick, excepting in unavoidable circumstances. In the millennium which is to come, that which we rudely call *death* will be simply a quiet sinking into slumber at the sunset of this life, and a waking into glory in the morning of eternity. Let us join hands, then, for the hastening of this era by feeding the souls and bodies of our dear fellow-beings with the true bread of life, and showing them the higher pathway.

Reader, I close this list of diseases with what is popularly considered the culmination of them all, but which, when closing up a well-spent earthly career, is but a beautiful *birth* into that state of being which is life indeed.

10. The Family.

228. **Founded on Nature.** Perhaps the most sacred and beautiful of all institutions is that of a *harmonious Family*. It is typified by every solar system with its cluster of worlds, by every tree with its family of branches, by every leaf with its fraternity of fibres. The true father and mother, on the principle of positive and negative forces, blend as one in their natures and form the centre of unity. When a comet-like nature despises the home-circle and wanders off into foreign fields, it is too generally the sign of a crude condition of development, as in the solar comets that do the same thing.

229. **Amativeness.** While the faculties of one person usually appeal to the same faculties of another, on the principle of

Analogical Harmony (see Nos. 10, 53), Amativeness appeals to the opposite sex, on the principle of *Affinitive Harmony* (see 8), sending out an opposite style of aura. The sexes being harmonized by both kinds of attraction, are, of course, much more strongly drawn together than persons of the same sex. When they are daily in each other's presence, as in a family or a school, there is far less danger of their running to excess than where they meet after long intervals. In the former case the constant interflow of their opposite atmospheres tends to satisfy the longings of their natures and to strengthen each other by conducing to a nervous equilibrium; while in the latter case the long pent-up forces are in more danger of overleaping all proper barriers. The male sex is generally more positive and magnetic, the female more negative and electrical, hence the one complements the other. It is easy to see then, how, on scientific principles, the sexes become happier, purer, and healthier by being much in each other's atmosphere in schools, churches, and societies, and how superficial is the theory of persons who would separate them. The Oriental system, with its harems, shows the impurity that prevails where the sexes are rigidly secluded.

230. *Courtship.* When the sexes are reared on true principles, with systems purified by a correct life, they will become impressible children of nature, and will be most attracted by those most suited to them. One who is habitually too warm and magnetic, having already a tendency to inflammatory diseases, will no more seek a partner of the same kind than a hot person will go towards the fire, for such a union would intensify his present temperament, and his children would be still worse. *The one should be the complement of the other.* If one is slender and pale, the other should be stouter and have more color. If one is impulsive, the other should be more calm. And yet they must have some great fundamental principles of sympathy and analogical harmony; in other words, they should combine the different styles of harmony (see No. 12) if they wish to have

their honeymoon forever bright, and be blessed with a family of beautiful and happy children. On their treatment of these principles hangs their heaven or hell.

231. *Marriage.* *The union of souls* is of course the true marriage, and yet as in all other contracts legal provisions are necessary in the present imperfect conditions of society. The union of the sexes should not be made a despotism by a *no-divorce* system of marriage, nor a chaos by *libertinism*. Love is the law of happiness and hatred of misery, and it is a sad era in the married life when the *first* word or tone or action occurs to mar the sweet flow of affection. Selfishness and passion are the destroyers of all peace, and the children begotten in the midst of conflict and hatred will be apt to have the spirit of vice and murder in their hearts, and yet our laws punish them for crimes which the parents are most accountable for. When husband and wife are, unfortunately, too much alike, and have discordant magnetisms, it is better for them to occupy separate beds, and they should remember that all sexual excesses, even in the marriage relation, have their terrific penalties. The wife must determine when she shall become a mother, and her freedom and happiness must be secured if noble children are desired. See 173. The crime of abortion must be atoned for by suffering in this world, and by a smitten conscience in the next, as the undeveloped offspring shall rise up there to chide the criminal.

NOTE.—According to late European statistics, marriage with all its present imperfections, is more conducive to longevity than single life. Dr. Holbrook's "Parturition without Pain" says: "History contains no instance of a *single* woman who has lived to a remarkably great age. Of women who commit suicide from two-thirds to three-fourths are single. Of women confined in Lunatic Asylums from three-fourths to four-fifths are single. There is a startling list of diseases which actually originate from celibacy, strictly observed by persons possessing the average qualities of humanity or which are very greatly developed and intensified by it."

232. *Children.* If parents would have noble offspring let them leave off all bad habits of eating, drinking, tobacco, opium,

and even sexual intercourse, for a number of weeks or months before conception. If they wish their child to excel in any department of science or human pursuit, let them read and think much in the same direction both before and after conception, for the mind is almost omnipotent, and immortal lineaments can be impressed upon the generations to come. Scrofulous and sickly persons should renovate their systems more or less before marrying, and not blast the happiness of offspring.

NOTE.—Mrs. Elizabeth Cady Stanton, a splendid specimen of womanhood, thinks pain in parturition unnecessary, and for those who have grown up in harmony with nature's laws she is doubtless right. I quote the following from one of her lectures: "I am the mother of seven children. My girlhood was spent mostly in the open air. I early imbibed the idea that a girl is just as good as a boy, and I carried it out. I would walk five miles before breakfast, or ride ten on horseback. After I was married I wore my clothing sensibly. Their weight hung entirely on my shoulders. I never compressed my body out of its natural shape. When my first four children were born I suffered very little. I then made up my mind that it was totally unnecessary for me to suffer at all; so I dressed lightly, walked every day, lived as much as possible in the open air, ate no condiments or spices, kept quiet, listened to music, looked at pictures, and took proper care of myself. The night before the birth of the child I walked three miles. The child was born without a particle of pain. I bathed it and dressed it, and it weighed ten and a half pounds. That same day I dined with the family. Everybody said I would surely die, but I never had a relapse or a moment's inconvenience from it."

233. *The Rearing of Children.* Children should not sleep with elderly people if you value their lives, and should not be exposed very much to the magnetic influences of passionate, sickly, or degraded nurses and playmates. See 53. Their legs, feet, and arms should be well clad. "Boston sacrifices five hundred babies every year by not clothing their arms," says Dr. Warren. Children should be encouraged to run, play, and shout in the open air, and not be held back. If possible, patronize Kindergarten schools, or some other institutions where gymnastic drill is given, and the whole being is educated. Multitudes of young lives are sacrificed in our schools by the crowding process which *stuffs* the mind and dwarfs the body. In governing

children show no passion, for "like begets like," avoid all scolding, and enforce obedience through a gentle firmness, but *not* by brute-force punishment. *A child has never yet been truly governed by terror or force.* Love alone is omnipotent, and self-respect and reason must be appealed to as much as possible. *Encourage*, not dishearten; speak of their good deeds more than bad ones, and aim to unfold the innate nobility which every child possesses, whether you know how to find it or not. The rod is better for punishment than a blow with the hands, but even that had better not be used unless with such tenderness of feeling that you can cry with the child. Develop the whole being of the child as much as possible (see 58), and yet encourage its natural bent of mind in determining its future employment. Early train them to hand-baths, automany, brushing of teeth, and give them a diet of vegetables and farinaceous food, avoiding everything stimulating. See 84 and 215, NOTE. A gentleman has just informed me that he has brought up his children without any meat, and they have escaped all the children's diseases, such as measles, hooping-cough, croup, scarlet-fever, etc.

Parents should learn a fact that physicians have ascertained to be true, which is, that nearly all children of both sexes early form habits of *secret abuse*, and should tell them plainly that when such habits are once formed, it will be most difficult ever to break them off; that they lead to the most awful consequences, destroying the glory and strength of life, making the cheeks hollow and sallow, their step feeble and moping, filling them with dreadful pains and diseases and gloomy feelings, destroying the mind and the will-power, until thousands of people grow foolish, or crazy, or die, whereas if they would live rightly they could grow into a grand manhood and womanhood and become as sprightly and buoyant as the very birds. Parents, take your children lovingly to your hearts, and not hold them at a dignified distance, according to the old ruinous plan. In so doing, they will learn to trust you, and so shall you lead them upward. I

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ALSO

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1882.

HOW TO MESMERIZE.

MESMERISM AND ITS RESULTING PHENOMENA.

CHAPTER I.

There is no subject with which I am acquainted that is so deeply interesting as that of human influence. It is a common expression, "The devil is close at hand when you are talking about him." It is no uncommon thing for a dozen men, or less, while congregated together for a social chat, for some one of the company to commence talking about some individual with whom a portion of them are acquainted; and within a few minutes the person they were talking of will join them. This occurs so frequently that the above quotation is often heard from the lips of men and women, who express but little surprise at the sudden appearance of the man or woman of whom they were speaking.

If they had all been engaged in conversation on some important subject, a hundred men might join them without any one having had a premonition of their coming. It is only when the mind is at rest, or not wholly absorbed in important business, or active exercise, that it is in an impressive or receptive state, and in condition to be influenced or impressed by other minds far or near.

If you have important business to transact with a business man that concerns you much more than him, it may be worth a dozen times the cost of this book to know more than you do of the science of mesmerism, which embraces the doctrine of impressions. If you approach the business man while his whole soul is pre-occupied with the duties of the hour, you may spoil your own purposes, and then wonder why you did not succeed. If you are more of a business man than he is, and you think that he believes such to be the fact, you may venture to intrude upon his time if you have very urgent business. If you once make an unfavorable impression on the mind of any one, lover, wife, friend, or stranger, it may be a very difficult task to remove or overcome it ever afterwards.

If your business concerns you more than him, I advise you to wait until the man is in the right condition of mind and body to listen to you. While his mind is active, he is in what we call a positive state or condition; while he is unoccupied he is in what we call a negative state. While he is in the positive state you may not be able to make a favorable impression on his mind, that would be easily made while in the negative condition. Positive and negative are only relative terms, the same as heat and cold. A man may be positive to me to-day, and negative to me tomorrow.

I may be able to influence him at one time and not be able to affect him at another interview. Those who wish to understand the philosophy of mesmerism should know this and remember it too. There is one very important thing to which I desire to call your special attention. It is probable that many of my readers, from the instructions which I intend to give in this

book, may be able to mesmerize some one who is in a negative or passive state, who will deny tomorrow that you mesmerized him. He may have been called weak minded by his ignorant neighbor, who does not know that it is not an indication of mental weakness to be a mesmeric subject; and as he does not appreciate the insinuation, he may deny having been affected in the least degree, and boldly dare you to mesmerize him again. And if the operator is not fully aware of the unreliability of that man, and of the fact that he may not be able to accomplish to-day what was an easy task yesterday, he may make another effort and become an object of ridicule to the man, who knows that he was mesmerized, and also to all who are present.

I know from early experience, how very unpleasant such surroundings are. Scores of men and women that you suppose to be truthful and honest, will acknowledge that you do effect them to an extent sufficient to prevent them from opening their eyes, or moving their hands, or remembering their own name, or of feeling the insertion of a pin in their hand, as you test them, and tomorrow swear solemnly that you did not have the least effect on them.

If you become a good mesmerist, you will lose faith in the veracity of a portion of your fellow-men more rapidly than ever the mercury went down in the thermometer on the approach of a cold wave from the north pole. And as their denial will reflect on your powers as a mesmerist, or your capacity to judge correctly of their condition, it will have a tendency to hurt your reputation, and your whole moral nature also, if you are as sensitive as myself to the cross and contradictory statements of things in human form, as to the real ef-

fect of animal magnetism. I am very sorry that it is so, but the fact that men will prevaricate on this most important subject, should be known to every new beginner. I give you fair warning at the start, that the occupation of a public mesmerist is probably the most perplexing and disagreeable business on earth.

I have been a public practitioner, or mesmerist, for nearly thirty-five years. I have given public exhibitions in the largest halls of most of the northern cities, for weeks in succession, averaging at least two hundred every year, besides scores of private seances for ladies and gentlemen in their own parlors. The *Boston Journal* of April 12th, 1882, makes this favorable mention of one of my private seances in that city, which I think was attended by one of the reporters of that paper: "Prof. Cadwell, the celebrated psychologist, at the conclusion of his entertainment at Horticultural Hall last evening, gave some astonishing proofs of his power before a party of twenty ladies and gentlemen at the private residence of a citizen of this city, the most skeptical of whom soon became thoroughly convinced of the sincerity of his performance; and all expressed themselves as highly gratified at the professor's wonderful influence over several of those present."

I am generally able to present some phases of mesmerism in a private parlor that I might not in a public hall, principally because those who are present do not interfere with me, if there is any delay in arriving at the anticipated result of any experiment with my mesmeric subject. If I make an effort in a public hall, before an audience of one thousand people, to change the beating of a mesmerized person's pulse from its

regular pulsations of about eighty beats per minute, up to one hundred and twenty, and the minute after they have been counted by a physician,* increase them to one hundred and thirty, and two minutes later cause the pulse to go down to forty beats per minute, as I did by a strong effort of my will power at the Martin Opera House in Albany, N. Y., in the course of my experimental lectures on mesmerism, in that city in 1879, the probabilities are that somebody will interfere, and prevent that which can only be performed under the most favorable surroundings. I made an effort to do the same thing in the Masonic Temple at Baltimore, Md., two evenings in succession while giving lectures in that city; but owing to unnecessary remarks being made within the hearing of the subjects, I failed entirely in that one experiment, as I have in other places occasionally.

I would here impress on the mind of the student, the necessity of exercising great care as to the surroundings while performing with mesmeric subjects. You may be able to present an unlimited number of extremely amusing sights or hallucinations, and fail the moment you attempt to perform a convincing scientific experiment. Nine out of every ten of an average audience care more for that which calls out a round of spontaneous laughter, than they do for almost anything else that ever transpired in a public hall.

I would advise all who can, to take oral instructions from an experienced mesmerist, and experiment with his subjects first. Although one can learn from books how to play on a piano, a good teacher will aid the pupil in acquiring a more perfect and speedy knowledge of music, which is also true of mesmerism.

*I refer to Dr. Jones, on State St., one of the most popular physicians in Albany.

CHAPTER II.

As I have given one quotation from a Boston paper regarding my private scances, I will take the liberty of presenting one respecting my public entertainments in the same city, from the Boston daily *Herald* of April 4th, 1882: "Prof. Cadwell, the well-known lecturer and mesmerist, opened a series of entertainments in Horticultural Hall last evening, which was attended and enjoyed by a fine audience. His remarks were interesting as well as entertaining, but the fun of the evening arose from the experiments he performed with a large number of subjects, who, in response to his invitation, went from the audience to the stage. His power over these persons seemed unlimited, and he caused them to sing, dance, laugh or cry, and go through all sorts of absurd performances, to the great delight of the lookers-on, and to the evident astonishment of the subjects themselves, who often, on being released from the professor's 'influence,' found themselves in the most ridiculous situations. Prof. Cadwell will repeat his experiments nightly during the week, selecting new subjects on each occasion."

Those familiar with the Boston daily papers know that only really meritorious lectures or entertainments are favorably noticed in their columns; therefore, I take pleasure in presenting some of their comments to my readers.

I have given over two hundred and fifty lectures and exhibitions of mesmerism in the city of Boston

during the last twenty years, and have received many favorable notices from every daily paper in the city. I have given eighty in the city of Lowell, Mass.; as many more in Providence, R. I.; over fifty in New Haven, Conn.; more than half that number in Portland, Columbus, Baltimore, Buffalo, Brooklyn, Albany, Patterson, Lawrence and other places; and nearly as many in most of the principal cities in the northern states.

I think that I have had more experience as a mesmerist, than any other operator of whom I have ever heard or read. I do not say this for the purpose of boasting, but that the reader may know that I ought to be able to give as full instructions as is necessary to any one who desires to become a mesmerist.

I have spared neither time nor expense for a thorough investigation of the philosophy of mesmerism, and its resulting phenomena. I have as far as lay in my power, carefully studied every book that has been published on the subject, so far as I thought necessary for my own advancement. I have occasionally given oral instructions "How to Mesmerize" to ladies and gentlemen, who appeared to have the proper magnetism to become successful operators, but to none who I think are incapable of learning it thoroughly. I have been asked by those whom I have taught, and by hundreds of other people, if I could tell them where they could purchase a book which contains full and comprehensive instructions on this subject; and I have been compelled to say that I did not know. I am sure that there is no such book in the market.

There are many books treating on mesmerism, that are so blind with big words and technical phrases as

to be beyond the capacity of all who are not familiar with the terms employed.

It is a difficult undertaking to convey in writing full instructions how to mesmerize in all the phases that pertain thereto. It is almost like standing on the shore of the ocean, while the huge waves from an unknown distance come rolling in; while you are studying the grand majestic movements of the first, another appears, only to be followed by hundreds more, each as wonderful as any of its predecessors. You hear the word — mesmerism — not realizing the great fact that it is in reality only the first wave from the mighty depths of the great unknown. It embraces within its folds Psychology, Enchantment, Entrancement, Obsession, Inspiration, Spirit-raps, Table-tipping, mysterious movements of articles without contact of visible agency, Spirit photography, Independent slate-writing between two closed slates, and various other manifestations culminating at last, in the full and perfect materialization of spirit forms. All these are but introductory pages foreshadowing grander realities that await your investigation. In the real life of man, and the infinite possibilities within his reach, mesmerism is but the primal stepping-stone that will lead you onward and upward towards the mystic realms of the forever incomprehensible. Men may sneer at it if they will or trifle with its hidden mysteries; it has enabled me to talk face to face with the living spirits of my father and my friends, and the same is possible for you, if you properly investigate for yourselves.

I hope to give the reader sufficient instruction to enable him to judge correctly,— first, if he is possessed of the proper qualifications for becoming a good operator;

secondly, if he possesses the persevering spirit that will enable him to bear the insolent remarks of ignorant men and women, who, disbelieving in mesmerism, will jeer at him at every opportunity. And also how to determine those who are not likely to be susceptible to the influence. It is very unpleasant for any one to fail of complete success when endeavoring to mesmerize the only one of a party who is willing for you to try him; and this you are liable to do unless able to determine by his physiognomy that there is a probability that you will succeed.

There are a few men travelling over the country who pretend that they can teach anyone how to become a good mesmerist by giving them one or two lessons of an hour each, without any written or printed instructions to assist them; and there are hundreds who believe it, and willingly pay ten or fifteen dollars for the lesson — but none of their pupils, so far as I know, have become masters of the science. As well tell a boy that you can teach him how to become a good violinist in an hour; yet, perhaps, in that one hour you may give him some points that will enable him, if possessed of the right qualifications, to play on the violin. If you tell him where on the finger-board to place his finger ends for the corresponding notes on the music scale, he may be able to strike every note correctly. The man who has only taken oral lessons of an hour or two, is as far from being a mesmerist as that boy is from being a master musician. I have called down upon my own head, the wrath of two or three men because I announced from the stage, that all men could not become proficient mesmerists in an hour, or a life-time. If I had thought they could I would have taught hundreds

of men myself, as I could have taken thousands of dollars for teaching, if I had pretended that all men could learn how, and quickly.

The many books which have been printed on this subject, claiming to give instructions, are too incomprehensible for the average man or woman to understand. I will give the reader an illustration of the style of most writers on psychology or mesmerism.

In the *Banner of Light*, June 24th, 1882, there is a very learned article on "Psychology" from an unknown author, and as it is very interesting, I will take the liberty to copy a few sentences:

"Fortunately electrical phenomena dynamically point out the uses of this mental combination. It is a well-known fact that electricity is the acting agent in composing and decomposing compounds under qualified conditions of the substances acted upon, and also the acting agent in bringing about modifications and generic force among the organic elements of physical structures by the combination of opposite electrics.

"Take these facts as our inspiring guide, and the use of oppositely electrified brain-power is made apparent as qualified conditions precedent to mental development and perpetuity of life on a physical basis under the generic law of opposite electrics." . . .

Now, allowing this to be correct, how many of my readers can grasp the full meaning of one hundred pages of like phrases; probably not one in fifty.

So far as I know, there is not one author who gives half the instruction that is necessary to enable anyone to become a good mesmerist in all its branches.

It is easy enough to tell you how to fasten a man's eyes, provided that man is a natural subject. I have

seen plenty of men and women who have taken lessons, and paid fifteen dollars for the instructions, who could do nothing more than fasten the eyes of an easy subject.

I have in mind a lady who had taken lessons in Boston of a professor of mesmerism, for which she paid fifteen dollars. She came to a city in Connecticut, where I happened to be at the time, but she could do no more than fasten the eyes of the most sensitive subjects I had mesmerized in that city, and with them perform only the simplest experiments. She supposed, as hundreds of others have before, that anybody could learn how to mesmerize. Men and women require the right gift and the right magnetism as well for this as for success in any other business.

There seems to be a demand at this time for plain instruction — How to mesmerize; but the most important question is — Have I the right qualifications for becoming a good mesmerist? I propose to give the reader of these pages the full benefit of my own experience, together with all that I have been able to learn from books, so far as seems necessary, for a pupil who is possessed of the power, to become master of the art of mesmerizing.

It seems to me that the great object with most of the former writers on this subject has been, How not to teach the common people how to mesmerize. Mesmerism is by many people supposed to be the groundwork of modern spiritualism; and as this question is uppermost in the minds of more people to-day than any other science or ism, I shall endeavor to present this subject in a way that will please all, and offend no one; and if spiritualism is true, and connected with mesmer-

ism, I suppose the great majority of my readers want to know it.

Thousands of people believe that mesmerism is all that there is to spiritualism; and if anyone goes to see a man or woman who claims to be a medium, and then relates what transpired, nearly one-half of his listeners will tell him that he was mesmerized, and that nothing of the kind ever happened. The others will tell him that the medium was mesmerized, and that spirits had nothing to do with it; and two-thirds of those same people, will, within an hour, declare that there is nothing in mesmerism. Much that I have said up to this point, has more to do with your success as a mesmerist than seems possible to you at present, as you will see before I close this volume, if you read it through to the end.

When I first entered the field as a mesmerist, nine-tenths of my audiences came, wondering what was going to be done, and they would sit and wonder at the strange manifestations of this mysterious power over their own friends. The majority came to investigate honestly and candidly, and they willingly gave me every opportunity for perfect success. There have been so many so-called exposes of mediums and pretenders, that it is vastly different now. Men do not come generally with the one thought uppermost in the mind — Is it possible for one man to magnetize another man? Once people came to the hall in an unprejudiced and negative state of mind. Now they come, as a general thing, in a positive condition, ready to cry fraud or humbug the very moment the mesmerist performs one thing more than they, with their limited knowledge of mesmerism believed possible.

The very moment that a person who is partially mesmerized becomes aware of the fact that a part of the audience doubt his honesty, that moment he becomes "positive." He is no longer in a "negative" condition. At first he was willing that the mesmerist should do with him all that was possible, but now he is not.

His honor and veracity is called in question, and he will resist the influence with all his mind and strength.

If the mesmerist had him partially under control once, and until some one in the audience cried out "That's too thin," "How much does he pay you for doing that?" with other insinuating expressions; this uncalled for interference may cause the mesmerist to lose what little power he had acquired over the man; and those who prevented the operator from succeeding, will be the very first who will hiss and hoot, and shout fraud and humbug because he does not make a complete success of every effort.

CHAPTER III.

There is one other great difficulty which seriously affects the mesmerist, and those who otherwise would be willing, and easy subjects. There are many who believe that it is an indication of mental or physical weakness to be a good mesmeric subject. Therefore, many people will not allow anyone to try them, for fear that if they should happen to be mesmerized, they will be considered weak-minded.

It is essentially important for complete success that the mesmerist should disabuse the minds of his audience of this very erroneous idea. If he does not, many good people will refuse to become volunteers for him to try.

As soon as the man who is being mesmerized feels the power on him, if he even thinks that others suppose it is an indication of a weak mind, he will at once resist all he can. There are others who will not think of this idea, as their whole attention is preoccupied with another. They are afraid that if they become mesmerized they will surely die before they come out of it, and while the mind is deeply impressed with this idea it is worse than useless to try them.

Hundreds of people will not allow themselves to be mesmerized, because they are afraid that they may tell all their secret thoughts, or perhaps forget that they are in the presence of ladies and gentlemen, and be liable to talk as they are accustomed to when they think that respectable people are not within hearing.

All these things have more to do with success than seems possible until you find it out by sad and bitter experience, or learn the fact from some other source.

The first, and most important lesson then is, to so learn to talk to your audience, or to those you are about to mesmerize, as to set them right on these important points.

I have never known one of my many thousands of mesmerized people to be injured by being mesmerized. It is no indication of mental or physical weakness. You cannot make anyone tell a secret while in the mesmeric state, that he would not tell freely in the conscious state.

Not one subject in every thousand will say anything

that is the least objectionable before a public audience. This may seem incredible to some minds, yet it is so, and why, I cannot tell. Probably it belongs to that inherent power of the mind that enables some people to wake up at any hour of the night they wish to, before going into the unconscious condition of sleep.

Possibly we may have ministering spirits who attend us, as we are taught in the Bible—I rather think we have. How much they have to do with the daily affairs of life, I do not know. That they take an active part in all that pertains to mesmerism, I believe; and there is no intelligent man on earth, who would doubt it, if he had had my experience.

When the public mind first became somewhat interested in mesmerism, some thirty years ago, and many scientific men began to investigate, they were often baffled by some phenomena which they could not comprehend. Men and women after being partially or fully mesmerized, would go into a trance state and begin to talk about folks that were dead, as if they were present in the room. Sometimes the mesmeric subject would talk as if he was the dead person, come to life again. The name and residence and principal events of that dead man's life, and even many of his private affairs, of which the mesmerist and the mesmerized person could have known nothing, would be given minutely. The prevailing belief, that had been taught for centuries, was, that the dead know nothing.

A vast army of ministers,—some sixty thousand strong,—were teaching that the dead body was in the grave, and that in all human probability the soul had gone to God who gave it—or to hell. There did not seem to be any uniform idea in the minds of these

religious teachers: they taught one thing in one church and a widely different theory in another. The most unreasonable of all was, that by and by Gabriel would blow a trumpet, and the souls would come back from heaven and out of hell and enter their resurrected bodies, which had been burned to ashes, or eaten up by the fish, or had decomposed and become food for plants or animals.

The idea, therefore, that the soul, or spirit of a dead man was out of hell, or that he had come back from the celestial country was too sacrilegious to be thought of, or admitted. It could not possibly be true, for if it was, those sixty thousand ministers had been teaching a false doctrine; and if mesmerism should be proven true, their work would be at an end. Do you wonder, then, at the bitter opposition the science of mesmerism had to contend with?

There are in this country probably forty thousand people engaged in printing Bibles for the heathen, and in the other departments connected with the church, besides those ministers, who are almost entirely dependent on their present positions for a living. Martyrs are very scarce now, and is it to be wondered at, that mesmerism became somewhat unpopular?

One hundred thousand men, most of whom were moving in the best of society, were directly interested on this subject, and it was for their interest that mesmerism be kept in the shade. These are the people who to-day are the most bitter opponents of mesmerism.

Wonderful things have happened in all ages of the world's history, and if mesmerism can explain some, or all of those mysteries, it should be welcomed by every student who is anxious to know the truth. If a num-

ber of men at the present time, can be made to believe by being mesmerized, that one of their number is an ox, and that he is eating grass, could not the king of Babylon and some of his attendants have been made to believe the same, thousands of years ago?

We may know, if we will only investigate mesmerism, that such, and kindred hallucinations are possible to-day; and if possible to-day, the same thing was probably possible then.

CHAPTER IV.

We read in the sixteenth chapter of the Acts of the Apostles, that on a certain time there was a damsel that was possessed with a spirit of divination, who cried out "These men are the servants of the most high God." Those men, to whom she referred, were making every possible effort to convince the people that they were the servants of the most high God; but for reasons not fully explained, Paul at once exorcised the spirit, and commanded it to come out of her.

I have often wondered why Paul should have done this, for the damsel was certainly doing all in her power to benefit him and his friends.

I wish to call your attention first, to the fact that Paul by a few words, spoken in a positive manner, interfered with whatever influence had been brought to bear on that girl, either by the men who had charge of her, or by some invisible spirit that controlled her.

My object is not now to convert men to a belief in the Bible, or to any other belief, except the one under

consideration — mesmerism — and all that is directly connected therewith. And I would just as soon quote from the Bible as from any book of later origin. If the story in the Bible be true, Paul spake "to the spirit, . . . and he (the spirit) came out the same hour."

If the story is true, spiritualism is so far true. And if sensitive people became possessed with a spirit in Bible times, may they not be in our day? And because they did while partially under the care or influence of the mesmerist, as already stated, it was the one principal reason why the science was, and is to-day discountenanced by Bible believers. The spirit who controlled the damsel, seemed to work, or talk in harmony with Paul and his associates, and yet they did not appreciate it.

Bible believers for centuries have been trying their best to convert the world to a belief, that man is possessed of a two-fold nature — the mortal and the immortal; and as soon as there is opened up to mortals a philosophy to prove that their teachings are thus far correct, that moment they turn around, and like Paul, throw their entire influence against it.

If Paul could thus influence, or counteract an influence, as he appeared to have done in this case, I offer it as Bible evidence, in proof of one important fact which I desire to impress on the mind of the reader, if he wishes to become a successful mesmerist, — spirits do control sometimes, whether you are willing to have them or not; and if you can prevent it, do not allow any man, woman, or spirit to interfere with you, or your subjects while they are under your influence, without first obtaining your consent. Although no one except the mesmerist can generally break the spell

when the subject is completely mesmerized, or entranced, it can be done sometimes, but only at the risk of greatly injuring the subject or medium, or of throwing him beyond the possibility of being again controlled.

Paul, by the positive, unexpected effort, accomplished this last result, but no more effectually than has happened with some of my own best subjects, as in an unguarded moment, some rough, rude fellow suddenly and unexpectedly, made a determined effort to break the influence.

Hundreds of Christians believe that because Paul did so he was possessed of some super-human power. Men with no pretensions to piety, have done the same thing often enough in this nineteenth century. Be on your guard constantly while you have people in the mesmeric state, or you too, may lose your best subjects — not for the evening only — but forever after. Some few of my readers may seriously object because I mention either the Bible or spiritualism.

I offer Bible testimony on this subject because many Bible believers who wish to know something of mesmerism, may be pleased to learn that this science will prove the possibility of much that is recorded in the Bible. Other Bible believers will scoff at mesmerism, not knowing that the Bible contains the best of evidence that many men and women possess the requisite susceptibility for being influenced by something invisible, and also the power for influencing others.

I also mention spirits and spiritualism because the mesmerist is liable at any moment to have his subject controlled or influenced by an unseen intelligence, which claims to be a human spirit.

I know that there are two or three mesmerists who advertise on their bills that they are not spiritualists. I have no fault to find with such. They probably have no spirituality in their organism that draws to their surroundings, spirits. Possibly Abraham's next-door neighbor never saw an angel messenger, but that is no evidence that Abraham did not.

And if the mesmerist cares more for profit than prophets, he may deny being a believer in spiritualism. Whether another man has had proof or not, is not the question: is mesmerism connected with modern spiritual phenomena, and if so, is it not the duty of the man who teaches how to mesmerize, to say so?

I care not what another man's duty may be, who has not had my experience, but knowing as I do, that my mesmeric subjects are liable at any time to be entranced, it is my duty as a man to state the facts plainly, and I hope that no one will be offended thereat.

Hundreds of my readers may be possessed of wonderful gifts of which to-day they have not the remotest idea, and being mesmerized may develop them at once into some valuable phase of mediumship.

The question will come up in the minds of many men and women, "Where does reality cease, and hallucination, of which I have spoken, commence?" There are thousands who, without investigating an hour, believe that both spiritualism and mesmerism is all an hallucination; if not, how are they to tell? I answer, if you maintain that it is, you had better claim also, that every so-called miracle and transaction recorded in the Bible, and ten thousand things which you witness every year, are all hallucinations, "for our destruction given."

If a careful investigation of positive phenomena does not enable you to judge correctly for yourself what is genuine reality, and what is only an hallucination, you had best acknowledge yourself incompetent to pass an opinion and remain quiet until you are.

Investigate spiritualism and mesmerism as you would any other science, and accept only that which seems in harmony with truth, and for the best good of humanity.

CHAPTER V.

Frederick Anthony Mesmer, of Vienna, is supposed to have been the discoverer of the process of magnetizing people to a sufficient extent to render them partially or entirely unconscious to all immediate surroundings, excepting the presence of the operator, and such objects or persons as the magnetized subject was put *en rapport* with, by the magnetizer. This is now known to many scientists as mesmerism and not as psychology. Whilst in the mesmerized condition the subject can sometimes tell what is transpiring hundreds of miles distant.

The psychological condition, as I shall explain elsewhere, is somewhat different; it is one step farther in the mysterious journey of the investigator. Not all who can enter one of these truly wonderful conditions of the mind, can the other. The best subject that I have had for both the mesmerized and the psychological states was a Mrs. Nellie Beale of New Haven, Conn., while giving my third course of lectures in that city. She came on the stage, I think the last of December

1881, and soon became an excellent subject for the usual psychological experiments in a public hall. I did not try her then for the "mesmerized" state, as there was no occasion for doing so.

Not one audience in a hundred care for anything of the kind. If I attempt it, I am almost certain of being interfered with by many; and if I make a grand success, and my subject is able to describe correctly anything far or near, I am liable to be accused by three-fourths of the audience of practising deception; and they cry out, "She knew all that beforehand"; while the experiments in psychology call out almost invariably the most hearty spontaneous laughter I ever listened to. People like to laugh; it does them good; and all physicians are agreed that it is an exceedingly healthy exercise. Mesmerism, as practised by Mesmer, is not well adapted for a public entertainment.

I attended a materializing seance of Mrs. John R. Pickering at 132 Chandler St., Boston, Mass., on the afternoon of April 13th, 1882, where I again met Mrs. Beale. At the close of the seance, Mrs. Pickering expressed a wish to know how her father was, as she had received a letter the day previous stating that he was ill. I obtained permission of Mrs. Beale to send her to Laconia, N. H., a town one hundred and fifty miles north of Boston. I put her into a partially mesmeric state, and she immediately described the house in which Mrs. Pickering's father resided, and also the members of the family, and the present condition of her father, which was subsequently found to be perfectly correct. There were present at the time, Mrs. Pickering, her husband, and sister, and a number of others. While she was in this condition space seemed to be annihilated, and

the solid walls of the building became to the opened or spiritual vision as transparent as crystal glass.

Mrs. Beale repeated the words that the old gentleman was speaking, in his own peculiar way, so truthfully that those in the company who knew him, declared that they would have believed it to have been the father who was talking, if they did not know to the contrary.

How did you do it? is a question that will come up at once in the mind of the reader. I said to her "Close your eyes, open them if you can;" as she could not, I said, "All right, now you can." As I had magnetized her before, that simple process put her at once into the magnetic state again, requiring not over one minute.

It is generally necessary at first, to assist the mind, spirit, or soul, although it seems to be possessed of new capacities while in the mesmerized state. Therefore, I simply requested her to go to the Boston and Maine Depot and follow the railroad northerly to Laconia; and I asked Mrs. Pickering to place her mind on her father's house for a few moments. Whether the mesmeric subject followed her thought or not, I do not know. One thing is certain, she described the father's condition accurately. This one fact proves conclusively that it was not all mind-reading.

Mrs. Beale, by my magnetizing her, at that time and before, has become an excellent trance medium. Her truly remarkable powers, but for me, would probably have remained dormant for life. I could give the name and address of many more, who have become like Mrs. Beale, if it was necessary. I have good reasons for believing that many a church member will scoff at the idea of any one being possessed of this remarkable

gift; but as their teacher, good old St. Paul, declares that some are so gifted, and as he exhorts all to covet the best gifts, he as their teacher may condemn them, and for our complying with his teachings, give us a grand reception into one of the heavenly mansions.

The worst scoffers generally are among those Bible believers to whom the words of wisdom as spoken by Paul, have become as "sounding brass and a tinkling cymbal."

So far as I can remember now, I have never read of Mesmer putting anyone into the psychological state.

Mesmerism as practised by Mesmer was entirely different from what is known to-day as psychology. The mesmerized person is magnetized by some one who is called an operator or a mesmerist, and while in the mesmeric state is able to see, and to describe correctly that which neither the subject nor the operator knew before. He becomes to a great extent independent of the operator. The psychological subject, never.

Dr. John Bovee Dodds, of Massachusetts, claimed to have been the discoverer of that which is known as psychology, which is of late included in the science of mesmerism, or I should say, almost universally denominated mesmerism. I formerly used the word "psychology" on my circulars, but owing partially to the fact that it, like the word physiology, commences with the silent letter "p," and is often mistaken for that word, I avoid it generally, and with the majority of people call the psychological condition mesmerism, and the term is accepted everywhere.

CHAPTER VI.

I went into a jeweller's store in the town of Richmond, Vermont, one day, at a time when all but the proprietor had gone to dinner. My agent had just hung a bill up in the store, having for its most prominent words, "Exhibition of Mesmerism and Psychology." The proprietor of the store gave a hasty glance at the bill, and exclaimed, "Mesmerism and physiology." I corrected him by saying, "mesmerism and psychology; and he asked, "What is psychology?" I knew by his physiognomy that he was a good subject, and I said that if he would place the palms of his hands on the counter, I would show him.

With an inquisitive look he complied, and I placed my fingers on his hands for a moment, and slowly drew them off the ends of his fingers; this I repeated three or four times, each time pressing my fingers more forcibly down on his, and then I said "That is psychology." "What do you mean by that?" asked the man, who seemed half dazed at my strange procedure. During the process I kept up a steady stream of talk about what I was doing. Talk is cheap, but it is the prime agent in impressing others. In my talk I expressed surprise that he had never heard of psychology, that it was a wonderful science, etc., etc.

It did not make much difference what words I used, so long as their tendency was to impress him with an indefinite awe of something that was being done, or about to be. And when he asked, What do you mean

by that? I applied a little extra force to my words and movements, and replied that I had fastened his hands so tightly on the counter, that he could not take them up. He looked at me for a moment very incredulous, and a sneer began to curl his lip, but the moment he attempted to raise his hands, to his great surprise he could not.

I wished to see if fright would break the spell which had been thrown over him, and I at once began to talk as though I was thinking of the best way of robbing him. I said out loud, as if talking to myself, "I wonder if I can find a bag to put the watches and jewelry in." I at the same time looked behind the counter, as if trying to find one. The man begged me to let him loose, and threatened if I did not, that he would call for help. I said to him that he could not talk, and though he made a great effort, he could no longer speak.

When I became fully satisfied that he could not remove the spell, even when it was for his interest to do so, I snapped my thumb and finger, and said that he could take them up now. I think that I never saw a man more surprised than he was. I said to him that he was a good subject for mesmerism, and that if any man ever obtained that power over him again, as some unprincipled man might do, if he knew how, to simply touch the end of his tongue to the roof of his mouth, and the influence of the most powerful magnetizer would be broken in a moment. All mesmeric subjects should know this important fact.

I fastened the hands of the clerk of the American Hotel, in Hartford, Conn., while I was in that city giving exhibitions of mesmerism in 1879. He was a man

who was physically my superior, and one that the common observer would not suppose could be affected. It was about half past ten in the evening; I had just returned to the hotel from Allyn Hall, and the clerk, who had heard of some of my experiments with my mesmeric subjects that evening, insinuated that the whole thing was a fraud. He did not know that the mesmerist was standing within three feet of him, and I quietly asked him to place his hands on the desk; he readily complied, and I made passes over his hands as over those of the jeweller, and fastened them so tightly that to save his soul he could not take them up.

If any of my readers happen to be in Hartford, the genial landlord, Mr. Howe, will corroborate my statement. I neither mesmerized or psychologized either of those men. I simply magnetized them sufficiently for that one experiment. If I had continued experimenting with them for half an hour longer, I might have fully mesmerized both of them, and been able to send them off to any place on earth, while the body was before me, or if I had wished to do so, I might have put either of them into the psychological condition, and made them, either consciously or unconsciously, as I preferred, dance, sing, laugh or cry, or whatever I pleased.

Mesmer, so far as I remember, from reading of him, knew nothing of this phase or condition. He discovered the fact that by taking hold of the hands of some people, and looking steadily in their eyes for several minutes, they would involuntarily close; and then by making downward passes with the hands over the face and chest, or temples and shoulders, for half an hour, or perhaps less, they would be partially or entirely un-

conscious, and while in this state, be able to tell correctly what was transpiring in the next room, or many miles distant. John Bovee Dodds, of Massachusetts, claimed the honor of discovering that after sensitive people have been thoroughly magnetized by the operator, many of them would be not only able to see and describe things at a distance, but also become sufficiently susceptible to be impressed with any ideas thought of, or expressed by the magnetizer. Psychology therefore is, properly speaking, a branch of or one degree higher than mesmerism as known to Mr. Mesmer. Of late, as before stated, all that pertains to psychology is generally spoken of as mesmerism. The reader should bear in mind that the man who magnetizes is usually called a mesmerist or an operator, if engaged in giving public or private exhibitions. If using his powers for curing the sick, he is called a magnetizer or a magnetic healer.

It was my good fortune to meet Dr. Dodds after I had been already an operator for many years, and wishing to know all that could be learned from every source I took special lessons from him. Dr. Benton, who is now doing a successful business as a magnetic healer in Troy, N. Y., and myself, so far as I know, are the only two living to-day, who were instructed by the discoverer of psychology.

In all the affairs of life, the strongest impressions govern the various movements which seem to be the outspoken thoughts of the mind. After I have thoroughly magnetized a sensitive person, I may be able to make a stronger impression on the mind than otherwise could be made through any of the senses; and if I can, that person will see or believe he sees whatever I

impress on his brain, and those impressions are made almost entirely by the manner of my speaking, including the tone of the voice, and the gestures I make at the time. Increase the intensity of the impression.

It is a question with myself and many scientific men who have investigated this science, whether the operator transmits to his subject an invisible fluid called Animal Magnetism, or forms an electrical connection with the brain of that subject. There are many works on mesmerism, and nearly as many theories as authors. I shall refer to those only which seem the most reasonable, or in accord with my own experience of thirty-five years as a mesmerist.

CHAPTER VII.

It is very important for the new beginner to be able to form a pretty correct idea, who, among the volunteers that he is expected to mesmerize, can be impressed within a reasonable time. Not only this, but he needs instructions how to restore the mesmerized persons to the normal state, in as good, or better condition than before they were acted upon by the mesmerist. This is one of the most important things to be considered.

Paul, in 1 Corinthians, Chap. XII, says, "to one is given the working of miracles; to another, discerning of spirits; to another, the gift of healing;" to others, other gifts, of which he makes mention; and in the last verse he commands all men to covet earnestly the best gifts. And if men and women were possessed by nature of special gifts in the days of Paul, so are they in our day.

Although mesmerism is supposed to have been discovered about one hundred years ago by Mesmer, and psychology some fifty years later by Mr. Dodds, the science was evidently well known by Moses and the magicians of Egypt, and practised by them on Pharaoh successfully. I know that there are many who will want evidence for this rather bold assertion, which I will give in Bible language. Exodus vii: 20, 21, 22: "And Moses and Aaron did so as the Lord commanded; and he lifted up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died, and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

"And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was hardened. . . . And seven days were fulfilled after that the Lord had smitten the river." Remember that the magicians "did so with their enchantments," and they probably "did so" by the same power that Moses possessed.

What did the magicians do? They turned the bloody water into blood; they killed the dead fish; and they made the stinking river, stink. How did the magicians do it? By enchantment. Did they enchant the bloody river, the dead fish, or the stench? No.

Who or what did the magicians enchant, is an important question to those Bible students who persistently deny the truths of mesmerism, and admits of only one answer. They enchanted the king. And in no other way can we consistently account for the statement that "All the cattle of Egypt died," and the "first born"

of these "cattle died" again, or appeared to on the night of the passover. Exodus ix: 6; xii: 29.

We read that Moses turned all the dust of Egypt into lice, "And the dust became lice on man, and on beast, and in man, and in beast;" and as the magicians could not perform this miracle, Moses is credited with a power superior to that possessed by them. I will soon explain why he was not, but I will only say here, that if Moses turned all the dust into lice, there was none left for the magicians to act on. If Pharaoh was covered with lice, he could not have been in a passive condition for a second impression. I have often enchanted people in the same manner as I think Moses did the king.

At the close of one of my mesmeric entertainments in Huntington Hall, Lowell, Mass., a number of ladies and gentlemen came forward, and were standing in front of the platform, as many do almost every evening to talk with me; and to have me try them more privately than if they had gone on to the platform for a public trial of their susceptibility to the influence. I usually succeed in partially or fully controlling a dozen ladies and gentlemen nearly every night, who would not allow me to on the stage.

On this particular occasion to which I have referred, one of the ladies declared that she did not believe in mesmerism; and she gave it as her opinion that every one of those who appeared to be affected, were in collusion with me.

I saw at a glance that she had every appearance of being a good subject. I looked at her steadily for half a minute, and until I had her undivided attention, and then in an earnest voice I said to her that she had for-

gotten her own name. She gave a quick start as if waking from a day-dream, and replied, "Why, no I have not." I was sure from her troubled look that I had affected her some, and I immediately repeated the statement. "Why, I know what it is," she said, "but I can't think of it." If I had ceased my effort then, she would probably have been able to think of, and speak her name in a minute. Had there been the least interference from anyone at that moment, the spell would have been broken at once, and she might have believed less than before. As it was, I made an "impression" on her mind by the first words I said to her; and I increased the intensity of that "impression" in repeating my first statement; and as that was not sufficient for my purpose, I continued my effort in any words or sentences that seemed most appropriate for the occasion. No matter what words I used, if their full import indicated that she had forgotten it, and I was simply trying earnestly to convince her of that fact. Herein lies the great secret of success, in putting anyone into the psychological state. My experience had taught me that I need not commence at the lower round of the ladder with her, or anyone of her temperament or physiognomy.

The third or fourth effort was all-sufficient to fully impress her that she had forgotten her name. I then informed her that her husband's nose was bleeding very profusely, and she at once applied her handkerchief to stop the flow, remarking to him as she did so that the blood was running all over his whiskers, and she seemed surprised that he should be so unconcerned about it. With a snap of the fingers, and a word or two, "All right," or others of like effect, I broke the charm and

restored her to full consciousness. The whole process did not occupy over three minutes from the moment I first looked at her till it was all over. In that brief space of time she had entered the land of enchantment, or been enchanted, as the King of Egypt had been undoubtedly by Moses first, and secondly by the magicians.

The first question the reader will ask is, "How did you do it?" I do not know. There are many who require a much longer process. I have told you all I do know about this particular case, and all that I have to do to fully control about one in every twenty-five of my volunteers. You want experience, possibly of many years, before you can do the same. You need the right magnetism as much to be a good operator, as others do a different magnetism to be good subjects.

(I will tell you something that seems very strange to me, but do not say a word about it to anybody;—nine-tenths of all the men I converse with on this subject are sure to say to me, "I'll bet no man can do that to me;" and every last one of these men are egotistic enough to believe that they "can do that" to everybody else, if they knew how.)

Many intelligent people have been very much offended at me because I have told them frankly, that in my opinion they could never become good mesmerists. Half of them have insolently asked, "why not?" I do not like to say, because you lack force or firmness, or that which some men call stamina. Indomitable energy and untiring perseverance are essentially necessary, coupled with the right magnetism to enable you to succeed.

Not all men can become good lawyers, generals or

preachers, if they try to ; and it should be the first duty of everybody to find out what trade or profession they are best adapted for.

Moses, by his wild wandering life, and inherent love for his own race, was well calculated to forcibly impress the King of Egypt, as unbidden he entered the royal presence, and in a bold, defiant manner declared to the king, that unless he let the children of Israel go, the God of Israel would cause the water to become blood ; and by his very earnest manner he could make him believe, not only that it would be, but that it had changed, and that the fish were dead. Moses probably knew as much of the enchanting process as the magicians. And it was not a difficult thing for them to reproduce a second impression on the mind of the king, and make him believe that they too, turned the already bloody river into blood, and that on the surface, dead and stinking fish were floating towards the sea. Pharaoh during this time was in a negative or quiet state, which is essentially necessary for success.

In the other experiment (the lousy one) when the magicians failed, the conditions were entirely different.

Moses had evidently impressed the king that "all the dust of Egypt" had become "lice on man, and on beast, and in man, and in beast."

And remember that people who imagine that they are covered with vermin are not in a proper condition of mind or body for the second mesmeric impression, either from a magician, a Moses, or a mesmerist. Learn from Bible history then, one important lesson. Never under any circumstances, attempt to mesmerize anyone who is not in a passive state of mind and body. Never attempt to mesmerize anybody unless that person gives

his or her full and free consent and undivided attention. I have known much harm come to the person who has been unwillingly controlled, and also to the person who made the effort.

A young man whom I taught more than twenty-five years ago, in Springfield, Mass., attempted to mesmerize a young lady in Stafford, Conn., a few weeks later, against her wish and that of her mother; and after he had partially succeeded, she became insensible, and he could not restore her.

The following day he came to Meriden, Conn., where I gave a course of lectures, and offered me one hundred dollars to guarantee to bring her out all right. I need not describe the full particulars in this work; by following my directions he succeeded in restoring her to a conscious state the next morning at eight o'clock, she having remained apparently dead most of the time for nearly forty hours.

This is only one case of many that has come under my own observation. A man in Boston attempted to control one of my subjects against her will, and she immediately became possessed of the idea that he intended to harm her, and in a semi-conscious state she scratched his face, and pulled out his hair in a frightful manner. She said to me the next day, that she could not help doing as she did, and that if her strength had been sufficient, she would probably have killed him.

Do not make an attempt to mesmerize anyone, while others are interfering in any way. If there are other persons in the room, invite the one you are going to try, to sit in such a position that no one will be able to see his or her face, unless they, too, are willing that

you mesmerize them also at the same sitting, in which case it is best to approach the one who seems the least timid first, and request that one to look you steady in the eye for half a minute. A litter will undoubtedly greet you from nearly every one present; and a rather stern request for all to remain quiet, or leave the room for a few minutes, may have a salutary effect; but in no case let the voice sound harsh or in the least unpleasant, and proceed as directed on page 49.

Remember this, that you are about making an attempt to influence some one or more, and you have only three ways of doing it, which are through the senses of sight, feeling, or hearing; and the human voice is more potent than all other things combined. Great orators affect thousands of people by the voice, accompanied with proper gestures. I have seen in a Methodist revival in my boyhood, more than twenty "converts" so enchanted at once by the earnest tones of the preacher, that they could almost see the infernal regions, or thought they could. I cannot impress you too strongly on this one point — the power of the human voice — it being the key to the secret chambers of the soul.

I attended a union prayer-meeting of all the churches in Willimantic, Conn., the first night of the week of prayer, 1878. Prayers, songs and exhortations were doing their work well. Near the close of the meeting one of the ministers arose and said that if the church-members there assembled would do their duty during the week, God would save precious souls in that place before the end of that week of prayer.

I had billed the town for a series of my entertainments, to commence on Tuesday evening. So great

was the interest of the audience, that I fully made up my mind that there was to be a religious excitement that would draw to it the very people who otherwise would be my patrons; and I decided to throw up my engagement, and go to some other town or city, on Monday. Many of the men and women had been affected to tears by the earnest tones of those who engaged in the various exercises of the evening. Tears had started to my own eyes two or three times, even though I was not in sympathy with that audience as fully as the other attendants.

One of the preachers finally announced that the meeting was about to close for the night, and he hoped that the interest would increase till the end of the week. "We want these meetings," said he, "to close precisely at ten o'clock, and as there is now ten minutes of precious time remaining, I hope some one will improve it by prayer or exhortation." A tall, spare man arose, and in a harsh, cold, squeaky voice commenced telling what the good Lord had done for him, and how for more than thirty years he had labored in the vineyard without taking as active a part in the exhortations as he wished he had. Within two minutes every eye was dry, that before had been moistened by tears. I thought that if the preachers did not choke him off soon, or he tired out and sat down he would spoil everything. He talked till the last moment, and stopped at ten o'clock. The enthusiasm was all gone before he was half through, and the preacher with a look of bitter disappointment quietly dismissed that audience of six or seven hundred people.

There was power in that voice to kill the most enthusiastic revival in any church on earth; and it killed

that one so effectually that night, that I was almost certain it would not harm me financially.

The following evening I attended the meeting, and was not disappointed in my calculations; only seventy-six people were present. That harsh, unpleasant voice had done its work, faithfully and well. And the precious souls that the preacher said God would save, were lost through the influence of one human voice.

The mother with her melodious chant, lulls her child almost to sleep, when something attracts her attention for a moment, and a change of tone rouses the child; and a longer time may be required to put that child into the unconscious state of sleep, than before she commenced her task. I know from long experience as a mesmerist, that the human voice is the best agent employed always; without it I can do but little. I can charm some people without saying a word, or making a movement, simply by looking them steadily in their eyes, from one to five minutes. It is a great help in mesmerizing some individuals, but if continued for a few seconds only, a detriment in controlling others.

CHAPTER VIII.

There is no one special mode of procedure for any operator to follow systematically, in giving public or private entertainments. For public exhibitions I usually occupy half an hour or more with explanatory remarks and then invite volunteers to come forward and occupy seats in front of the platform, or on it. I had

much rather have them on the front row of settees, or on chairs at one side of the platform at first, and at as great a distance as possible from the audience. Ten or twelve feet will do very well. This enables me to select from among the volunteers those I can readily affect, and to have those only go on to the platform. Those who cannot be controlled quickly, may if allowed to go on the stage, spoil the pleasures of the evening by their ungentlemanly behavior every time that your back is toward them. Whenever I cannot have suitable seats in front for the volunteers, I have them take seats on the platform. And if either the volunteers, or many in the audience are disposed to act rudely and ungentlemanly, and I find that I am not going to have the best of surroundings, I ask the volunteers to sit for a few minutes with their faces from the audience until I have tried each one; allowing only those whose eyes I can fasten, to sit the other way. I would advise all new beginners to do this every time, until they become proficient in the business.

When everything seems to be all right, and the volunteers in their seat, I usually commence by requesting them to give me their undivided attention. Probably one-half of the number will begin to laugh, and they must be quieted, or sent away, as not in a proper condition for a trial. It is that class of people who give the mesmerist more trouble than all the others.

A few rather sharp, yet pleasant words to the audience may be necessary, to stop any interference on their part. If any of the volunteers sit in a defiant attitude, as many of them will, request such to close their eyes, and hold them so, until you come and touch them on their forehead. Generally they will not give you a

good opportunity to try them ; and if they will not remain passive, you have a good excuse for sending them back to their seats. Among your volunteers will probably be a number of street corner loafers, and one or two other *gentlemen* (?) who may be under the influence of liquor. There are many persons who are susceptible enough to the influence, that would be no credit to you if you mesmerized them ; and it is for your interest to get rid of them as quickly as possible without offending them, or their friends, who may be in the hall, and who will seriously interfere with you, if they have the least excuse for doing so, and far too often, even if they have not.

Therefore, I advise you always to insist on the volunteers observing certain rules, which you assert are essentially necessary ; and as the street corner loafers and half-drunken brutes will pay no heed to them, you have, as before stated, a good excuse for getting rid of those you do not want. You are expected to mesmerize at least one out of every four or five, or your powers as a mesmerist are quickly called in question ; and every one you have good reasons to believe cannot be affected or will be a discredit to you, dispose of as soon as possible. No matter how good a subject may be, if he has the appearance of being a loafer, or is known as one, respectable people will say that he is making believe, and it throws a doubt over the whole entertainment, and may spoil everything.

You will not have the best of surroundings one evening in ten ; nor the best class of people for volunteers, unless you use great caution in your remarks before extending an invitation for those who are willing to become subjects, to come forward.

These things, which may seem non-essential to some people, are of the most vital importance to every mesmerist.

When you have learned by experience to be able to tell who are natural subjects by their physiognomy, it will do for you to make an effort to impress them, or rather to control them without going through the regular process which I have described, or will more fully before I close. If I am able to make a person forget his name at the start, I should be able to fasten his eyes if I made the effort to do so, and to fasten the hands together, or control him physically in any way I thought best. But if I could not have controlled him physically had I made the attempt, I most assuredly could not make him forget his name on the first trial, to save my life, and not until I had first controlled him physically, that is, all that pertains to the motions of the body or limbs, through the motor nerves. Forgetting the name, by being mesmerized, is mental control, not being able to speak it, while knowing it, is physical control.

It is not necessary for any of your volunteers to sit with their eyes closed more than three to five minutes, before you commence trying them (the rude ones excepted), and more than half the number need not close their eyes before you are ready to begin your experiments, and you will soon be able to decide which ones. I have made rough, rude fellows sit with their eyes closed, and their backs to the audience the entire evening, as the best means of preventing them from disturbing the others.

Although it may seem abusive, it is the only way to do with some men. If I send them off the stage, I

have reason to believe they will interfere with me or my subjects all the evening, and as it will not be possible to eject them from the hall, in self-defence, I keep them sitting in such a way that they will not harm themselves or me.

Many a man has come on my platform and obeyed the rules implicitly, and the moment that I commenced with him, has pretended to be controlled. Perhaps he has bet five dollars that he can go on the stage, and go through the experiments of the evening as the others do. His principal object is to prove that all my subjects are hired to appear to be mesmerized. When I ask him to open his eyes, he pretends that he cannot. I have learned by experience to tell these fellows generally from genuine subjects, if they attempt to palm off on me. If anyone declares that he cannot open his eyes while he can, he is ready to palm off in the next thing I attempt.

I now ask him to close his eyes, and place his hands down by his side; I then say to him, that if he told the truth, and could not open his eyes, he will now feel very sleepy and may go sound asleep for a few minutes. If he pretended that he could not open them while he could, he will also pretend to go to sleep, and I lay him down quietly at one side of the platform, and leave him to himself for the remainder of the evening. He will be ashamed to acknowledge that he lay there all the evening uninfluenced, and he is not liable to cry "fraud" about me on the street the following day. All these unpleasant things await you, reader, if you become a mesmerist. You will be called a fraud and a humbug every day of your life, if you practise much.

As I have already stated, there is no special way to do for any and every occasion. If you have a nice audience, you may call for volunteers after you have closed your opening remarks. When they have come forward and are ready, request them to look directly at you for half a minute, and then to close their eyes and hold them closed for two or three minutes. Continue to talk constantly in the same earnest tone of voice. It does not matter what words you use. You want to convey to them the one idea that your first business is to find out who among the volunteers are the most susceptible to your magnetic influence, and that those who are will find it very difficult to open their eyes, when you ask them to do so. After talking two or three minutes, ask all who can, to open their eyes. Your tone of voice should indicate that you do not think they can.

Sometimes every one will do so, and if they are able to, repeat the process once or twice, and more times may be necessary for a final success; but if you fail the first or second time there is liable to be a disagreeable titter from many in the audience; and if you see strong indications that you have affected several, and are very confident that a third or fourth trial will fasten the eyes of one-half of your volunteers, you may have to desist, simply because some few in the audience by their sneering laugh or words, prevent you from succeeding.

Let some one speak derisively in your hearing as you are sinking into a pleasant slumber for the night, and you may not be able to enter the unconscious realm of sleep for hours afterwards; and the same result may be expected with the volunteers you are

about to mesmerize. I have, while standing on the platform fastened the eyes of at least a dozen strangers who had closed them and were sitting on the front seat, by simply saying that they could not open them, none of whom I had ever seen before that night. On other occasions I have made as great an effort, without affecting one person in the least, even though there was no interference by any body; simply because there did not happen to be any good sensitives among the volunteers, or the weather was too damp and muggy, for the state of the weather has much to do with you and your volunteers. No matter why you cannot succeed—if you do not—you will have no sympathy from any audience that I have ever seen yet.

Ninety and nine are ready to hiss at your failure, or cheer at your success, to every one who is ready to accept a failure as among the possible events of your efforts to please them.

It is very important for all new beginners to know who to mesmerize, and who to let alone.

Almost invariably I find that people with very full temples are generally easy subjects, while those with very hollow temples are very hard to control. Soft, light-haired people are very much easier to mesmerize than those with black coarse hair. The eyes of good subjects will roll upward as the eyes are closing; if they do not, it is an indication that they are not easy subjects.

If I cannot fasten a man's eyes without touching him, he is not an easy subject to control. And if there is no one to interfere, and the man is willing and quiet, I can tell within one minute whether he can be quickly mesmerized or not. There are other signs to which I have called your attention, or will, before I close.

CHAPTER IX.

There will be times when you cannot find one easy subject among your first volunteers. For such an event you need some additional instructions. The first thing is, to secure as many more volunteers as possible. It is much more difficult to do this than many people suppose. Many a night I have not been able to obtain more than two or three, and perhaps not one good subject among them. "These are the times that try men's souls."

Your watchword should be "death to me professionally, or success." If you fail, your business is at an end in that city, and if known in your next place, will prevent you from getting an audience there. Your first process is to fasten the eyes of some one so tightly that he cannot open them. If you cannot do this by the voice only, request him to close his eyes again, and make a few quick passes with the fingers of either hand, or both, lightly touching the forehead from the centre outwardly, and partially downward over the temples, first one way, and then the other, ten or fifteen times during the first half minute; then ask the volunteer if he can open his eyes now. If he can, continue the passes for one minute, and then ask again.

If you can see no change in his efforts in opening his eyes, take him by the hand, no matter which one, but let the ends of your fingers touch the inside of his hand, about an inch above the centre of the palm, and

with the end of your thumb, press tightly on the outside about one inch above the knuckle of his third finger, or if more convenient, let your fingers press the outer, and the thumb the inner places mentioned, as you thus form the best nerve connection of the hands.

Request the volunteer to again close his eyes, and make the passes as before described, and quickly place the ends of the fingers of the hand with which you made the passes, on the top of the head, and the end of the thumb on the forehead, about an inch above the nose. You have now formed a complete circuit, and as quick as you have done so, command him to open his eyes if he can.

If he opens them readily, you may have to repeat the process two or three times, first with one subject, and then another; but not to exceed two or three minutes at a time. After you have fastened the eyes for a few moments only, you may go on with him to a more perfect, or to a full control. If you have only two or three volunteers, and make no impression the first or second time round, ask them to sit with their eyes closed for a few minutes, and address the audience again. You can call for more volunteers, and explain that all are not easy subjects for mesmerism, and the volunteers you have are yet unaffected by the influence. Under no circumstances hint that you doubt your ability of fully mesmerizing those you have been trying. If you do, or if you do not, first one and then the others may burst out in a regular guffaw of the most insolent nature, and leave the stage remarking, "You're a fraud, I'll bet you ten dollars you can't paralyze me."

Keep cool, for no matter how discouraging your

prospects of success may be, by persevering you may get the best subjects of a lifetime within the next twenty minutes; and the audience who were ready to join in the cry of fraud at nine o'clock, may pronounce you the most wonderful man on earth, at ten, and patronize you every night for a month to come.

On my first night in Lynn, I had only four volunteers, and did not effect any of them till half-past nine; and I took in five hundred dollars on the last night of that course of lectures.

When you have an extra hard lot of volunteers, with no easy subjects among them, remember that which I have taken so much pains to impress on your mind, the vast importance of talking almost continually, and as if confident of success. Your words and manner, and the tones of your voice should be as if you were trying to convince your subject of a positive fact which you know and he does not. Your words should be spoken earnestly and in a pleasant, penetrating tone of voice.

From the moment you commence your first effort, talk — keep talking — talk on — a steady round of talk. Talk is cheap, but it is more important than all other things combined. Whether you touch your volunteer or not, talk to him constantly while in the act of trying him. You can tell him that you merely want to find out if he is a good subject; that you do not intend to mesmerize him at first, but you want to know if he can be controlled. Tell him to close his eyes and hold them closed for a few minutes, and to forget everything else. I sometimes repeat a sentence two or three times in succession.

If one makes a great effort to close his eyes, and in

doing so, wrinkles up his face, tell him not to do so, as that makes him too positive. Keep on talking; say to him, "Now if you are an easy subject, you will find that it will be very hard to open your eyes; open them if you can." Keep up a steady stream of earnest talk about the one thing you are doing, and if you see that you are affecting the eyes, and that he is using considerable effort to get them open, you may say to him, "No you don't, but try, try, try hard."

If you do not affect him in two or three minutes, let him sit with his eyes closed for a few moments while you try some others, and if you wish to, try him the same way again; or vary the process to suit yourself.

All this effort may be necessary for each one of the first hundred, and perhaps for all you try for twenty years; but you are liable to find a dozen any night that will sink into a perfectly unconscious condition the very moment you first ask them to close their eyes; and you may find it a more difficult task to get a lady or gentleman out of the mesmeric state, than a dozen into it on another occasion.

You will find plenty of men and women who will pretend that they cannot open their eyes when you ask them to do so. Do not get angry at them, do not say shame to such idiots, but treat them with silent contempt generally. There are no words in the English language sufficiently expressive to employ, in denouncing that class of people.

Remember the page on which these special remarks are printed; hand the fraudulent person this book opened here, and ask him to read something about himself. Such are frauds, and too ignorant to realize the fact, and after they have deceived you will try to make

you appear the fraud instead of themselves. I dwell on this longer than I like to, as it is a very unpleasant "attache" of mesmerism; indeed the most discouraging thing that any mesmerist has to contend with. "Wolves in sheep's clothing" can only hurt you physically, but these infernal vampires would ruin you, soul and body, if they could. The next most disagreeable thing is, after you have mesmerized some people, they will be laughed at by their friends, and for fear of being considered "weak minded" will say that they only made believe. Sometimes your only remedy will be to say quietly to both classes of deceivers, that they lied while pretending to be influenced, or practised deception then, or are lying about it now, and that you do not care to discuss a scientific question with that class of persons.

Mesmerism will not change a lying, deceitful man or woman into an angel; if it could, there would be a vast field of labor ready for the mesmerist. You will find by experience, that though my remarks are very bitter, they are not half enough so, for many of the volunteers. Until you have had great experience, never attempt to do anything else with a subject until you have fastened his eyes, and as quick as you have, remove your influence by a snap of the finger, or some appropriate words, like "All right," which, spoken with the intent of restoring a subject, will do so generally. No man ever cried "Fire" in the wrong tone of voice, when his own buildings were in flames, and his wife and children in danger. Whether mesmerizing or removing the influence, the tone of your voice carries with it the living inspiration of the soul. The grandest oration stirs not the emotions, un-

less there be with it the out-going magnetism of him who reads, or delivers it. I have snapped my thumb and finger, and cried "All right" to my mesmeric subjects a hundred times, without intending to remove my influence, and it did not affect them in the least. I have then gone fifty feet away and repeated the words or the movement of my thumb and finger, and awakened soundly sleeping subjects in a moment, even after others had tried in vain to awaken them.

Never allow a subject to continue his effort to open his eyes, not for a second after you are satisfied that he cannot; for if he does succeed when they are once fastened, it will require a double effort to fasten them again. "If he only knew his power, wouldn't he make things lively," remarked a lady, as she gazed on Barnum's big elephant.

And if your subject knew that by a greater effort, he could open his eyes, you might find things too lively for you to fasten them again. Having succeeded in fastening the eyes, you must now proceed with a number of physical experiments.

Not one subject in a thousand, can be taken from the first round, to the top of the ladder at one step.

Let the subject now clasp his hands together on the top of his head, and hold them there, while you make a few passes from the elbows to the hands, and say to him "Take them down if you can;" speak as if you did not expect he could. Or you may ask him to clasp his hands together in any other position, or to grasp a broom handle, and bid him let go if possible. I formerly made frequent passes downward to fasten the eyes, and passes along the arms to fasten the hands, before I made the direct effort in words to control. It is some-

times necessary to repeat the process several times. For the last few years I have not made passes or put my hand on one person in every twenty of those I have fully mesmerized.

CHAPTER X.

I do not think that ^{more than} one man in every 4 or 5 or more, can ever become a good mesmerist. It requires a person of great determination, with good perceptive faculties; firmness full or prominent; not easily frightened; kind and gentle; honest and conscientious, and always cool and self-reliant amid the greatest danger or excitement. It requires also the right gift; the proper magnetism; and continual practice, as much as to become a good dancing master or a commanding officer; and how many of every thousand men can? Possibly half a dozen, probably less, *for public exhibition*

If you have not the power to hold your subject's eyes fast together, and his hands so that he cannot get them apart, you need not try to do anything beyond that. You could not control his vision, to save your life, before you have power over him sufficient to prevent his letting go of a broom-handle, or taking his hands off of his head, or hitting you with his fist.

If you cannot control him thus far at first, let him sit with his eyes closed for a few minutes, and repeat the whole process, and you may be able to carry him one round further up the ladder on the second or third trial. After he cannot throw down a broom-stick, or do other simple things, ask him to speak his name; after he has done so, then say to him that he cannot,

if he can, open and close your mouth three or four times, and if he sees you, it will prevent his doing so, and for the same reason that gaping is catching; and when he cannot speak his name, then say to him that he has forgotten it. You may have to make a few quick passes over the organ of memory, or lower central portion of the forehead to accomplish it.

When you have made him forget his name, you may impress him that he is somebody else, that he is Mr. Gough, Benj. F. Butler, or other public man; and for reasons that no man knows, he will almost invariably talk and act precisely like the man you impress him that he is. By a few words you may make him believe that he has the nose-bleed, but it may require a slight pass down his nose with the ends of your fingers to make him 'feel' and 'see' the blood. The moment you are able to do this, he is in the psychological or enchanted state, ready for any number of the most astonishing experiments you can think of. You may now hand him a broom, and say to him that you have brought his guitar or banjo, and as you hand it to him run the ends of your fingers over the lower part of the broom, as if fingering the strings of a musical instrument. He may catch the right impression at once.

He may on the contrary, look up into your face with an incredulous sneer. The question now is — Can you convince him that the broom is a banjo? You can generally decide for yourself by the peculiar expression of his face, whether he is in a dazed condition, or in a perfectly conscious state. If in a semi-conscious state, a word or two is all-sufficient to complete the hallucination. If fully conscious, it may require great effort on your part, to impress him that a broom is a banjo.

If you have controlled him fully, as far as necessary to cause him to forget his name, you will be able, nine times out of ten, to make a success of this experiment. If you cannot within one minute, try him on the nose-bleed again, or some other thing which you feel confident is of easy attainment; you may be able to fasten his eyes on your hand, and cause him to follow it for a few steps, or to believe that mosquitoes are all around him, and within two minutes cause him to believe that the old broom he sneered at before, is the most perfect musical instrument on earth, and he will go through the motions of playing it splendidly; and there will be no make-believe about it either.

While he is doing this, ask him to sing a song, and if he knows any, he will sing one with more force and beauty than it is possible for him to do in the natural state. Possibly he may be able to sing some song which you are familiar with even though he never heard of it before. He may sing some song that he learned in childhood, and which he had so forgotten that he cannot remember one word of it, when not in the mesmeric state. This happens very frequently with my subjects.

When you have one subject that you can control thus far, take another that you have controlled fully up to forgetting the name, and make him believe that he has a pair of bones, with which to play an accompaniment. You have only to go through the ceremony of saying to him, "Here are your bones or clappers," and of handing them to him, or perhaps pretend to place them between his fingers, which will generally be sufficient; if not, make him look at your hand and follow it for a moment, or take the nose-bleed condition again, and

then he may be able to comprehend that you do give him the bones, and he will go through the performance of playing an accompaniment to the broom, and probably will join in singing. You may make the next one believe that the back of a chair is a piano, and to join the concert. In this way I have often worked in twenty strangers in one evening. After having controlled them for any class of experiments, I can generally break the control from all at once, by a snap of the thumb and finger, and throw them back into the enchanted state again, and make them believe that they are all ready for a game of croquet, base-ball, billiards, dominoes, marbles, cards or anything my imaginative brain is capable of conceiving.

To do it, I must talk and act as if the croquet-ground was there, and hand each one his mallet, or tell him that it is on the ground before him, or by that chair. I need not locate the wickets for all that pertains to a game of croquet accompanies your words and actions, and so for all the games. Do not keep anyone in the enchanted condition too long. Watch the subjects carefully.

If any one is disposed to go to sleep, tell him to wake up and attend to business. If any begin to show signs of swooning catch them before they have time to fall. If a spirit endeavors to control at an improper time, request it not to; if that is insufficient forbid it. If that does not keep the spirit off, make a few upward passes as quickly as possible, and you may be able to break the influence, and continue the subject in the psychological or enchanted state.

If you cannot prevail on the spirit to leave your subject, promise that if he, she, or it will wait, you will give

them an opportunity to control at some other and more appropriate time. If all this will not do, you will have to let things take their own course. When the subject is properly magnetized, a mind out of the body can control, as well, or better, than a mind in the body. There may be a good reason why a spirit wants to control. Once while performing at Dunkirk, N. Y., one gave me warning of an approaching railroad disaster, and saved my life.

There is no more danger of spirits interfering with you, than of mortals, nor half as much. If there be a good reason for their doing so, let them. Only if you have advertised an exhibition of mesmerism, and said nothing on your bills of spiritualism, you should resist the spirit control, in due deference to your audience.

As before stated, my individual experience with spiritual beings, is now being published semi-weekly in the *Banner of Light*, commencing July 1, 1882, which I would advise all those who are interested in this subject to procure. The same will probably be issued in book form in due time.

I will say to those who believe it to be an indication of physical or mental weakness to be a mesmeric subject, that Prof. Agassiz was successfully mesmerized by the Rev. Chauncy H. Townsend, of London, nearly forty years ago. Prof. Agassiz's sensations, as given by himself, during the process, is very interesting, and can be found in a pamphlet, on sale at the *Banner of Light* Office, entitled, "Agassiz and Spiritualism," by Allen Putnam. Therein one of the world's ablest scientists tells us that he was a subject of mesmerism.

The mesmerist should be able to endure the most

insulting language that gentlemen (?) who know nothing of mesmerism are capable of using.

At the close of a matinee in Taylor's Opera-House in Trenton, N. J., a lady came forward and asked me if I thought her a good subject. A number of ladies and gentlemen were around us as I stepped forward and stood by her side. I was confident that she was an easy subject, and was prepared to catch her, if she became, as I thought she might, entirely helpless at my first effort to control her. In very slow, earnest words, I asked her to close her eyes; as she did so, the eye-balls rolled upward, the pupils disappearing before the eyes were half closed, and making an effort as if to catch hold of something for support, she would have fallen, if I had not instantly assisted her; she had become entirely unconscious in a moment. While I was supporting the lady and making upward passes to restore her, an ignorant, self-conceited man who had seen me control my subjects and render them insensible to pain that afternoon, held his fist over her shoulder, near my face, and shouted, "make my hand stick so I can't open it, take the feeling out of my hand, you can't do it, you're a fraud!" The man like hundreds of others was ignorant and did not know it. Every mesmerist is liable to be annoyed in the same way every day.

Always commence with your volunteers with the utmost caution, for there are many who are so sensitive that they become frightened at the strange sinking feeling that comes over them at the first effort of the mesmerist.

Make no effort to mesmerize anyone, at your peril, unless you have a perfect right to do so. Obtain per-

mission of all adults, or rather make no effort to mesmerize them unless you are certain that they are willing, and desire to have you.

Never try children or young people, unless their parents or guardians are present and first request you to. If you observe these rules with those already given, you need not become frightened at whatever may happen. Sometimes a light slap with your hand on the back, between the shoulders, or a few quick, upward movements of the hands near the head, may be necessary, in addition to what I have said before, to restore the subject to consciousness.

Some will remain in a swoon for half an hour or more, and many will become entranced while in the mesmeric condition. I presume that five hundred of my subjects have been controlled or entranced by spirits, before I have restored them to a normal state, many of them at my request, and many when I made every effort possible to prevent it. When the spirit is ready to go, help it if necessary, by a few upward passes. Such subjects will generally come out all right without your help.

I have often mesmerized people expressly for spirits to entrance, and then requested a spirit, if there was one present, to control the subject; and the request has often been complied with, and an intelligence foreign to my mind, or the mind of the subject, has controlled his or her organs of speech, to deliver orations superior to anything that either of us could say of ourselves; and the intelligence claimed to be a spirit. I do not know that it was, but I have all the evidence of it that I require.

If I receive a letter from some one whom I have

never seen, of an intelligent nature, that letter is pretty good evidence that a mind controlled the pen to write.

Every good subject of mesmerism can become a medium; and the mesmerizing of that subject is the quickest process for accomplishing that result. If half a dozen or less good mesmeric subjects, whether they have ever been mesmerized or not, should sit quietly, while some one sings a familiar hymn or two, for a few evenings either in succession, or once or twice a week; one or all of them may become developed into mediums for some of the manifestations—raps, table-tippings, writing, etc. And many who cannot be mesmerized, can also become good mediums for all phases of mediumship, by following the above directions. A few of my subjects have become mediums for the materialization of spirit forms, who would not like to have their names known publicly at present. One of my very best subjects is the wife of a popular Methodist clergyman.

The reader is now ready to say that he does not quite understand it yet. Let me briefly go over part of the way again, with some additional instructions. The voice and the tone of the voice have more to do with mesmerizing than everything else.

Let every articulation of the voice indicate that you intend and expect to succeed; otherwise you had better not begin.

Never try anyone unless you have their whole undivided attention and confidence. Allow no one, not even a parent to talk to you or your subject during the first part of the process. Select if you can those of light complexion, with soft, fine hair, and full temples. People whose flesh has a cold, clammy feeling are good subjects generally.

Those whose hands feel dry and hot are not good subjects; but you may be able to mesmerize them after you have worked over them long enough to start a perspiration on their hands and face. I can select all extra good subjects from volunteers by taking hold of the hands while my eyes are closed. I feel very confident that certain persons are good subjects as they come on to the platform, and I seldom fail in fully mesmerizing them.

While trying a number of volunteers, I often say to those I feel sure of controlling, "Close your eyes, and I know you cannot open them until I let you," and I succeed almost invariably. I fasten their hands together by a word or two; make them forget their names by saying they have lost them; make them believe that they are Gough, and have them talking earnestly on temperance inside of five minutes.

Before trying anybody you should explain what is necessary for them to observe, and what you propose to do in a few plain words.

Nine out of ten who begin to talk back after you ask them to close their eyes, as some will by asking, "What for," and other questions, cannot be mesmerized in one evening. I do not know why, but I know it is so. Those who look up into your face with a calm, quiet, trusting expression, are good subjects almost invariably.

Those whose eye-balls roll upward while the lids are closing, are, as before remarked, easy subjects, and with such you must exercise the utmost care. The eyes of some become closed tight in a moment, and they will not open, even though you desire to have them do so. All subjects should be able to open their eyes before

you do anything more with them. But no effort on your part or theirs may be able to break the spell, or influence, for several minutes. In all such cases, assure your subjects that there is no occasion for alarm, and that the eyes will come open at the proper time. I have often, as a last resort, had to tell my subject that the eyes would not open until I counted three, which restores their confidence, and I then say, one — two — three — using more energy at every word and at the word three, I clap my hands together.

This will not always be sufficient, and I then tell the subject to count three; and as he speaks the word three, I again bring my hands together. If he cannot open them after this effort, I reassure him that he is in no danger, and ask him to remain quiet for a few minutes while I try some other subject. If they do not open soon, I try the upward passes for a few moments. I have known people to remain for hours before the eyes would come open.

Do you wonder, then, that I almost hate the men or women who say they cannot open their eyes, when they can, and make believe they are affected when they are not.

After you have fastened the eyes so that they cannot open them, break the influence as quickly as possible, and proceed with the other physical experiments, such as fastening the hands together, etc., until you have perfect control over the motor nerves, for you cannot control the mental faculties until you have.

The next best move is, to prevent the subject from speaking his name. Tell him to try to speak it, and if he can, tell him to try once more, and at the same moment, you may draw your breath through your par-

tially closed lips and teeth two or three times just loud enough for only him to hear, and while doing so let him see the movement of your lips, and the more apparent effort you make, the better it will be; as sure as "gaping is catching," it will affect him to a greater or less extent. I have affected scores of people in this way, and prevented them from speaking, after all other efforts had failed entirely; and until I control his speech, I cannot usually proceed with any mental experiments. When he is no longer able to speak his name, he is ready for the next step, and you may say to him that he has forgotten his name. If he does not forget it at the first effort you make in this direction, try again more earnestly than before, and repeat again if necessary.

About half of those I fully control physically, usually forget their name at the first effort I make; but many will not on the first evening, no matter how hard I try to have them; yet they may on the second trial. You need not try to control one's vision until you can make him forget his name, and generally not until he can be made to believe that he is another individual. At this point in the process you may now tell him that his name is Brown or Jones, and he may instantly believe that it is; but if the name you wish him to take is one that for any reason is distasteful, you may have to try another. Why, I do not know.

When he has forgotten his name and assumed another, you had better for the next experiment tell him that he has the nose-bleed, and it may be necessary to pass your fingers lightly down the top of his nose, or touch the end of it; and you must look, and act, and talk as though it was bleeding.

The very tones of your voice must be in perfect accord with what you expect to accomplish. In other words the tone of your voice must not give the lie to the words you use; for in this magnetized condition the perceptive faculties are quickened to their fullest extent. If you cannot succeed with the above experiment, you may give the sleeve of his coat a brush, and then smell of your own fingers, and turn up your nose with a sniff, as you say to him, there is mud on your coat, and it smells very bad.

In this experiment you are acting on the senses of sight and smell; with the nose-bleed, on the senses of sight and feeling, and you are nearly twice as certain of success than if acting on one of the senses only. If you are unsuccessful in either of those experiments, you certainly cannot impress him, or make him see an image of your thought or words. After you do succeed once you can generally make him see and believe anything you wish him to.

CHAPTER XI.

After having obtained full control of the physical system by any of the processes I have described, you can perform an unlimited number of amusing or scientific experiments with your subjects; but you must exercise great care, and not allow them to remain in that condition too long at first. Restore them to consciousness every minute or two for the first half hour. Some can remain under control safely for an hour; many not to exceed one minute, or even less.

You can remove any impression nearly every time, by a slight effort, either by word, or by one or two upward passes on their forehead with the ends of your fingers; or you may by a snap of the thumb and finger. You can throw them back into the enchanted state again in a moment generally by a word or motion. Occasionally I find those that I cannot; and I request them again to close their eyes, and possibly may have to go all over the regular process as thoroughly as though I had never seen them before, but probably only partially so.

When I have them under complete control, mentally and physically, I say to some one of them, "Close your hand, and now see if you can open your fist." If he cannot, I may say to him that there is no feeling in his fore-finger, or his little finger, or in his hand, or in his entire body; and nine times out of ten, it will be so. I cannot do this with one man in every thousand, until I have full and complete control of him physically.

Scores of men have come forward to the front seats uncalled for, as late as ten o'clock, and demanded in the most insulting manner that I mesmerize them, then and there, or they will be compelled to believe that I am a fraud. I usually treat such men with silent contempt. Nine men out of every ten are simply very ignorant of all that pertains to the science of mesmerism. Gas is made from coal; and the *fool* who would take a lump in his hand and go to the gas manufacturer's private office, and sneeringly say, "Change that into gas, here and now, or I shall consider you a fraud," stands on the same level with that other fool, who says, "Mesmerize me, here and now, or I shall believe that you are a humbug." To be a successful mesmerist, you

should be willing to be considered a fraud by more than half the world.

You will notice that I have repeated a small portion of the principal instructions, using, however, different words and expressions, that I might impress you the more strongly with that which I wish you to remember; and I feel it my duty to call your attention again to what I have said a number of times already, namely, the wondrous power of the human voice. You see its effects in the soul-stirring words of the successful orator; in the songs, that when feelingly sung, start the tears to human eyes; in the gentle lullaby of the loving mother, as she sings her child to sleep; in the tender words of a lover, who wins the love of the maiden by the winsome tones of his voice, and remember it is the key-note for every one who would excel as a mesmerist.

The eye has power over many, and I can affect them with a steady look; but as it is very disagreeable to most people to be stared at, I get along nicely without doing so often.

I have now told you the principal secrets of magnetizing; of mesmerism; of psychology; of enchantment; of charming; and I have told you in plain, common words so that all can understand. But I have not told you all. I don't know it all myself. I don't know a hundredth part as much as I thought I knew thirty-five years ago, the first year I became a mesmerist. I shall never learn it all this side the grave.

Sometimes an invisible intelligence that claims to be a spirit, steps in, and controls my subject in spite of all I can do to prevent it. That invisible power or presence says that he, she, or it, once lived on the earth,

and had a human body; that the body died while he, she, or it, survived the shock of death, and is alive, with as real and tangible a body, as the one that went down into the grave.

I have asked such an intelligence, where, and when did you live and die; and what was your name, and what were some of your principal acts or deeds on earth; and my questions have been answered intelligently; and on close investigation I have found them generally correct. Therefore, I say I do not know it all.

If it be true that spirits control, the millions who have lived on earth are not dead, but have become the real inhabitants of the land of souls; invisible to you and me until our inner vision is opened, or we too, join the innumerable host, in the life beyond the grave. The mesmerizing of some persons is sufficient to open that inner vision, and enable those we call clairvoyants to see the disembodied spirits. Paul very positively declares that some have the power of discerning spirits, and advises or commands all to cultivate such gifts as they may be possessed of, yet strange as it may seem, some Bible believers ignore that part of the teachings of the Bible, — possibly because they have gone astray after other gods.

Mesmerism, when properly understood, reveals to us for our careful investigation the solemn realities of another world — or rather, another condition of people, who even now may walk the earth, unseen by us with our natural sight. Some mesmerists boast that they do not believe in spiritualism. If they had had my experience, they would boast that they did believe in it, if they were honest and truthful.

People once boasted that they did not believe that Jupiter had moons, and they would not investigate.

Many Christian people ignore modern spiritualism, and mesmerism also, although these furnish proof positive, and the only proof we have in this age of the world's history, of immortality; why anyone opposes either, is to me the most wonderful of anything on earth.

The Bible teaches that the prophet Elisha prayed that his servant's eyes might be opened; and in answer to that prayer, if the story as related is true, they were opened, and he saw a great multitude of spirits, which until that moment, were beyond the range of his natural or spiritual vision. Mesmerism and spiritualism will convert the Bible skeptic into a believer in Bible stories.

When a mesmerist has fully mesmerized a subject, according to my previous instructions, let him earnestly say the words that Elisha said, or any others of like import, and it will generally reveal to the astonished gaze of the mesmerized man or woman, the living spirits of his deceased friends.

There is no particular way of accomplishing this result. The mesmeric subject is liable to see spirits, and also to be controlled by one, when you least expect it.

I have often closed my public exhibitions by saying something about like this to my subjects, "Now please give me your attention, and I will endeavor to show you a most beautiful sunset. When I count three, look in the direction I move my hand, and you will behold the most gorgeous scene ever witnessed by mortals." I then make an effort to show them a sunset view. I count "one—two—three," and point quickly

in the direction to which I wish to call their attention. Every one of the subjects may see what I want them to see, but perhaps only one or two, possibly not one. If not, I approach the best, or most sensitive subject, and make a pass down over his forehead, and say to him very earnestly "Look quick — now you can see it," and generally he will; and I do the same with each one separately, if they cannot see the sunset scene without this extra effort. After I succeed, and they have admired the clouds for a few moments, I say to them that I am going to open their inner vision now, and that whatever they see, shall be reality, instead of a reflection from my mind, and if they will look at the central portion of the darkest cloud that is visible, it will appear to open before them, and they will see something beyond. A much shorter process will answer with most subjects. Whenever I do succeed, I have a partial comprehension of those words, "And he was transfigured before them, and his face did shine as the sun."

A gleam of rapture comes over the upturned faces of my subjects, as they involuntarily sink on to their knees, and lifting their hands towards heaven, with a glad cry of joy they exclaim, "My mother," "My sister," or "My child." I have seen entire audiences bathed in tears at the earnestness of their expressions, as the glorious light of another world seemed almost reflected from their radiant faces.

On one occasion one of my subjects, a miss of perhaps twelve years, cried out "Oh! mamma, I can see Grandma and cousin Jennie." The mother who was in the hall, said to me that all the cousin Jennie her child had was alive and well; or was the last they

heard of her, and was living in Michigan. The next day that mother came to my hotel with a letter that she had just received, saying that "Cousin Jennie" was dead. Cousin Jennie was not dead, for my mesmeric subject saw her alive, in the land of souls.

I have had scores of similar experiences every year for twenty-five years or more. The opening of the inner vision, or enabling mesmeric subjects to become clairvoyants, is nearly the crowning effort of every good mesmerist. There is no one special process to be followed, but you must begin at the bottom of the ladder, and gradually ascend step by step towards the top-most round.

CHAPTER XII.

One very good process for new beginners is to ask all the volunteers to sit in a quiet, passive state, with their eyes closed for a few minutes, during which time you may continue to talk in a steady, earnest tone of voice; if you do not wish to talk, low, soft music will greatly hasten the results.

At the expiration of, say four or five minutes, ask some one of your volunteers to stand up, and it is best generally to commence at one end of the row; take hold of the left hand of the subject with your right hand, ask him to again close his eyes, then press the end of your thumb tightly on the nerve, which is located about one inch above the knuckle of the third finger, and tell him to open his eyes if he can. Your tone of voice should indicate that you do not think he

can open them. If he does, let the fingers of your other hand rest lightly on his forehead for a moment and move them downward over the eyes three or four times rather quickly, and again request him to open his eyes if possible. You may have to repeat this process three or four times. If you do not succeed within two minutes, let him resume his seat, and sit with closed eyes while you try each one of the others in the same way. Those who do not appear to be affected the first time may be quickly and fully controlled on the second attempt, provided they have remained sitting as requested, while you were trying the others.

As soon as you have fastened the eyes of one or all of the volunteers, you can proceed with the experiments already described as necessary, such as fastening their hands together on their head, etc.

It is best to continue with some until you have full control both physically and mentally, before you cease your efforts; while others may be only partially controlled at first, and fully after you have experimented with several others.

Never keep a subject under control over two or three minutes at a time at first; you may increase the time afterwards if necessary.

When your subject is about half under control, and you find that you cannot take him farther by the process described, you may ask him to look steadily into your eyes, or at your hand, or at the end of a cane for a few moments. A gentle movement of the head, hand, or cane will help attract his attention more intently, and if you wait a few seconds before saying a word, you may be able to charm him so completely that he cannot look away. If you do not succeed in half a

minute, you may tell him that he cannot take his eyes off. You can tell by his changed look, the very moment he has entered the charmed state. When he has you can lead him all around the stage or hall, with his nose a foot from the end of the cane, or from your hand. Nine times out of ten he will remember nothing of what happened while doing so ; and as a general thing will not feel a pin if thrust into his flesh. A snap of the fingers puts him all right again.

CHAPTER XIII.

Mesmerism has had to battle with the most bitter opposition thus far, from those who should have been its warmest friends,—believers in immortality and physicians. It is also a grand study for the advocates of temperance, and for the philanthropist. I venture the assertion that there does not live to-day, the boy who of himself would walk up deliberately to the bar when he becomes a man, and call for a glass of rum, unless he, or his ancestors had been previously influenced to do so by the example, or at the earnest request of others. If every man who wants to drink that which bears men down to degradation and death, would call for only what he wants, and leave others free to do the same, the great curse of intemperance would disappear from this earth in one or two generations. Hotels have been my abiding place most of the time for thirty-five years, many of which boast of an open bar, and many of those which do not, have a "secret chamber" up stairs or down for entrance into the unhallowed recesses of

which, there is required a private signal, known to many a loving mother's son, who little dreams that he is on the fast train to perdition. What has this to do with mesmerism?

Enter with me some hotel, where an open bar is the principal attraction; pick up the daily paper, not to read, but as an excuse for remaining a silent looker-on. A genteel looking man who is called a "model-man" by many a lady and gentleman walks in arm-in-arm with some one with whom he is about to make a trade. They approach the bar, and the model-man asks his companion what he is going to have; and turning round invites one, two, or half-a-dozen men up to take a drink. Some gladly respond, for they have been waiting for this "grand opening;" but there are some who simply reply, "No, thank you." To have a man refuse to drink with him, is an open violation of the rules of good (?) society, and the model-man insists that the gentleman shall come up and have a social glass. If once urging is not enough, he repeats it as I repeat sentences to make a stronger impression on my subjects. The man is persuaded at last, and comes forward an unwilling victim to that man's influence. One of the company is not to be outdone by this model-man, and he too, calls for "glasses for the crowd." The whole process is repeated, and other unwilling captives are "roped in," before they cease. And so the work goes on day after day, year after year.

As the old "veterans" drop out of sight, into a soon-forgotten grave, new recruits fill the ranks of this vast army "five hundred thousand strong," marching along to the music of jingling glasses, horrid oaths, and filthy songs; of drunken revelry, groans of deserted wives,

and the wail of innocent children, whose lives are made wretched through the subtle influence of that model-man, or some other man, who curses society by influencing men to drink.

Many innocent boys and girls have been influenced to do bad deeds, who when they had time for reflection, wondered why they could have been so foolish or so wicked. Thousands of men and women are in your jails and penitentiaries to-day, who are as innocent of intentional wrong as any reader of these pages; and thousands more, who are far less guilty than the men and women who influenced them, and who would, if justice were done, quickly change places with many who are honored for their seeming integrity.

The study of mesmerism includes all that pertains to human influence for good or evil; also all that relates to those silent influences that connect mortal with mortal, and with the immortal.

It teaches that every man and woman is possessed of a living, immortal spirit, clothed with a material substance, called flesh and bones, that changes constantly. But few have the remotest idea how rapidly this change takes place. By a chemical process, aided by the circulation of the blood, the roast lamb you eat, becomes a part of your hand; and by a mechanical process, the wool of that or of some other lamb, becomes your coat. And can you not say as truthfully "This coat is a part of myself," as to say, "This hand is a part of me."

The giant oak was not in the acorn; but there was something in the acorn that drew to itself matter that fashioned the senseless oak. And there was something in the unborn child that by a continuous process has

oulminated in a thinking man, capable of grand and glorious deeds.

Physiologists assure us that all the particles of our flesh are changed yearly, and that of our bones once in seven years. As I am the same individual that I was five, ten or twenty years ago, the question is — What part of me continues, while this rapid change goes on? I answer, to me it is evident that we are possessed of something that lives on through all these mutations; and that something is an intelligent, immortal spirit.

I know that I have mesmerized scores of people sufficiently for them to see without the use of the natural eye, and hear without the use of the ear; proving to me that these organs are not essential to the spirit, except as helps to sight and hearing; and that if the eye and ear were dead, and mouldering back to dust, that which saw and heard with the physical eye and ear, can hear and see without them.

How do you make them see and hear in this way? is the natural inquiry of the reader. I answer candidly — It is hard to tell how. I never make the attempt only with the most sensitive subjects; and then with the best of surroundings. If a few words are insufficient, I request the subject to tell the time by my watch. If he cannot, while in my pocket, I place it to my forehead, then to his, to the pit of his stomach, and to the ends of his fingers. If he cannot tell while it is at one or all of these places within one or two minutes, it is useless to try longer at this sitting. It may require several efforts — perhaps only one.

Hundreds of people have become good mediums, or clairvoyants without mortal aid, and hundreds have become such by being mesmerized.

CHAPTER XIV.

Charles Watkins, the wonderful medium for obtaining writing between two closed slates, and which so astounded the Rev. Joseph Cook, told me that he knew nothing of the power or gift he possessed previous to being mesmerized.

I have repeatedly held two slates clasped tightly together with my own hands, while in his room, and also in the presence of many of my own subjects, and distinctly heard writing that was being done between the slates. In this way I have received private communications from different intelligences, that claimed to be my father, brother, daughter, and others, in their own handwriting and with their names signed thereto. I have one slate containing a communication of one hundred and twenty-two words, which I received at Lake Pleasant camp-meeting in August, 1880, in the room of Charles Watkins, and through his mediumship.

The writing came on the upper surface of the lower slate, while I held the two clasped tightly together with my own hands. This communication is from one who was a very dear friend, and it is in her own handwriting, and her full name is signed thereto.

I received another the following year, at the same place, through the mediumship of Dr. Slade, on a slate which I carried to his room. I had never spoken to him before. I laid the slate on his table; he reached over and laid a crumb of pencil on it, placed another slate on top, and asked me to clasp one end of the two, while he held the other end tightly together; and the

writing commenced at once between the slates. When it ceased we let go, and I removed the top slate, and the under one, which I had purchased, and washed at the hydrant, and dried with my handkerchief not over twenty minutes before, was covered with writing from top to bottom. This communication of one hundred words is in the same handwriting as the one I received through the mediumship of Watkins a year before, and is on the same subject, and refers to the previous writing; and the same name is signed to this as to the first one. Dr. Slade had no means of knowing anything of the person, or the subject, which is of a strictly private nature, and concerned no one but the writer and myself; and she a spirit who left the mortal form, nearly three years previous to that time.

I have yet another, which I received in the same mysterious manner in Hartford, Conn., Dec., 1881, on the same subject, same style of writing, and the same signature, which contains sixty-four words. Every line in all these communications is as straight as one could write if the slates had been ruled beforehand. I have preserved the writing by having the slates covered with glass.

All of these communications are full of tenderness and affection, and furnish to me as good proof as I require on this side of the grave, that those who loved us, before the mortal form went down into the darkness of the tomb, yet live — and live to love.

This one fact, made manifest to the hangering souls on earth, makes such communications respecting the hereafter, of more value to millions of my brethren and sisters in this vale of tears, than could deeds of land or costly mansions.

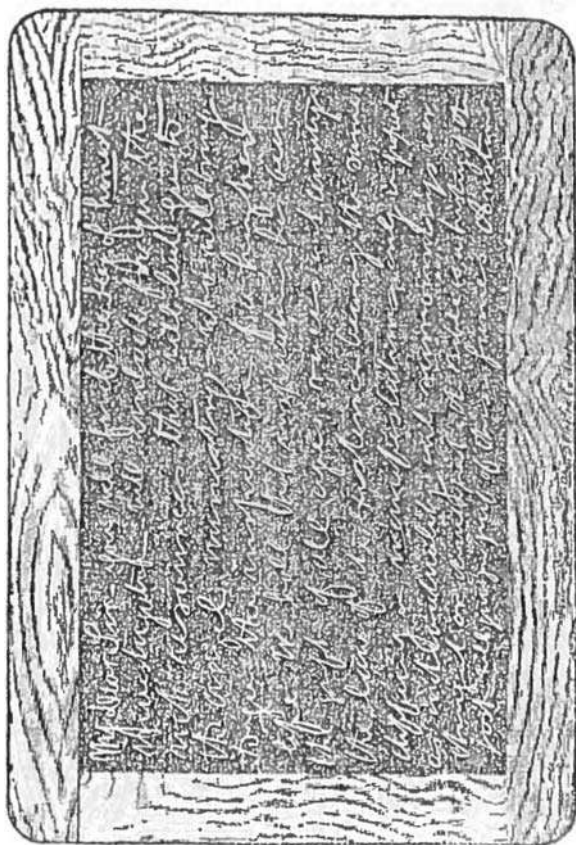
Acquisition of positive knowledge of this fact is within the reach of every successful mesmerist, and also of nearly every good mesmeric subject, who shall sit for development. I have received at least one hundred communications between closed slates, or by holding one close up to the under-side of the table. All that was required, being the holding of the slate by myself and a good mesmeric subject.

Within five minutes after I received the second communication to which I have called your attention, I held two other slates clasped tightly together in the same manner with Dr. Slade, and I could distinctly hear writing which commenced immediately; and within two minutes the upper surface of the lower slate was completely covered, by an intelligible communication which could not have been produced by any mortal.

If Moses had been in my place, with no more knowledge than he possessed on earth, he might honestly have believed that the writing was done by the finger of God. A slate is a table of stone, and whether Moses ever received a communication from a spirit on a table of stone, I do not know. There is no evidence but his own words, and they were not recorded until so long after he was dead, that the historian says, "no man knoweth of his sepulchre unto this day."—Deut. xxxiv: 6.

That same Bible historian says that "Moses and Aaron and seventy of the elders of Israel saw the God of Israel"—Exodus xxiv: 9, 10; but as we read in 1 John iv 12, "No man hath seen God at any time," we are at liberty to believe that Moses's God was only a disembodied spirit. Therefore, that which appeared

to be a miraculous event in Bible times, is a common event in the presence of good mesmeric subjects to-day.



My Dear Sir:— You will find the key of *homest* investigation will unlock for you the rich resources that will lead you to the angel ministry, who will bring to you the inspiration of a higher life. We hold that inspiration has been the gift of all ages, races and countries, the law of its existence being the same, differing in manifestations only in proportion as individuality and surroundings were changed or developed; the Bible as a history of the past, will give you proof of this.

JAMES AUSTIN.

I have had the slate on which I received the last communication spoken of, photo-electrotyped, and am thus able to present a perfect facsimile of it to my readers.

CHAPTER XV.

I, as a living spirit, by some mysterious process, control this physical machine, or body, in which I happen to live to-day.

This machine, or others like it, was called by one of the Bible writers, "The temple of God." If I am able by a law not fully understood by the most learned man that ever lived on earth, to control this body, may I not by that same law, control one or more other similar machines at the same time, provided the owners thereof, are willing to let me?

The decomposition of the food we eat sets a quantity of electricity free; or at least, this is the belief of some writers of physiology. The air we breathe into the lungs is charged with the same invisible electricity, which having an affinity for moisture, is attracted to the blood, which, with that generated from the food, is carried to the region of the brain, and there stored up around the brain as electricity is around the leyden jar. I don't know as this is so, I only believe that of all the many theories advanced by previous writers, this one seems the most in harmony with the phenomena connected with mesmerism. I am not writing a treatise on the philosophy of mesmerism; I am only endeavoring to state some of the theories extant, and give to the reader my own experience, and in the simplest language, teach all who are competent, "How to mesmerize."

I do not know as it would be necessary to explain

the formation of ice, if I were teaching you how to make ice-cream. My own explanations, like all previous theories, will be subject to criticism by anyone who thinks that he has better reasons, for the wonderful results obtainable by, or through the agency of animal magnetism.

The best theory that I know of, supposes that every human brain is charged with electricity. This invisible something sometimes called a fluid, occupies the highest point in the scale of material things.

The solid rocks occupy the lowest or most remote point from that occupied by the self-existing conscious spirit. Commencing with the hard rock, we ascend the scale, until, having passed earth, water, air, and the gases, we come at last to the most imponderable of all known substances, electricity. One step more carries us into the realm of spirit. All below spirit, contains no intelligence; and moves only by being acted upon by some superior power or force.

I, as a spirit, cannot move the air or the rocks by coming in direct contact with them. I, as a spirit, think to move my pen, through the agency of my fingers; thought alone will not move it. I think of moving my fingers, but the mere thought does not move them. Try it and see. It requires just a little something more than thought to move my hand; thought comes first, and something called "will" follows the thought; and that "will" is an effort of the spirit, after it has thought to do something, to set about doing it. Electricity is the agent or servant of the soul or spirit.

After the thought is formed by the living spirit, the spirit begins to act; and the first thing to be done is,

to set in motion, by the "will" power, a portion of electricity, that is stored up around the brain. I think that I will move my hand for a certain purpose; there are many ways of doing it; if I have dropped my pencil, the question is, whether I shall move the chair out of the way, or reach through the rounds of the chair—this way or that to reach the pencil. It does not take a great while to think how I am going to get it; but the thought must precede the movement, and having thought, I make the effort. Thought, therefore, is one thing, and the "will to do" an entirely different thing.

The "will" power is the power of the spirit to set in motion something by which to accomplish the desired result. We call that something, animal magnetism. Many believe it to be electricity, generated in some way from the food we eat, and from the air we breathe.

There are many who believe that this invisible electricity flashes from the base of the brain to the extremities of all our sensor nerves, and back again, about one hundred and thirty times every second; and that when we touch anything, the returning flashes convey to the brain and the spirit, an impression of that thing.

The returning flashes of magnetism, or electricity come back from the retina of the eye, by means of the optic nerves, and convey to the spirit, impressions of the images which the rays of light have mirrored thereon; back from the ear-drums over the auditory nerves, and impress the spirit of that which is transpiring outside of the physical system; back from the organs of taste and smell, to inform the encased spirit of the nature of whatever affects them; and the spirit suffers if any part of the physical machine is out of order.

While I was filling an engagement in Holyoke, Mass., a few years since, the President of Dartmouth College, I think, gave a lecture in that city on Astronomy, that was reported in one of the daily papers. In the course of his lecture he said, "that if we had an arm long enough to reach the sun, it would require over one hundred years to find out by the sense of feeling whether the sun was hot or cold." By the above theory it would take a long time for the returning flashes of magnetism to reach the brain, from so great a distance, and I think that his statement was correct.

Although the electricity or magnetism moves of itself over the sensor nerves, it requires a direct effort of the spirit to cause it to move over the motor nerves. I have read some very learned treatises on muscular action, and the causes of sensation, but none that seemed more reasonable than the theory I have given, as gleaned from my own experience, and the best works that I have studied on this subject.

Causes that affect the motor nerves, may seriously affect the sensor nerves also. No mesmerist can control the magnetism that flashes along the sensor nerves, who cannot control the movements of his mesmerized subject fully. A corresponding effect is produced by freezing. If your arm is intensely cold, it requires great effort to force the magnetism along the motor nerves to move your fingers; and as it is equally difficult for the magnetism to traverse the sensor nerves, you do not feel any pain if the flesh is knocked off your finger joints, by coming in contact with articles you are handling. Until you can control your subject so thoroughly that he cannot open or close his hand, you cannot prevent his feeling pain while having teeth ex-

tracted. When you have first controlled him physically, you have only to make a pass or two over the place you wish to make insensible to pain. Your subject may be able to know that the dentist is pulling his teeth without his sensing pain; or you may make him entirely unconscious of what is going on. If he prefers, let him remain conscious during any surgical operation, or while he is having teeth extracted.

CHAPTER XVI.

However beneficial mesmerism may be when practised by an intelligent man or woman, it is dangerous in the hands of an ignorant person. While no harm is likely to occur to most people from the simple act of mesmerizing, no one should attempt to cure very sick people who does not understand medicine and diseases, unless aided by an intelligent spirit. If you make an effort, and do not succeed, the patient may possibly, during that time become much worse and be beyond the reach of a skilful physician. Every physician, in my opinion, ought to understand the science of mesmerism; as there are hundreds of sick people who can be made well in half an hour by a good magnetic physician or mesmerist, who probably will live in pain and misery for twenty years to come.

There is a Mrs. Waugh, living at 83 Zeigler Street, Boston Highlands, who told me, only last week (June 29th, 1882,) of the wonderful cure I performed on her. She said that she had been sick for many months and under a regular physician's care, who visited her

nearly every day. She was becoming worse continually, and one day she asked him to tell her candidly of her true condition. He replied, that the grave cured such people as herself and him. There was no hope for her.

She said that after he left the house, she sat down to have a good cry, and at that moment I rang the door-bell. I had come to see her husband, who was a bill-poster, about the bills for my entertainments in Institute Hall, now Dudley Street Opera House. Seeing her crying I asked the cause, and when she told me, I offered to cure her for nothing if she would let me mesmerize her. I had forgotten all the facts of this case until she refreshed my memory.

She was an easy subject, and I had no difficulty in fully mesmerizing her in a few minutes; I then told her that she should get well, and that the disease would leave her. I exercised a strong effort of the "will" as I was talking to her, and made a few passes from her head to her feet. A very simple process indeed, but it cured her completely; and after six years or more of perfect health, she thanked me heartily for the wonderful miracle that I had performed on her. Her husband offered to pay me at the time, but I would not accept pay for such a deed.

There is a lady, residing on Albion Street, Boston, who had been sick for nearly two years, and had walked with crutches for over four months, that I was called to see April 19th, 1882. I made her well by one treatment, and only partially mesmerized her to do it. I asked her to close her eyes, and to her surprise, she could not open them, as I impressed her by my words that she could not. I made a few passes over her from

head to feet, for twenty minutes, and she was as well as anybody.

She was a friend or acquaintance of Mrs. Clara Field, the well-known lecturer and medium, to whom she related the facts, and the latter made notes of the case, which appeared in the *Banner of Light*, June 24th, 1882. I mention these incidents for the benefit of my readers, who, if they become successful mesmerists, may be able to cure those that the regular practitioner cannot help.

I cured a Mrs. Titus, living about half a mile south of Winchester, N. H., who had not walked a step without crutches for three years, and had been given up by four physicians as incurable. She came to the Town Hall that evening, where I gave an entertainment, and surprised her friends by walking around the hall as well as anyone of the audience.

I had fastened her eyes at the first effort, so tightly that she could not open them, simply by telling her that she could not, and then made passes from her head to her feet, and by this simple process "she was made well that self-same hour." I was glad to be able to perform this "miracle" in that town, as my father was born there.

I think that I have cured more than a hundred people that have been pronounced incurable by some of the best physicians in this country. Not all mesmerists can cure, probably, as well as I am able to, as I happen to be gifted with that peculiar magnetism, which is possessed by good healing mediums.

If I was blindfolded and taken into the room of sick people, my hands, ungoverned by my own will power, would locate the disease nine times out of ten.

My opinion is, that many people are sick, because they lack the proper quantity or quality of magnetism, and that they receive more or less from the magnetic healer. I can feel a tingling sensation in the ends of my fingers frequently, while making passes over people; and if virtue went out of Jesus, may it not also from every mesmerist or magnetizer.

Whether I transmit from myself to the mesmeric subject a subtle fluid, or form an electrical connection, is a question that is very hard to answer. I think that I control some by the first method, and others by the second. If I, as a spirit, touch and move electricity that is stored around my brain, in order to move my own body and limbs, and if electricity in lesser quantity exists everywhere, I see no reason why I may not control one, or a hundred subjects at once by either method.

I will not close this chapter until I give a few words of advice to subjects, or those who propose to become subjects for mesmerism.

Never allow anyone to control you against your will or free consent. If any do, you can collect in any court in the United States a heavy penalty for their doing so.

Never allow anyone to attempt it, unless you have perfect confidence in his honor and ability to restore you, to as good, or a better condition than before he commenced.

Never allow a sickly person to control you on penalty of taking his disease. Holding the end of your thumb and finger together tightly, will prevent your being controlled generally. If this is not sufficient, double up your fists, and be determined not to be mesmerized.

Unless you are extremely sensitive this is sufficient; if it is not, touch your tongue to the roof of your mouth, and hold it there. The best way is, refuse absolutely, if you do not want to be mesmerized; and if the operator is a lady or gentleman you will not be annoyed again. If the operator insists and does mesmerize you against your will, enter a complaint against him, lay your damages at not less than one thousand dollars, and if he is not able to pay, let him work it out in the penitentiary.

There is one operator that controlled a lady friend of mine against her will, at Lake Pleasant, 1881, that I hope to see in States prison before I die. Hanging is too good for such low-lived scoundrels. I never attempted to mesmerize a person yet, unless I thought he or she was willing that I should.

Almost anyone can remove pain from others, by a few passes over the locality, or by gently rubbing for a few minutes. It is not necessary one time in a hundred for the hands to come in contact with the individual you are trying to relieve.

CHAPTER XVII.

I have endeavored to give you in plain language the principal instructions necessary, for those who are properly gifted, to influence others sufficiently for public or private entertainments, and for removing pain and disease. But there is much that is connected with this subject that is of vastly more importance than

merely entertaining others, or curing ills that human flesh is heir to.

Human impressions for good or for harm, are made on that part of man which does not die at the dissolution of the physical system. The mortal form goes back into an unconscious state, to be again in due time incorporated into the bodies of other men and women. There must be something more of man than these ever changing atoms; and that something we call the soul or spirit. It has been the belief of men in all ages and countries that mortals are possessed of an immortal spirit that survives the death of the body. And it has been a blind belief only, with millions who if they had investigated mesmerism and its resulting phenomena, might have become convinced of the fact that the spirit passes on to another state of existence.

It is just as possible to know this, as it is to know that there are such things as gases and electricity. It requires something more than a congregated mass of atoms in the form of flesh and bones, to think and reason, and to make a series of intelligible impressions that will control the movements of other masses of similar material. And it requires something ~~more~~ than the physical brain to receive impressions, which culminate in mental and physical activity.

I am often asked if I control the minds of my mesmerized subjects? No, no more than I do the mind of every person who does one thing—different from what he would, if I had never lived.

There are thousands of mesmeric subjects that I can control sufficiently to prevent them from moving their hands, and to make them dance, while they are conscious of what they are doing, and trying with all their

power not to move. I have only physical control at such times ; and I control the body, not the mind.

Properly stated, I am controlling his body and my own at the same time through the medium of animal magnetism ; and I am only a spirit, clothed with these changing atoms of which I told you before ; and if I have sufficiently magnetized his system, to cause him to assume another name, I ought also to be able to impress him that he hears somebody playing a dancing tune. And to do this, I have only to say to him, "Hark a moment, do you hear that violin ?" If he does not at the first effort, I try to convince him that he does, in any words I think best to use ; but I must not continue the effort too long at the first sitting. If you ask a favor of a friend and he refuse now, you may try him again if you think best ; but you know that there is a proper limit to that process, and the same holds equally good in impressing the mesmerized subject.

Possibly I may succeed by working through two senses instead of one, and I may say to him, "Why, don't you see the man who is playing ? Look quick and you can see him in that chair ; now you can hear him." My words, tones and actions must harmonize with the idea that I desire to impress on his brain. I do not fail in impressing at least nine-tenths of all I try to, for this and similar experiments ; but I am careful not to commence with any such experiment until I have my subject fully magnetized. As soon as I impress him that he hears a dancing tune, if he likes to dance, he will do so at once.

I certainly was not controlling the mind when I made him dance in spite of his effort not to, and I am not controlling his mind when he dances of his own

free-will. How do you control him then? the reader will ask.

I do not know why or wherefore of much that transpires with my subjects. When I have fastened a man's eyes so that he cannot open them, I suppose that it is because my magnetism is acting on the motor nerves of his eye-lids. As soon as I indicate by word or deed that I wish my influence to cease, it usually does, and he opens his eyes.

If I think that he is a good subject, I may hold out my hand at arm's length, and ask him to hit it with his fist, as the first experiment after fastening his eyes. And here comes a mystery that I can never explain: he tries to hit it with all his might, while I have only said that he could not, or only asked him to try. Perhaps he cannot move a muscle, or perhaps the fist will come rapidly to within half an inch of my hand and stop suddenly; perhaps it will go over my hand, perhaps under it; and as he is trying to hit it and I have not thought how it shall move, I ask whose mind governs now? Possibly, one of those "ministering spirits;" and this is not the only unsolved problem.

I have said already that the strongest impression governs always. I ought to have said that if the spirit controls its own body, it is in accordance with the ideas or impressions which it has received through some one or all of the senses; and the strongest impression invariably governs the spirit in determining the actions of its own physical system.

The brain is the telephone office through which we give and receive impressions. The ear is the instrument, and the auditory nerves are the wires that bear

the spoken messages to the master of this tenement of clay. If the dispatch that is sent over those wires, or nerves, is sufficiently impressive, the recipient will experience the same sensation as though a real violin was being played within hearing, and the spirit will act, or cause the body to act in harmony with that sensation, precisely as though he was not in the mesmeric state, only with more intensity.

The magnet or battery is necessary for the telephone and telegraph operator, for the purpose of impressing people at a distance, and your subject needs the proper magnetism, which you send out with your words, to enable him to receive impressions from you, the magnetizer; and he will not receive psychological impressions until sufficiently magnetized.

There are many natural clairvoyants; and a few times magnetizing some people is sufficient to develop their clairvoyant faculties; but there is no way of fully determining whether anyone is, or is not, a medium or clairvoyant beforehand.

As some Christians disbelieve in spirits, I will quote from 1 Kings xvii: 22, "And the soul of the child came into him again"; 2 Kings ii: 10, Elijah said to Elisha, "If thou see me when I am taken from thee, it shall be so." The question in the mind of Israel's most gifted prophet was, whether Elisha could see his spirit as it left the body. "If thou see me when I am taken," clearly proves this fact, for Elisha could see the body going up, as surely as if walking by his side; there is a wonderful meaning then in that little word "if." Bible teachers tell you that Elijah went up to heaven bodily; and the next hour declare that flesh and blood cannot enter the kingdom of God. Mesmerism is the

key that unlocks all these wonderful miracles which are recorded in the Bible.

I believe many church members will disbelieve in the possibility of spirits materializing in the presence of my subjects; yet they believe that Jesus did in the presence of his disciples; but unfortunately but few if any knew him by sight or hearing. Mary, to whom he appeared first, did not, and only because the person spake her name did she believe it to have been Jesus: — John xx: 14-16.

The two disciples on their way to Emmaus did not know him by sight or hearing, and only because he brake bread as Jesus had done did they believe it to have been Jesus; and the moment he did this, he vanished out of their sight: — Luke xxiv: 31.

"He was known of them in breaking of bread." — Luke xxiv: 35.

The eleven in the upper chamber did not know him by sight or hearing; and he said, "handle me and see" "and while they yet believed not for joy," he called for bread and did eat — Luke xxiv: 41.

"I don't believe in mesmerism or spiritualism," says the disbeliever, "and I am glad I do not." The disciples were glad that they, too, did not believe that Jesus materialized after his crucifixion, or it would not read that "they believed not for joy."

The disciples at the sea of Tiberias did not know him until he clairvoyantly saw the fishes and told where to drop the net to catch them. — John xxi: 6.

If I had never had better evidence of materialization than the disciples of Jesus had of his appearing to them, I would not believe in it for a moment.

I wish the world to know that mesmerism proves

man's immortality; and it should not lessen the number of preachers or church attendants, nor the number of children at the Sunday School. It should cause more to attend; but the teachings there should be in harmony with the grand truths of the universe. Their songs should be full of gladness and joy; and if they could realize what a beautiful hereafter is in store for the good and the pure, they would clap their little hands with a fervency unknown before, and march along life's great highway with high hopes of heaven before them. Life from childhood to old age should be a blessing to all on earth, and mesmerism when properly understood will help make it so.

CHAPTER XVIII.

The materialists insist that if it is possible to see one thing while in the clairvoyant state, it must be possible to see every other thing at any time; and they sneeringly ask those possessed of this gift to turn detectives at their bidding; not realizing that every clairvoyant might thus become the mark of the midnight assassin. Enough is known already of clairvoyancy to show that men and women are possessed of a gift, which at rare intervals at least, indicate that man is more than mortal.

Man is able, by the aid of the telescope, to now and then catch glimpses of other worlds; and through mesmerism and its resulting phenomena, we can as positively catch glimpses of another life, or of the spirits of those who once lived among us.

I know that many a time I have seen the moons of

Jupiter and Saturn through the telescope; and the doubting sneer of one who never saw a telescope does not anger me in the least; and I know that I have seen and talked with the spirits of my dear ones, as truly as I have ever looked through a telescope; and the sneer from the lips of the man who has never had my opportunities, does not alter this fact either.

I know how difficult it is to find a genuine clairvoyant among the many who advertise as such in the daily papers; and I do not wonder at the skepticism of some men who have honestly tried in vain to learn more about it.

There are probably half a dozen bogus mediums and clairvoyants to every one that is genuine, and it will probably be so, as long as the preacher preaches a sermon as original, which emanated from another brain; or as long as men cheat in other departments of life.

There are many who will not investigate mesmerism or spiritualism simply because they hear so many bad stories respecting some of the mediums; and having been sneered at by some over-pious soul, who had read in the newspaper about their awful doings, I clipped out every article I could find respecting them, and also of the awful doings of ministers of the gospel, and pasted them side by side, in a scrap-book. I had access to two or three dailies, and several weeklies, and in six months the record stood six to one in favor of the mediums.

The susceptibility of a man or woman to human influence, whether that human is on this, or on the other side of the grave, is not governed wholly by the intellectuality, or by the morality, or piety of the individual.

I have wondered often why Jesus should have chosen for a beloved disciple, a profane man and a liar. "But he began to curse and to swear, saying, I know not this man." Mark xiv: 71. Three years with the blessed Saviour, though listening to his counsels daily, had not raised Peter much above his natural level of morality.

As I have said already, many persons have been subjected by my influence, and lied about it the next hour; but the majority of my subjects have been of the best class of people. Their morality, however, has nothing to do with their gift of mediumship, or susceptibility to another's influence, so far as I know.

The more susceptible one is to my influence, the more he is liable to be to that of others; and when anyone relates bad stories of what a medium said or did while they were present, the question in my mind is, whether that medium was still partially under the magnetic influence of the last visitor, or of his attending spirits; or if it was not the reflex action of the mind of the person who is relating the events to me.

All good mediums are more or less affected by the individuals who are with them; and until there is a great change in the impressions which are being made on the minds of the masses by the Sabbath-day mesmerists who occupy the pulpits of this country, the mediums will be liable to say many things that seem improper or untruthful, to those who have for many years been partially mesmerized every seventh day, and impressed thereby, that they must believe in a very unreasonable theology, or be damned.

And so long as these Sabbath-day mesmerizers (as every earnest preacher is, to a greater or less extent,)

continue to impress their audiences, day after day, that morality counts for little or nothing in the race for heaven, we may expect to hear, now and then, of immoral doings, not only among mediums, but ministers also. Do not misunderstand me now; I am not making a tirade against church members; I am only defending the reputation of a class of people, who have been maligned as the worst of beings, but who probably are as good and pure as those who talk about them.

I dislike that theology, which teaches that any man may ruin others until the eleventh hour of life, and escape the penalty by a simple act of faith, and on a very convenient bankrupt plan shipwreck his soul into heaven for even less than two cents on a dollar.

Mesmerism should convince you that each impression which you make for good or ill on the spirit of any man will effect you in spirit-life as much or more than him.

I think it an awful thing for a minister to teach his congregation that it is possible for anyone of them to make impressions on another mind which will land it in perdition, while he, who does thus impress, can by a simple act of faith, go scot free for ever and ever.

Theology as taught in most of the churches, is contrary to the highest principles of eternal justice, or mesmerism is not true.

CHAPTER XIX.

I have almost invariably found all good mediums to be susceptible to my mesmeric influence. While giving entertainments in the city of Providence, in May, and June, 1882, I made the acquaintance of Mrs. Ross, a materializing medium; and by request, I made an effort to mesmerize her. I only partially succeeded when she became entranced by a spirit who gave her name as Bright Star; and she said that if I would attend her medium's seances, my spirit guides, Rena and Emma, would try to materialize. I attended at least a dozen, and those two spirits did materialize, and came out of the cabinet and talked with me at nearly every one of those seances.

There was an average attendance of at least twenty-five people, and not less than as many spirits materialized at each seance, nearly all of whom were recognized by some one or more of the company. I saw a number whose faces I knew before they passed through that change called death.

So wonderful were the manifestations that I wanted the facts recorded for the benefit of humanity, and knowing that the medium was liable at any time to be taken sick or die, I sent a note to the editor of the *Banner of Light*, requesting him to come or send a reporter to make a thorough investigation of the phenomena, and give the facts to the world through their columns.

A representative of that paper came to Providence,

and also A. E. Newton, their well-known correspondent, and both of their statements of nearly two columns, appeared in the *Banner of Light* of June 10th, 1882.

I also invited the reporter of the paper having the largest circulation of any morning paper in the State to attend; and as he is a disinterested party, his statement, which I copy, will be read with interest by many of my readers; and I can assure them that I know every word is true. And all he relates of this occasion will convey a faint idea only of what happens at her seances when other people attend, and other spirits materialize.

[From the Providence, R. I. "Morning Star," June 5, 1882.]

OTHER WORLDS.

AN INTERESTING MATERIALIZATION SEANCE IN THIS CITY
LAST EVENING.

TWO FORMS EMERGE FROM THE CABINET AT THE SAME TIME.
SOMETHING THAT WILL BEAR CLOSE SCRUTINY.—THE FULL
PARTICULARS.

Spiritualism has, within the past ten years, received the attention of the most learned and practical men of this and other countries, and while many frauds have been detected and the guilty ones exposed, there have been hosts of things in connection with the belief which have never been solved or explained away. Last evening a *Star* reporter at the invitation of Prof. Codwell, the well-known mesmerist, accompanied that gentleman to the house, No. 172 South Main St., where a materializing medium, named Mrs. Ross, was to give a seance. When the reporter was shown into the parlor there were assembled about thirty-five people, all adults, and many of them very well known in business circles. The seance was to take place in this room. In the corner facing Planet and South Main Streets was stretched a brass rod in

the form of a segment of a circle, upon which were hung some lace curtains. This was the cabinet, the black undercurtains forming one side, and the solid wall and partition the other two. On the table, three feet from the cabinet, were some vases of flowers and a tambourine. At eight o'clock the gas was turned out, but not before a lighted lamp was placed on the sill of the rear window. When Mrs. Ross entered the cabinet, the black curtains had been let down, and another pair had been dropped at the back of the cabinet so as to throw the materialized forms out in strong relief.

The seance opened with brief remarks from Mr. Ross, and then a familiar hymn was sung. In half a minute the curtains were parted and a female form clad in snowy white beckoned to one of the ladies sitting in the front row to come up to her. The light from the lamp was bright enough to enable those present to discern every object in the room, and to distinguish the subject of the pictures suspended from the wall, so that the materialized form, or whatever else it might be, was very plainly visible. It was recognized by the lady as the spirit form of Mary Merrick. Scarcely had this form vanished, when another, a lad thirteen or fourteen years of age came out of the cabinet. The features were boyish, and the whole form was entirely different from that of the medium, both in size and height. This was recognized by another lady as the spirit of her son. While this form was standing clear of the cabinet another was observed just inside of the curtain. Both vanished for a second or two, and then the form of a tall, large framed and very robust spirit of a man stood at the central opening of the curtain. At the same time the form of a woman, shorter even than the medium, looked out of the other side of the cabinet. Then both forms stood at the opening and conversed in low whispers with one of the gentlemen in the circle. What was said to him by them he refused to tell, but he volunteered the information that at a private sitting, held in this city a few days ago, at which only he and a

friend were present, these two spirit friends had agreed to become materialized at this particular seance. The form of the male spirit, if the term is allowable, was clad in full regimentals, including brass buttons, gold stripes and epaulets.

A strange apparition.—The next materialization created quite a sensation in the circle. First the form of an old man, quite tall, with iron-gray hair, moustache and side whiskers, stood at the opening. As the form stood between the curtains, a lady exclaimed, "That is my Uncle Henry." Then the form raised the curtains, and the form of a young girl, clad in white, crept up to his side, and placed an arm around his waist. The latter form the lady recognized as that of her departed sister. Two more forms were soon seen in the opening, one of which was recognized as the spirit form of a brother of a well-known expressman and teamster.

Other materializations.—There were also materialized the forms of a child, that of a tall man with a long flowing black beard, and one of a woman. The latter was recognized by two of the gentlemen as being their sister. The most remarkable materialization of the whole then came. The curtains were parted, and the forms of two girls, each clad in raiment as white as the driven snow came out of the cabinet and walked boldly up to the table. These were recognized by Prof. Cadwell as the spirit forms of his daughter Emma, who died four years ago, and of a lady friend named Rena, to whom she was greatly attached. Then two little forms, apparently those of children six or seven years of age, were seen, and were followed by the form of a boy, apparently ten years of age. This form came out as far as the table.

The close of the seance.—The final materialization was that of "Bright Star," the controlling spirit of Mrs. Ross. After giving the *Star* reporter a spray of lilies of the valley, around which she wound a hair from her head, "Bright Star" re-entered the cabinet and to the amazement of those who had never attended the seances prior to last night, came out of the

cabinet again leading the still entranced medium by the hand. Both entered the cabinet again, the curtains were quickly raised so as to give a complete view of the interior, and all that was to be seen was Mrs. Ross, who was reclining in her chair. "Bright Star" had vanished, and with her all of the forms which had been seen during the evening. The gas was lighted and the cabinet received a thorough examination. The carpet was found to be whole, and the walls appeared to be as solid as adamant. There was nothing to give one a clue to the mystery, and where the forms came from, if they were not materialized, is at present unexplainable. Those who claimed to have seen their friends in spirit life asserted that they saw the features of their friends as plainly as if it had been in the daylight. The store under the cabinet is occupied by a stucco-worker. An examination of this place failed to detect anything having the semblance of a trap-door.

Mrs. Ross informed me that she sat by herself alone about one hour at a time in a partially darkened cabinet nearly every day for several months before she became sufficiently developed to sit for a public seance. She had been informed through a trance medium, that if she would do so she would probably be developed as a materializing medium. Undoubtedly scores of my readers possess the right magnetism for materialization of spirit forms, and would become as good mediums as Mrs. Ross in a few weeks, by sitting in the same way.

CHAPTER XX.

Once while giving a course of mesmeric entertainments in the town of Lisbon, N. H., the clerk of the store in which the Post-Office was located, came on as one of the volunteers. He declared that he could not open his eyes, or take his hands apart, while I was experimenting with him. I soon became satisfied that he was a fraud, and sent him off the stage. Because he was not affected, that fact was proof positive to his deficient intellect, that the other volunteers were as dishonest as himself. It required some very harsh words to silence the scoundrel, so that I could proceed with the experiments. I gave two entertainments the following week in Lancaster, N. H., where most of the Railroad train hands remain over night. On the second day as I was sitting in the hotel, I was accosted by an elderly gentleman boarding there, who asked me if I was the mesmerist who lectured in the hall the previous evening. After telling him that I was, he asked permission to relate to me what he believed was the most wonderful miracle of the nineteenth century. He said that he was Dr. Woodbury, the oldest physician so far as he knew in the State of New Hampshire. He said that he formerly lived in the town of Whitefield, a few miles south of Lancaster, and that about two years previous he was called to that town to hold a consultation with the resident physician of that place.

"The patient," said the doctor, "was a most beauti-

ful girl, about eighteen years of age, by the name of Ashley, or a step-daughter of a Mr. Ashley."

He said "that they decided that the girl could never recover, and so informed Mr. Ashley. The very next week," said the old gentleman as he warmed up on the subject, "a travelling mesmerist came to that town, mesmerized that girl, and said that she would get well; and when I heard of it I pronounced that man a fool."

By this time I became somewhat interested myself, and I asked him how it affected her.

Bringing his hand down on his knee with considerable force he exclaimed, "She got well sir, got well, and is as healthy and strong as any woman in town. Did you ever know of anything so wonderful, sir," he asked, "in all you have seen, or read, of mesmerism?"

I replied that perhaps I knew something of that case, for I was the man who mesmerized the girl, and said that she would get well; and to locate the time so that there could be no mistake, I informed him that the day after I mesmerized the girl, and gave my last exhibition in Whitefield, I took the morning train, and arrived home in time to get a late thanksgiving-day supper, two years ago that fall.

"The very time," said Dr. Woodbury, who in his enthusiasm got up and came to me, and taking my hand, he thanked me heartily for what I had done, which was all that I ever received for curing her. The day on which Dr. Woodbury congratulated me for saving the life of a beautiful woman, that clerk of the Lisbon Post-Office was calling me a fraud and a humbug to the train hands as he delivered them the mail-bag, and urging them to break up the entertainment, which he had heard I was to give that night in Lancaster;

and they agreed to do so. Fortunately I heard of it before night, and was partially prepared for them. They came about fifty strong, and occupied seats on one side of the hall by themselves. Knowing that they designed to harm me, I proceeded very cautiously in my opening remarks, and first experiments. The moment I fastened the eyes of any subject they would ask, "How much do you get for that?" "You're a fraud," and other like remarks. I finally appealed to a young man by the name of Quimby, who was foreman in the printing-office where I had my bills printed, and who proved to be a good subject on my first night, to come up again, or state to the audience whether he was affected the night before or not. He refused, and at a time, when a word from him might have been a benefit to me.

I finally called for more volunteers, and two from that Railroad crowd, all of whom if they had understood mesmerism, would have been among my best friends, came on the stage. One of those two was as good and as easy a subject as I ever had. I fastened his eyes and his hands, and made him forget his name within two minutes; and by holding my cane close to his eyes, they became so attracted to it that he could not look off, and he followed it around the stage pretty lively for half a minute. Stepping off the stage, I held the cane at arms length directly in front of those men, and looking steadfastly at something at the back of the hall for a few moments, in order to throw them off their guard, I started down the aisle on a brisk run still holding the cane at arms length, which in its rapid flight, passed directly over their heads. As I expected, that young man, who probably weighed about one hun-

dred and fifty pounds, followed the end of the cane the whole distance; and he crawled over their heads and shoulders at a lively rate. He arrived at the end of that journey on time, and was there as quickly as myself. Swinging the cane around over the aisle, I walked back to the stage followed by my subject, and snapping my fingers, I said, "All right, what were you off this stage for just now?" With a look of blank astonishment he declared that he had not left the platform since he first came up. About a dozen watch-chains had been broken, about a dozen vest-fronts had been quickly unbuttoned, or had been ripped down by that fellow's hands.

About a dozen noses were bleeding profusely, and at least twenty men were swearing horribly; and the subject's knees and heavy boots were none the worse for their rapid journey. "That was what I call "going it rough-shod over humanity." I hope that I am a better man now; but I don't know but I might do it again under similar circumstances. The men were going to get mad about it right off; but I said "Gentlemen, he is one of your company, and if he did it on purpose I am glad of it; if I made him do it, then I am not a fraud, and every one is liable to a fine who has disturbed me."

I was mobbed that night after I left the hall, and possibly deserved it; sticks, stones and eggs flew lively, but fortunately I was not hit or harmed in the least, nor did I run or hide. I have played that same trick on nearly half a dozen different occasions when seriously interfered with, but never quite so roughly as on that night in Lancaster. The following day I entered a complaint against the ringleader of the crowd,

or the one who took the most active part in the insolent remarks in the hall, and he was arrested, had his trial and was fined ten dollars and costs, but at my own request it was reduced to one.

I was invited to give three lectures in one of the most northern towns of that State, and I had the bills printed for that occasion in Lancaster, by that same Mr. Quimby, who by that means knew where I was going.

After giving my first lecture, a Mr. Quimby, a furniture dealer of that town, requested me to call and see his wife who was an invalid, and pronounced incurable by the family physician. I called twice and partially mesmerized her and almost cured her. I promised to call and see her the following day, and guaranteed to cure her completely, for which I said I would take no pay, as I never had for curing anybody. That night a lot of roughs came on the stage and tried to break up the exhibition. After I returned to the hotel, I was informed by a gentleman who was a stranger to me, that a Mr. Quimby, who had attended one of my entertainments in Lancaster had written to some of the young men of that town that I was a fraud, which was the reason why I had been disturbed. My opinion was that if that was so he had done it to keep on good terms with those who had mobbed me at Lancaster. I asked the gentleman if the Quimby of whom he spoke was any relation to the furniture dealer, and he replied that he was his son. Great heavens! and I curing his mother who had been pronounced incurable, and for nothing. I packed up my things that night, and took the stage at five o'clock the next morning for the nearest railroad station sixteen miles away,

and all day long I blamed myself for deserting that lady in that way

I reached a town many miles distant by nine o'clock that morning, advertised, and gave an entertainment that night; and a lady as badly off as the one I deserted so abruptly came into the hall and I cured her before she went home. My conscience was quieted, and I slept as soundly as though nothing had gone amiss. A few weeks later I received a letter from Mr. Quimby saying that I had helped his wife very much, that he was very sorry to learn of my unexpected departure so suddenly; said that he believed from what I had done for his wife, that the third treatment would have cured her completely, and offered to pay all my expenses from Boston there and back, and do all he could to help me get another good audience if I would come.

I kept the letter, have it yet on file; but as I was engaged to go South, I could not accept his kind offer; and until he reads these pages, if he ever does, will he find out why I left town so abruptly.

The evening of the very day on which I performed the most remarkable cure of my life I was the most grossly insulted by many in the audience because one of that audience declared he had only been making believe that he was mesmerized. As soon as the excitement subsided, I mesmerized him again and impressed him that the centre aisle of the hall was a river down which he must swim to save his life, and he almost ruined a suit of clothes before he reached the "promised land" at the rear of the hall.

Trouble of this kind may be in store for you, reader, if you ever become a mesmerist; and if you haven't the grit of a bear, don't try it.

CHAPTER XXI.

The word psychology is defined by Webster and others, as the science of the soul; which as already stated comes under the head of mesmerism, and a careful study of this science must take in all that pertains to man as a spiritual being. If those men who wrote the Bible had known more of mesmerism, and its resulting phenomena, they would have been able to comprehend much of that which is recorded as superhuman or miraculous.

A lack of knowledge on this subject has shrouded the future life with almost an impenetrable gloom, and made of death a terrible calamity, from which millions shrink appalled. This should not be; for death is but the twin-sister of sleep, and no more to be dreaded than the latter.

"Good-night, mamma," and the darkness of night comes over the little darling, and when morning dawns, she awakes to resume her busy life once more, and it was not a sad parting as the mother kissed her "good-night," at the side of her little crib.

"Good-bye, mamma," and she folded her little hands and closed her eyes, only to awake an angel in heaven. Why need you be more sad now, than then? You will meet her again when the gates of the immortal life swing wide open for you, as they surely will, when you are no longer able to hold control of your physical system; for that, and that alone, is death.

I do not doubt that Paul heard a mysterious voice

while on his way to Damascus, as recorded in Acts ix. I do know that voices can be heard talking from out the air, in the vicinity of some of my own subjects.

My second daughter was stricken down with consumption at twenty, and after lingering for nearly a year, quietly glided out of her earthly form, leaving us only the deserted casket. It was nearly four in the afternoon, as I was sitting by her bedside conversing with her on the probable employment of spirits in the other world, that a sudden change came over her face; turning to me she said, "Father, am I dying?" "No, not dying," I said "but I think that you will soon be safe on the other side." A quiet, happy smile swept over the face of "Our Emma," and an hour later she bade us "Good-bye," and being no longer able to manifest through the form which had become enfeebled by disease, she too, went over to join the angels. She crossed the shining river with a trusting faith in God's eternal love.

While giving my first course of lectures in the Masonic Temple, Baltimore, Md., March, 1879, my son-in-law was with me, and we were invited by a Mr. Royston, a well-known citizen of that city to spend a Sunday evening at his house. His object was, to see if his wife was a mesmeric subject, and I found her to be an excellent one. After I had mesmerized her, and removed the influence, I sat down to the table with Mr. and Mrs. Royston, Mr. Kapp a foreman in the employ of the B. & O. R. R., and his wife, and my son-in-law; and while conversing on mesmerism, a mysterious voice began to talk to Mr. and Mrs. Royston from out the vacant air over our heads, and after talking for several moments, a different voice talked with

Mr. and Mrs. Kapp for as long a time, and another voice with me, and my son-in-law Alfred Livermore, Emma's husband; and we recognized the voice as hers. Her words to him were, "My darling Alfred, I am waiting for you in my spirit home, and you will join me very soon." His reply was, that he hoped it might be so. No one of the company knew till that moment his Christian name, or his relation to me, save us two.

I returned to Baltimore to fill a second engagement on the following May, and the first letter I received while there was from my wife, who wrote, "Alfred has joined Emma in the spirit world." He was troubled with heart disease, and when it suddenly stopped beating, he could no longer hold control of his body, and he left it immediately.

I suppose, therefore, that Paul did hear a spirit voice, and it may have emanated from Jesus, who as an invisible spirit survived the shock of death. I think, however, that Paul made up the statement which he attributes the spirit made to him, as to his future course to life. Read carefully the recital as given in Acts ix, ~~and~~ ^{and} you will probably think so too; I have never known spirits through modern mediums to make ~~any~~ contradictory statements. Spirits out of the ~~form~~ ^{form} are liable to make mistakes and misstatements as those in the form, but not more so, unless it be for lack of being able to fully control the medium.

A careful student of mesmerism, if familiar with Bible history, cannot well deny that spiritual beings have played an important part in the affairs of mortals, and it should be the duty and privilege of every honest soul to investigate with an unprejudiced mind, all phases of spirit control, ancient or modern.

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Allowing that a spirit did foretell the birth of Jesus, that Joseph was warned in a dream, that Elizabeth did prophesy, that Nicodemus did talk with an angel, and that Jesus while yet a child did confound the elders, it would only prove the possibility of spirit intercourse and spirit control. Nearly or quite all that is recorded in the Bible is similar to that which is transpiring all around us in this wonderful age of human progress.

I would like to call your attention for a few minutes to the direct and positive teachings of Jesus as recorded in the Gospels. If I did not see danger ahead of a very serious nature, I should be rather foolish to warn you unnecessarily. In the sixteenth chapter and twelfth verse of Matthew we read, "Then understood they (the disciples) how that he (Jesus) bade them beware, not of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees." Here is something of far greater moment then, than daily bread for consideration.

The Jews were divided into two great sects, the Pharisees and the Sadducees, and in the eighth verse of the twenty-third chapter of Acts we learn the nature of those two doctrines of which Jesus bade his disciples beware; it reads, "For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." From this and other passages, it is evident that the Sadducees did not believe in future existence, while the Pharisees believed in the future resurrection of soul and body, with no intermediate life between death and the resurrection of the body. It was of these doctrines that Jesus bade his disciples to beware.

Matthew xxii: 23-32:—"The same day came to him

the Sadducees which say that there is no resurrection." Jesus answered . . . "But as touching the resurrection of the dead have ye not read that which was spoken to you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob, God is not a God of the dead, but of the living. . . And they were astonished at his doctrine." And well they might be, for it taught that those men were not dead, but alive in the other world; and if they were, so necessarily were all who had gone through the change called death.

Jesus believed in an immediate life after death, and in harmony with that idea he said to the thief on the cross, "verily I say unto thee, to-day shalt thou be with me in Paradise."

I made a very prominent Adventist Elder in Wilmington, Del., very angry at me one day for correcting him in reading the above passage, when he put the comma after "to-day," and the word "thou" before "shalt," making it appear that that promised event was in the distant future.

Paul is the author of more than one-half of the books of the New Testament, and the real founder of the Christian religion as taught to-day in nearly all the churches. We read of his wonderful conversion, but I fail to see that Paul was ever converted. He was a Pharisee from birth, and boasted of being a Pharisee until the day of his death, see Acts xxiii: 6. "But when Paul perceived that one part was Sadducees, and the other Pharisees, he cried out in the council, 'Men and brethren, I am a Pharisee, the son of a Pharisee, and of the hope and resurrection of the dead I am called in question.'" In what then consisted his conversion?

He believed from childhood in that doctrine of which Jesus said, "Beware," and he boasted after his so-called conversion, that he was yet a Pharisee.

He and his sect were as bitter enemies of materialization, as are his followers to-day. And while on his way to Damascus to kill those who did believe in the materialization of Jesus after his execution, he saw a light, or rather experienced a spiritual manifestation, that fully convinced him that Jesus had been seen alive after his crucifixion; and if it was possible for one dead man to rise from the dead under the most favorable circumstances, than it would be possible for other men to be resurrected at some future time. Paul, therefore, was not really converted to a new belief, but strengthened in his own doctrine of the future resurrection of the dead. And Jesus with clairvoyant vision must have seen this, when he bade his disciples "Beware of the doctrine of the Pharisees" which doctrine became through Paul, the ruling belief of those who to-day are called Christians.

I believe that if there was such a man as Jesus, he did not possess more remarkable powers than many other men. One man to whom I made a similar statement was shocked, or at least said he was, and asked "Who ever raised the dead, but Jesus?" I answered "Elijah, Elisha and Paul."

We read of great multitudes coming on foot many miles to hear Jesus preach; and we read, "He healed them all." All of those multitudes could not have been much in need of healing, or they could not have walked so far.

There was only one multitude in which "all" needed to be healed. John v: 2, 3:—"Now there was at Je-

Jerusalem by the sheep market, a pool having five porches. In these lay a great multitude of impotent folk, of blind, halt and withered, waiting for the moving of the water." Of this vast multitude Jesus healed just one man, and so far as we can learn, not so much as spake one kind word to all the others. He turned water into wine at the rich man's feast, but none for the blind, the halt, and the withered at the pool by the sheep market at Jerusalem.

I hope I shall not offend any true believers, if their *belief* has been the means of making them better men or women. It does not of all men, or we should not read in John viii: 31-44:—"Then said Jesus to those Jews which believed on him . . . Ye are of your father the Devil, and the lusts of your father ye will do."

CHAPTER XXII.

I feel that I must say one word in favor of a much-abused medium, Judas Iscariot. John vi: 70:—"Jesus answered them, 'Have not I chosen you twelve, and one of you is a Devil.'" Poor Judas has had the credit for eighteen hundred years of being that devil. Luke xii: 2, 3:—"Then entered Satan into Judas, surname Iscariot being of the number of the twelve." If Judas was the 'devil' spoken of by Jesus, then the devil entered the devil, for the purpose of helping Jesus carry out the great plan of salvation, by which that devil would lose all who should be saved by that wonderful plan of redemption. I do not believe that if there is a devil, he is so big a fool as to ruin his own empire,

and help build up that of his enemy. Perhaps, however, he took that course to get rid of those people who are foolish enough to believe without evidence such stories as that about Jonah swallowing a whale. Judas, if there ever was such a man, may have been susceptible to spirit influence, and may have been entranced by a spirit.

I would like to ask, if one of the twelve which Jesus chose for his companion was a devil, which one? Matthew xvi: 18:—"And I say also unto thee, that thou art Peter and upon this rock I will build my church, . . . and I will give unto thee the keys of the kingdom of heaven." . . . Matthew xvi: 23:—"But he (Jesus) turned and said unto Peter, 'Get thee behind me, Satan; thou art an offence unto me.'" Peter then, is the Satan spoken of by Jesus when he said, "Have not I chosen you twelve, and one of you is a devil?"

If this is all true, Satan has the keys of the kingdom of heaven, and if he was ever thrust out of the celestial kingdom, because he made an effort to become the ruler of heaven, as I was taught at Sunday-school, then he has played a deep and well-laid plan to get the keys of the kingdom of heaven into his own hands. If it was possible for God to be manifest in that man Jesus Christ, it was just as possible for the devil to be manifest in that man whom Jesus called Satan.

Every lock, bar and bolt, every states-prison and penitentiary, every rum-shop and poor-house, and all that is wrong in human affairs to-day, pronounce the Christian religion as taught for eighteen hundred years one sad disastrous failure.

One great question is, could Jesus have been the great Messiah that was spoken of by the prophets? In

Matthew xvi, we read that Jesus told the Sadducees and the Pharisees that no sign should be given that generation but the sign of Jonas the prophet. Matthew xii: 40:—"As Jonah was three days and three nights in the belly of the whale, so shall the son of man be three days and three nights in the heart of the earth." In Mark xv: 42-46: we learn that it was evening before Joseph asked for the body of Jesus; and after receiving permission of Pilate to take it, he bought fine linen in which he wrapped the body, and laid it in the sepulchre; and by this time it must have been nearly midnight. Matthew xxviii: 1:—"In the end of the Sabbath as it began to dawn towards the first day of the week came Mary." . . . And an angel told her that Jesus had risen; but how long before, no one knows. How long then, could the body have been in the heart of the earth?—from about midnight of Friday, to sometime before the end of the Sabbath, which was Saturday, a part of two nights and one day: only one-third of the time as given in Matthew xii: 40.

I call your attention to these things to show you how easy a thing it has been for your religious teachers to make wrong impressions on the minds of their hearers, most of whom do not search for themselves, but become impressed by the spoken words, to believe that events were entirely different from the actual facts, and I know from experience that such impressions are injurious to many people.

In March, 1879, while on my way to Utica, N. Y., a policeman came aboard the train at Albany, with a beautiful young lady, about twenty years of age, in his care, that he was taking to the Utica Insane Asylum. I asked him the cause of her insanity, and he

said she had been made crazy while attending a revival meeting in Albany. I said to the policeman, and to the father of the girl who was present, that I was the one who had recently given a course of lectures at the Martin Opera House in Albany, on mesmerism ; and I was confident that a psychological impression had been made on her mind, which, as it had been made so recently, I could remove in half an hour ; as they refused I said that I would forfeit twenty dollars if I failed, and charge nothing if I made a success, provided they would accompany me to a private room in any hotel in Utica. The father was a member of the church where the revival was held, and he indignantly requested me to attend to my own business. Of course I felt cheap for a moment, but no more friendly to that system of salvation that would psychologize a beautiful woman and send her to an Insane Retreat for life.

While I was giving a course of lectures in the Brooklyn Athenæum, I saw the wife of Mr. Andrews, the agent of the building ; she was wringing her hands, and continually uttering the most heartrending moans of despair. He assured me that she had been in that condition for many months. She had been a faithful member of a Christian church, and had become impressed by the preacher that she had committed the unpardonable sin. There was another lady in that city, who had been similarly affected for ten years.

My eldest sister died unconverted, and my mother while standing at the open grave laid her head on my shoulder, and in a wail of despair cried out, " Oh ! my God, can it be, that I shall never see my first-born child in heaven." My mother was a member of the Congregational Church, and there were no words of

comfort for her, when death, that grim old monster of my childhood, invaded for the first time the home of "my mother." And from that hour I do not remember of ever seeing her smile again. Years passed slowly by, but that impression "lost forever" was never erased from her mind. It was the principle, if not the only cause that finally culminated in an order from the proper officials to take her to the Insane Asylum at Northampton, Mass., and later on, to the Asylum at Worcester. It was there I saw her for the last time, before she finally lost control of her "fleshy tabernacle," which now rests in peace in the cemetery at Springfield, Mass., which my mother in one of her lucid moments called "That beautiful garden of the dead." My mother has taken on a material form once, since she left the worn-out body, and was unmistakably recognized by myself and son at Mrs. Andrew's seance, at Lake Pleasant Camp Meeting in 1881.

Those devils cast out by Jesus were simply human spirits, who were either ignorant, or wicked, or who appeared to be, for lack of obtaining full control of the medium. And judging from what I have seen of the lunatics in our Insane Asylums, I should suppose that many of them are similarly affected, while others have partially or fully lost control of their physical system, and that some are laboring under impressions which have been made on the spirit by a process similar to that by which I impress my subjects; and as before stated, no one should be allowed to remain under any one impression too long. Mesmerism should be understood thoroughly by every physician and attendant in every Insane Asylum on earth.

We want a religion that is in harmony with the ever-

lasting truths of the universe, or none. Men are civilized and enlightened, not because of the Bible, but in spite of it. And the man who attempts to impress you with the idea that all civilization is from the Bible, is an ignoramus or a fraud.

The author of our being is a kind and loving father to all his children, while the God of Moses was probably only a human spirit that had lived in a mortal body, and in my humble opinion, as bloodthirsty a one as ever lived on earth; and if your child has a hankering after dime novels, descriptive of Indian massacres, let him read those awful stories recorded in the fore part of the Bible, of the wholesale slaughter of tens of thousands of innocent men and women, and prattling babies, by command of that disembodied spirit sometimes called God, Lord, and Satan. We have two accounts of the numbering of Israel, given apparently by two differently constituted men, one of whom calls the spirit who ordered the numbering, "The Lord," and the other, calls the same spirit "Satan," and as it resulted in the butchery of seventy thousand innocent men, I think this name more appropriate than the other, see II Samuel xxiv: 1:—"And the anger of the Lord was kindled against Israel, and he moved David to say, Go number Israel." I Chronicles xxi: 1:—"And Satan provoked David to number Israel."

But you may say what has all this to do with mesmerism? People by being mesmerized are often developed into trance mediums. And a "Thus saith the Lord" that was spoken so many scores of times to David, came from a spirit through the lips of a trance medium, called a "seer," and his name was "Gad." Mesmerism is the doctrine of impressions, and the im-

pressions that have been made on the minds of the masses, who have been taught that it was the God of the universe who commanded the butchery of so many thousands of innocent people, have been detrimental to human progress. And human hearts have wailed for the dear departed dead, and asked in vain, "Oh! churchmen, tell us truly of the life beyond?"

I find in the personal history of Garibaldi something relating to the death of his wife; he says, "On that day when striving still to detain her with me, I felt her failing pulse, and sought to catch her feeble breathing; but I pressed the hand and kissed the lips of the dead, and wept the tears of despair." Poor Garibaldi, you little dreamed how soon she whom you loved so tenderly, would welcome you to the beautiful land of the soul. My God, I thank thee for the glorious truths of immortality taught by mesmerism.

CHAPTER XXIII.

The New York *Sun* of January 11th, 1881, devotes nearly a column descriptive of "Dr. Beard's Trance Tests." "Interesting experiments in the Academy of Sciences." "Live flesh painlessly seared with a hot iron, and teeth extracted during the Mesmeric Spell."

"Dr. George M. Beard repeated last evening before a large audience the experiments with persons in a state of mesmeric trance which were recently described in the *Sun*, and introduced others of a startling nature. The audience comprised many distinguished physicians and scientists. . . . Dr. Beard was warmly congratu-

lated by the physicians present on the success of his experiments." The experiments were almost precisely similar to those performed by myself for a third of a century.

I am often asked if good subjects that have been controlled by one mesmerist, can be by another; and also, if a person who is susceptible to the influence of one mesmerist is to every other? Not necessarily, yet most of them are. If I have been correctly informed, the very best subject that Dr. Beard experimented with, was a one-armed man, by the name of W. H. Ordway, now (or quite recently) residing at 208 Washington St., Providence, R. I.

Since the above article appeared in the *New York Sun* Mr. Ordway informed me that he had been tried repeatedly by three or four good mesmerists who did not have the slightest effect upon him; and that he was mesmerized for the first, and several subsequent times by myself, about five years since in Music Hall, Portland, Me.

Mr. Ordway is one of the best subjects for me to experiment with, I have had on the platform for many years, and he said that Dr. Beard pronounced him one of his best during those experiments in New York.

Many people become better sensitives by being mesmerized often. The majority, however, do not, for the same reason, I suppose, that some men after being awakened a few times by an alarm of fire are less startled or confused than at first. The most amusing part of a mesmeric entertainment is, to see the blank or confused look on the face of some timid lady or bashful youth, on being restored to the normal state, while tending a folded shawl, mistaken for a fretful

balbe, or, while making love to a broom, driving an imaginary team, or earnestly declaiming, "The boy stood on the burning deck," or any other laughable experiment. However good the subjects may be, that you are operating with, if they come out of the spell that you have thrown over them, as quietly as some people wake out of sleep, not one in a hundred of any audience will believe that they have been affected by the mesmerist.

Continuing to operate with such subjects for five minutes afterwards, will throw a doubt over the mind of one-half of your congregation as to the genuineness of all the others, and they rise *en masse* and leave the hall, declaring that they are disgusted with the whole thing. Just one little thing like that may prevent you from having any audience on the following night, or forever after in that city. To know this one fact may be worth a hundred dollars to a beginner every week in the year. If you use any one or more good subjects for half a dozen evenings — even though you give twice as good entertainments by so doing,—your audiences will call you a fraud for doing so, they believing that he is trained to go through whatever the mesmerist wants to have him. Many really good subjects are too eager to enter the enchanted state, and begin to act before becoming entirely magnetized; and if the mesmerist has faith in their honesty, and has others going through some strange performance at the same time he is very liable to let some continue in a semi-mesmeric state, who will either be making believe, or appear to be. I endeavor to use great care that no one shall act who is not fully controlled. I have often said to my audience that I did not want anyone to take my word,

or that of the subjects as to the actual state they were in ; for if they were not sufficiently mesmerized to show it in their every act and word, more convincingly than any statement we might make, even under oath, they were entirely worthless as subjects.

I gave a number of mesmeric entertainments in Republican Hall, Thirty-third Street, corner of Broadway, New York, in February, 1880. I had a number of very excellent subjects, and required each one to give not only his name, but street, and number of his residence. Every experiment was genuine in every particular, but they were far too wonderful for an average New York audience ; and the general expression of the majority on leaving the hall was to the effect that they did not believe that anyone had the power to make a man senseless by simply speaking as I did to a number of subjects, or to make him go through such singular performances, many of which were similar to Dr. Beard's experiments.

The presidents of the first and second spiritualist societies of New York, Messrs. Newton and Weldon, gave notices of the entertainments at their respective Sunday meetings ; and one or both of those gentlemen attended several times. I would here caution the young mesmerist to be very careful and not do too much, or he may defeat his own purposes.

The New York *Tribune*, of May 24, 1881, contains a lengthy account of one more of Dr. G. M. Beard's wonderful experiments. This time with a lady that was blindfolded, and while in that condition ". . . was able to name accurately cards drawn at random from a pack and held by the Doctor upon her forehead. She also read the title-page of a volume which the Doctor took

from his pocket Such experiments as those of Dr. Beard are heavy blows at the theories of the materialists who claim that all mental action is a physical phenomenon depending on the organs of sensation. What power is it, will they tell us, that reads coarse print when the eyes are practically blinded? There must be a faculty of perception in the brain quite independent of the organs of sight, which under certain rare conditions comes into play. What is it that sees without the aid of optic nerve or retina? Here is a question which opens a wide and interesting field for speculation."

Seeing the above, and many other notices concerning Dr. Beard's experiments, in which the press of New York appeared to be deeply interested, I made inquiries, and was rather surprised to learn the fact, that the lady spoken of in that quotation from the New York *Tribune*, with whom Dr. Beard made his most wonderful experiment, was Mrs. Julia M., wife of Prof. A. E. Carpenter, of Gloucester, Mass., who had done precisely the same thing about ten years previously on my platform, during my third course of lectures in one of the principal halls in the city of Boston, on which occasion I called for a committee of one lady and one gentleman to assist in blindfolding her, and in placing a large number of business cards upon her forehead, selected at random from all I could collect from the audience, together with several railroad tickets, time-tables, etc., and she read every one of them, and described a number of photographs correctly.

Prof. Carpenter has since become a very successful mesmerist. He took a deep interest in my experiments for several nights, or even weeks, and experimented

with my subjects after I had mesmerized them. Mrs. Carpenter has the reputation of being the very best, or one of the best clairvoyants in the United States.

There is no question of more importance to you and me than that asked by the New York *Tribune* in the quotation I have made from that popular journal: "What is it that sees without the aid of optic nerve or retina?" Mesmerism and the phenomena resulting therefrom will give back the answer to every man and woman, who with trembling hands, are reaching towards the infinite or the dear departed for one gleam of light from over the river that for aught they know, rolls in solemn silence at the end of mortal life.

Prof. David Swing of Chicago, recently delivered a sermon on "The worth of life;" in closing, he said, "If the grave is the end, then the march of man, otherwise made with flying banners and with rich caparison and with victories assured for to-morrow, becomes a funeral march before we have journeyed far from our childhood home; and in all the last years the flags must be furled, and their staffs pointed downward, and the music must be hushed into muffled drums. Follow education and law, and a powerful will, and lofty ideals as our youth may, many of them die in early life, and many live long, only to fail of finding anywhere the smile of their father in Heaven. If we must limit this human experiment to this brief earth, then our logic fails, and all our eloquence must turn into a lamentation to end with the sad words, 'He is dead.' Given such a sudden termination of the human career, and all logic and rhetoric fail. The lips of preacher, orator and thinker, the aspirations and hopes of man grow silent in anticipation of that perpetual silence just at hand."

If I should write a treatise on health and happiness that should add ten years to the length of mortal life, and make those years happier than they otherwise would have been, my countrymen would erect to me a monument higher than was ever dreamed of by mortals.

A careful study of mesmerism, and that which is closely connected therewith, will open up to man, not ten years only of additional life, but one of endless duration. To me that future is a land of flowers and sunshine, for every man and woman and child of earth who has done the best they could here, and without wronging others intentionally. A place of happiness for good people; the possibility of becoming better there, the same as here.

Mesmerism teaches the value of impressions. Be careful then of every word you say, of every act you do; for if mesmerism is true, your words and deeds will affect others for good or evil, and may bless you, or haunt you, not in this life only, but most assuredly, for a season in the life to come.

Every good or bad impression that you make on another mind — as sure as God is just — must affect you, as long as it does that one. Neither silver nor gold pass current in the land of souls. Good deeds and kind words are the only passports that ticket you through the gates of the celestial city, or into the presence of the good and the pure.

If my life for one-third of a century as a mesmerist, falls short of impressing some of my fellowmen of these grand truths, I have lived in vain.

There are many other things to which I would like to call your attention, as this is a boundless field for all investigating minds; but if you are possessed of

good perceptive faculties, you will be able to learn much yourself, by your own experimenting. Remember this, that all that is known now had to be learned, not from books, but by actual experience; and the same is true respecting every other science. Facts had to be learned before they could be written for the instruction of other people. Therefore endeavor to find out all you can from the experience of others, and if possible add to the store of human knowledge, by finding out something that nobody ever knew before.

All the mighty heroes of the ages have made their impress on the enduring pages of earth's eventful history. The music that has followed in their wake has been too often only the muffled drum. Fire and rapine, carnage and death mark their pathway along the track of time. One name alone outshines them all: MESMER! founder of a glorious science, thou hast opened wide the gates immortal.

I reverently dedicate these pages to one who, little dreaming that her next song would be written with her spirit fingers between those closed slates, to which I have called your attention, trustingly said, "The title of my next song shall be

"DREAMING IN THE SUNSHINE."

And she folded her hands quietly over her bosom, and went to sleep, only to wake in that better land of songs, and sunshine, and flowers. And if a belief in spiritual phenomena, and spirit communion, and spirit presence is only dreaming, do not wake me until

MY DREAM IS ENDED.

APPENDIX.

Prepared for the Third Edition.

It is only eight months since my first edition was offered for sale; and there are now less than a dozen copies of the second edition on hand, it having had a far more rapid sale than I expected.

Many who have learned how to mesmerize from the instructions which this book contains, inform me that they are seriously annoyed by men who are asking why they cannot do as wonderful things with their mesmeric subjects as some magicians, and so-called expositors of spiritualism are able to do, including "The London Ghost Show," "The Aerial Suspension Act," "The Floating Head," "The Automatic Card Player," "The Mysteries of Second-Sight," and some other things; and in response to an oft-repeated request, I shall endeavor in this appendix, to give a clear and comprehensive explanation of some of the deceptions that are practised under the guise of mesmeric influence, which will not be found in my first or second editions.

Every mesmerist is liable at any time to meet people who will tell him, as many have me, that they have seen a magician mesmerize a girl or lady, and cause her to sleep, while suspended in mid-air unsupported; or with only one elbow resting on a rod of iron.

For the unsupported "Act," the girl lies down on a table, a few passes are made over her, only to deceive the audience, while a confederate adjusts a rod of iron, which he unperceived, puts through a small opening in the rear curtain, into an iron socket, which is fastened to a belt around the waist of the girl, and supports her after the table is removed. A ring, with a secret spring which opens as it touches the rod, is shown to the audience, and then passed over the entire body and limbs of the apparently sleeping girl, to convey the

idea that she is supported entirely by the mysterious magnetic influence, imparted by the passes which he made over her with his hands. I have been asked many times by people who have seen the performance, why I could not do the same, that is, why I, too, could not suspend the law of gravitation, sufficiently to cause a lady to sleep in mid-air as she appeared to.

For the "Suspension Act," in which the girl is apparently sleeping, with one elbow resting on a rod of iron as her only support, there is a mechanical device, worn beneath the outer garment, consisting of two pieces of iron, one of which extends to the elbow, the other to below the hips, with a spring-catch under the arm-pit, so arranged as to hold her in a horizontal position. The passes which he makes over her, are only to deceive the spectators, who, while the curtain is going down, look into each other's faces, and say, "How wonderful!" while she awakes? with a laugh, at the gullibility of many in the audience, and is lifted off the iron rod which fits into a socket, in the end of the machine, at her elbow.

The "Second-Sight Mystery," which is often palmed off on an unsuspecting audience as genuine clairvoyance, consists of a series of questions so arranged as to be remembered very easily; and embraces every conceivable object that would be liable to find its way into a public hall; and the questions as far as is practicable, are connected alphabetically, or otherwise, with the various articles. As "Watch" and "What" both commence with the same letter, the question "What is this?" indicates that it is some kind of a watch. As there are many kinds to be remembered, suppose that we agree, that the cheapest, or most common be classed as number one; and the most costly, as the highest number. A brass watch is number one; a common open face silver watch is number two; a costly gold watch may be called number ten. A question of only three words is called question number one, as it would

be a difficult matter to ask many questions with any less words. A question of four words is called question number two; and each additional word makes it a question one number higher. If a gold stem-winder is the fifth watch in the class, a question commencing "What is this," with any four words added thereto, would make it a number five question, and convey at once the fact that it is not only a watch, but the particular kind.

For the presentation of this trick or deception, usually a lady is blindfolded on the stage, and a few unnecessary passes are made over her by the magician, which he claims puts her into the clairvoyant state. He then goes down the aisle, and if a gold stem-winder watch is shown him, he turns towards the lady, and asks a question commencing "What is this?" with any other four words in the question. Suppose he says, "What is this, can you tell me?" and she, knowing that it is a watch, and the kind, only answers "A watch." He whispers to the owner requesting him to ask her to describe it; and she replies, "A stem-winder gold watch." If any one supposed that she got the idea of a watch from the first question, they cannot comprehend how she was able to describe it, from the question asked by a stranger.

As watches are made in many countries, the names of the different places are written down in a column alphabetically for easy remembrance. Suppose that Elgin was number one, Geneva, number two, Springfield, number three, Waltham, number four. A question of three words "Tell where made?" or "Where manufactured please?" is a number one question, corresponding to the first name in the column, and she knows at once that it was made in Elgin, Ill. If he had said, "Where was this watch manufactured?" or asked her the question as to where it was made, using any other five words, she would have known that it was made in Springfield. Six words in the question

would indicate Waltham. It is not to be expected that two people will be able to learn all the questions in an hour; but enough can be learned in two hours' time to enable two ordinary individuals to give an acceptable exhibition of second-sight; and continued practice for a few evenings will make them very proficient.

While giving a course of lectures in Lowell, Mass., one of the morning dailies asked why I could not give as good an exhibition of clairvoyance with some of my mesmeric subjects, as Robert Heller did with his sister in Horticultural Hall, Boston. I sent for my youngest daughter, a miss of fifteen, taught her the "mysteries of second-sight" in less than two hours, had her on the stage that night, and the same daily on the following morning pronounced her superior to Miss Heller; and the reporter was subsequently very much surprised, as I explained it to the audience.

A question beginning with "What is that?" is money; and the number of words, indicate the kind. That last question, consisting of three words, is a copper coin; one word more added thereto, would be a nickel; two words, a silver coin; three, a gold coin; and four, paper money. I will give farther on, a very simple rule for telling how much money, the time by a watch, the date on coins, and other numbers. The names of countries are written down in a column commencing with the letter A, America, Brazil, Canada, Denmark, England, France, etc. America therefore, is number one. If a gentleman hand him a piece of money, he would first ask her in such a way, that she would know that it was money, and the kind; and after she had answered "Money," he would whisper to the owner to ask her what kind of money, and she would tell immediately, because, as already stated, the question "What is that?" is copper money, and if two words be added, she knows that it is silver; if he then asks her "Where made please?" or, "Tell where made?" she would know that it was "American"

(United States). "Where was this coin made?" or any other five words, would be "Canada;" two words more in the question would indicate an English coin. You will notice that particular sentences, or the number of words used, convey correct ideas; therefore a dozen men might offer the same thing in succession, and be unable to detect the trick.

A question commencing "Please" represents some kind of a pin. A common pin in every-day use is number one; a shawl-pin is number two; a hair-pin is number three; a pin to fasten on a lady's hat is number four; a plain bosom pin is number five; and a diamond pin is number six. By remembering that the most common come first, it is no great tax on the memory to be able to locate the number with the number of words that follow the word "Please." "Please tell me what this is, will you?" eight words, number six, "A diamond pin." A question commencing with "Now" is a ring. A plain silver finger ring is number one; with a stone is number two; and a large costly ear-ring is number eight; and the number of words in the question indicate the kind.

Things commencing with the same letter, are classified for easy remembrance, and numbered; cane, collar, cuff-button, etc., have a question beginning with the letter C. "Call this please?" is a cane. "Call this now, can you?" or any other four words after "Call" would be a cuff-button. Other things beginning with any other letter are classed together and numbered, and an appropriate word begins the question, while the number of words gives the number or thing.

For telling dates on coins, the age of any person, the number on a watch or bank-bill, you have only to remember some four or five different things. Perhaps I ought to say here that many of those who practise second-sight have a confederate in the audience generally, the number of whose watch, etc., is known beforehand, which she is supposed to see, while in his pocket.

In giving the age of people, they are requested to write it on paper for him to see, before he asks her. For this part, the word "Tell" stands for ten; every word in the question before "tell" counts ten also. "Me" is fifty; the word "Age" is five, unless followed by the word "Correct," in which case "Age" stands for nothing. "Age, Correct," is one, and every word that follows "Age," "Correct" excepted, stands for one; and every word that follows the combined words "Age—correct," is one. While asking about the date on a coin, the word "Date" stands for five. Months, years, seconds, or whatever you are asking about is five. You must be careful and not use the words "Tell, Me, Age, and Correct," in the wrong place. "Give this boy's age, correct?" is one; another word added would make it two; three words would be four; "Give this boy's age?" is five; "Give this boy's age now, if you can?" is nine; "Tell how old he is?" is ten; "Tell his age, correct?" is eleven; "Please tell his age?" is twenty-five; "Will you please tell me his age now?" is ninety-six; "Please tell this man's age correct, can you?" is twenty-three; "Give the months now?" is six; "Tell the days?" is fifteen; "The hours, will you?" is seven; "How many minutes?" is five; "Now please tell the seconds correct, will you?" is thirty-three. A little practice will enable any two to form or answer any question, from one to one hundred or more, far sooner than at first seems possible.

I see no harm in children practising second-sight more than any of the common riddles of the day. If it was more generally known, no one would attempt to palm it off on a public audience as genuine clairvoyance, nor bring the genuine into contempt by their occasional bungling failures.

In giving the date on a coin, the first two figures are always supposed to be 18, unless he indicate indirectly that it is of the last, or some previous century. If he should say, "Tell me the date on this coin?"

"Tell" is ten, "Me" is fifty, "Date" is five, and the words following are one each, making it 1868. The same rule applies here as given for telling the age.

I do not intend to make these explanations tiresome, nor do I expect any one will be able to remember everything in a minute, but if two persons practise on any one thing till familiar with it, such as asking and answering about the date on coins, or age of people, they will be greatly surprised to know how easy it will be to remember all the combinations.

I have seen many who appeared to be greatly astonished because the lady, while blindfolded on the platform, was able to describe persons apparently selected at random among the audience, while he who asked her to do so was fifty feet away. If in giving the description, she says, "About thirty to thirty-five years of age, a very small man, clean shaved, except that he has a moustache," it seems wonderful. You will be surprised when I tell you how little is required in the way of remembering, to be able to do this. She does not give the exact age, for that is not necessary. You can remember easily that no hair on the face stands for number one; the least amount of hair, if any, is a moustache, which stands for number two; a greater quantity, chin whiskers, is number three; still more hair, a full beard, is number four; a full beard and moustache is number five. We will now make two columns of figures, the first containing 1 to 5; the second column, 6 to 0. The last figure in a man's age when given, indicates whether he is small or large, and the amount of hair on his face also; the first figure in each column represents clean shaved; the second figure in each column, a moustache; the third, chin whiskers; the fourth, a beard only; the fifth, beard and moustache. He selects, apparently at random, a small man whose age he thinks will terminate with one of the small figures, 1 to 5; or a large man whose age if written down would terminate with one of the large

figures. He employs the same rule as given for telling the age except that the word "Describe" takes the place of "Tell," and counts ten.

If the first one that he selects, is a small man without a beard or moustache, who he thinks may be from thirty to thirty-five years of age, he asks the question as though he knew that he was thirty-one. If he say, "Will you describe this man, correct?" which question indicates that he is thirty-one, she knows by the rule that he is from thirty to thirty-five, for it is understood that if she is to describe a small man, it shall be one whose age is supposed to terminate with some figure in the first, or column of smallest figures; while for a large man, it shall be one whose age is supposed to terminate with some figure in the second column, which contains the large figures, 6, 7, etc. In selecting, apparently at random, a large man, the questioner supposes that his age may be from twenty-five to thirty, or thirty-five to forty, forty-five to fifty, or ten or twenty years older; therefore, if he says, "Will you describe this man, correct?" she knows that he is a small man, between thirty and thirty-five, because the word describe, is ten, and the two previous words are ten each, and man, correct, is one, making thirty-one; the last figure of 31 being in the first column, or one of the smallest figures, indicates that he is small, and as the top figure in each column stands for number one, he has neither moustache nor beard. If he had said, "Will you describe this man, now?" she knows at once that he is between thirty-five and forty, and a large man, because the three first words stand for thirty, man for five, and the word following is one, making thirty-six, and as six is the first figure in the second column, or column of large figures, he is a large man, and clean shaved. One word more added to either question would indicate a moustache; two words added would be chin whiskers, etc. In asking he gives a definite age, only for the purpose of informing her

as to whether the man is in the first or second row of figures, and whether he stands as number one, or lower in the column.

Fearing that some will not get the full meaning at first, I will review the describing, as this is considered the most wonderful part of second-sight. "Can you describe this man now, please?" the answer is, "A large man between thirty-five and forty years of age, with a moustache." The question placed him at thirty-seven, and as seven is in the large column, he is a large man, and as that figure is the second in the column, he has a moustache only. "Will you please describe this man, correct, if you can?" "A small man, forty to forty-five years of age, with a full beard." The question indicated that he was forty-four, and as four is in the column of small figures, he is a small man, and stands as number four in the class, which represents a full beard. "Now then, will you please describe this man?" "A small man, sixty to sixty-five years of age, with full beard and moustache." The word "describe," as I have told you, is ten, the five words preceding are ten each, and the word "man" is five; five is in the column of small figures, indicating a small man, and the fifth in that column, representing a full beard and moustache. If to the last question I had added, "Quite fully if you can," or any other five words, it would have indicated that he was seventy years of age, and as the last figure of seventy is in the column of large figures, he is a large man, and as it is the last or fifth in the column, he has a full beard and moustache. You may think at first that it requires an extra good memory; but any one can learn how to ask and answer questions, so as to describe any man sufficiently well to astonish every one present, sooner than they could learn any ten verses in the Bible, or a hymn book. I learned the secret of second-sight as practised by Heller by attending his exhibition a number of times. Not all who practise it, use the same words or questions.

The "Floating Head" is a trick performed by the use of two common looking-glasses, each about three feet square, placed in the form of the letter V, with the lower point towards the audience for the purpose of allowing some one to be secreted behind them. A curtain on each side, and one in the rear of the same color, prevent any one who is standing a few feet in front from knowing of the presence of the mirrors, as the reflection of the side curtains seen in them corresponds with the one at the back part of the curtained apartment, which is usually about ten feet in width, and about fifteen in length, the glasses being near the further end from the audience. A board some two feet square with an adjustable opening in the centre, is suspended by large cords an inch above the mirrors. It requires two men, dressed alike, to perform the trick, one of whom purposely mingles with the audience before the show begins; the other lies down on the floor, with his feet towards the front curtain, and his head behind the mirrors, there being an opening in the lower front corners for his neck. The man who has been constantly visible, goes in behind the front curtain, kneels behind the mirrors, adjusts the hole in the suspended board around his neck, it being made in two parts for that purpose, and calls on the third man to pull aside the front curtain; and the audience are greatly astonished to see what appears to be the head of the man who left them a few moments before, now at least three feet from his body. As the two men were of about the same size, and dressed alike, and as the mirrors cannot be seen, the illusion is complete. The first time I ever saw the "show" of the "Floating Head" I was managing a seance for a splendid mesmeric subject, who was also a physical medium in connection with my mesmeric experiments, and in his presence I know as well as I know any other thing that spirit hands became visible some distance from where there was, or could have been any mortal hands.

The man who performed the trick I am explaining, attended my seance one night in Boston, and invited me to come to his exhibition the following afternoon, in a large room on Washington Street. "Mine is all a trick, or an optical illusion," said he, "while your manifestations are beyond my comprehension." The first time, however, that I ever saw his head, while the body was hid behind the mirrors, he asked me if his show was not more wonderful than anything he had seen at my seance the previous evening. I then did not know how he performed; but by attending three or four of his hourly exhibitions, I soon detected the trick, which I have endeavored to explain. The manager would assist in doing a number of things, one of which was to put a match and cigar in the hand of the prostrate man, who would light, and place it in the mouth of the visible head, which of course smoked as well as anybody. The manager declared that the show was not an optical illusion, but performed by partially magnetizing the man before taking off his head, and scores of people who attended my seances, asked why I could not do something equally as wonderful by my magnetism; or present the phenomena that took place in the presence of the physical medium, without admitting any spiritual agency. Honest mesmerists and mediums are liable to be classed as humbugs, by hundreds of apparently intelligent people, because of various deceptions which are practised; and I sincerely hope the time may come when the masses will be more enlightened on this subject.

"The London Ghost Show" has been pronounced by thousands as more wonderful than any mesmerizing or spirit materializations, and is produced by placing a large plate-glass near the front part of the stage, which leans forward sufficiently to show the reflection of people who are secreted directly below, whenever a strong light is shining on them, and who at other times are invisible, as they are beneath the stage,

the front of which hides them from the audience. In this entertainment, generally only one of the performers is visible, and as he is moving on the stage, he can be seen through the plate-glass, no one not in the secret being able to know of its presence. While he is doing something, the light is turned on below in such a way as to show the reflection of one or more other people in the plate-glass, who, although below the stage, actually appear as if on it, and close beside the real occupant, and take an active part in giving a ghostly performance. By previous rehearsal, each one knows where to stand, and what to do at the proper time. It seems to be a very wonderful thing, to see men and women come slowly or quickly into existence, take part in an exhibition, and disappear before your eyes; and I have heard scores of people say that it accounted for all so-called spiritual manifestations.

The "Three-Headed Songstress," which at the writing of this appendix is on exhibition here in Boston, is not a three-headed lady, as the advertisements indicate, but appears so by the reflection produced by mirrors; and hundreds pay to see this deception, who think themselves too smart to attend a genuine spiritual seance.

There may be some who read this book who will wonder why I speak so freely about spiritual phenomena; but if you become a successful mesmerist, you may find yourself before you expect it, in the presence of one or more good mesmeric subjects, with spiritual manifestations taking place around you, which cannot be accounted for as readily, as to suppose that disembodied spirits, when conditions are right for it, take on a sufficient quantity of matter to become tangible to our physical senses. And by knowing that this is possible in the presence of a negative brain battery, you may furnish proper conditions by simply making a slight effort, and be able to witness materialization, at such times and places as to preclude the possibility of

trickery. I have, for my own especial investigation on many occasions.

I attended an exhibition in Horticultural Hall, Boston, given by a Mr. Keller, who claimed to be an exposé of the Davenport Brothers. The first time I ever saw him he requested the committee to tie a rope around one wrist; he then told him to place it around the other in the same way, and to tie it secure after he had taken his seat in the cabinet. I managed to get on as committee the following evening, and when about to tie the second wrist, he placed his hands in such a position as to prevent me, or any one, from tying him securely. After he gave his so-called exposé, I offered him fifty dollars if he got loose from the ropes, if he would let me tie him, as I had the Davenports, at one of their seances, where genuine manifestations took place, but he would not allow me to. He had on exhibition at that time, as part of the entertainment, an automatic card-player, known quite widely as "Psycho," that it was claimed had vanquished the best card players of Europe.

Mr. Keller called for three volunteers, who he said should be well acquainted with the rules of the game to be played, to come on the stage, and if possible beat the wonderful automaton. Three men came forward, and Keller shuffled the cards in the presence of these men and the audience, and turning around on pretence of getting something from another table, secretly changed the pack for another, which had been prepared beforehand in such a way that the "machine" drew the proper cards which won the game. I attended several times before I discovered that he changed the pack that he shuffled, for the other. I do not think that I should have gone more than once, only that he sincerely declared that "Psycho" was as mysterious and far more intelligent than any spirits that ever appeared at mediumistic seances; which was an indirect insult to every good mesmeric subject,

in whose presence the invisible intelligences can manifest.

Unfortunately all who claim to be mediums or clairvoyants are not; and as the deceptions which are performed by these charlatans can be detected by some, it gives the so-called exposers an opportunity to flourish almost everywhere. A man who earnestly desires to investigate is liable to be humbugged, till these tricks are explained. I advise you to inquire of some well known spiritualist in your immediate vicinity, as to the reputation of any so-called medium, who goes about the country, or take some of the spiritual papers, and you will be far less liable to be imposed upon by unprincipled pretenders.

The first time I attended a Mr. Holmes' public seance in the Maryland Institute in the city of Baltimore, Md., he gave a number of cards to the audience to write questions on, with envelopes in which to seal them. He then collected the sealed envelopes, and while going on the stage took out one card which he laid on the table with the sealed envelopes; taking up one, he placed it on his forehead in such a position as to be able to see, and read the extracted card; taking out the one he had pretended to read, he laid it down on the table and read it aloud, while holding another envelope as he had the first one. He continued this process till the twenty or more cards had all been correctly read, not in the envelopes, as the audience supposed, but out of them. Knowing that he read them in that way, I offered him ten dollars for every one that he could read correctly, if he would allow some one to open the envelopes after he had read them, which offer he dare not accept. By request of C. Fannie Allyn, the well-known lecturer, I explained this trick and his pretended materialization at the meeting of the First Spiritual Society, of that city, the following Sunday. About one year previous to this time, my own father positively appeared at this man's seance at 8 Davis

street, in the city of Boston, in presence of some twenty reliable people, among whom was Mr. Moses Dow, the editor of the well-known Waverly Magazine; thus convincing me that even genuine mediums may at times resort to trickery when their negative magnetism has been overtaxed, and possibly such may need our sympathy more than censure.

I know that there is such a thing as genuine clairvoyance and spiritual phenomena; and the object of this appendix is, to enlighten the people on this subject, that they may not be imposed upon by those whose only God is gold. The man who is familiar with bank bills is less liable to accept a counterfeit than less experienced men. For many years I have made these things a study, and know for myself, that although there is much deceit practised, some men and women are possessed of gifts of which others are not; and it undoubtedly was so in ancient times. And it is only through the medium of the sensitive brain aura of men and women, that we are enabled to catch glimpses of that immortal country, and that home of the soul, that lies just at the border of this mortal life. Tell me if you can, of any other way or channel, through which any of the inhabitants of this globe have ever received intimations of a life beyond. The prophets and seers of the Bible were a little more negative than the average individual, or they were not prophets or seers.

I sat down in the parlor of Dr. J. V. Mansfield, of New York, on the eighteenth day of November, 1881, and wrote seven questions to as many spirit friends, sealing each separately. He did not see me write them, but after I had done so, he took them one at a time, and wrote out lengthy and correct answers to every question. If the loved ones addressed had sat in his seat alive, they could not have written more concise or appropriate answers.

If manifestations are taking place in this progressive age, that may throw any light on the shrouded mys-

teries of the past, it is my duty or privilege to investigate them, though all others believe it sacrilegious for me to do so. If spirits materialized in presence of Abraham, may they not to-day, through the mediumship of similarly constituted organisms?

I had the pleasure of attending one more of Mrs. Ross's seances, Thursday afternoon, April 12th, 1883, and occupying a front seat, on which occasion there were fifty-three people present, and at least thirty forms, one, two and three at a time, came from the cabinet, in which to begin with, there was only the medium; and every one of these materialized spirits were fully recognized by some of the company, as perfect fac-similes of deceased friends. The one I refer to on page 128 was among the number, and to her mother, who accompanied me, it was a most joyful recognition.

The *Banner of Light*, July, 1882, to this present time, May, 1883, contains over a dozen four-column articles of my "experiences" with genuine mediums; and also with impostors, who, under the sacred name of spiritualism, perform deceptions that generally disgust all who attend. Paine Memorial Hall was occupied with one last Sunday night (April 29), who only a few years since, gave the same performance in Boston and elsewhere, as an expose of spiritual manifestations.

Another of the same class, occupied an opera house in this city last Sunday evening, whose tricks, by request of the late Dr. Gardner, I once fully explained before the First Spiritualist Society of Boston, which was fully reported at the time in the *Banner of Light*.

Mesmerism proves conclusively that this life is but the beginning of an endless existence; and knowing genuine from fraudulent spirit phenomena, I believe it my duty to make still greater effort to explain these things that are so closely connected with the highest and most sacred hopes of mortals — Immortality.

BE THYSELF.

A Discourse.

BY

WILLIAM DENTON.

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I had the pleasure of attending one more of Mrs. Ross's seances, Thursday afternoon, April 12th, 1883, and occupying a front seat, on which occasion there were fifty-three people present, and at least thirty forms, one, two and three at a time, came from the cabinet, in which to begin with, there was only the medium; and every one of these materialized spirits were fully recognized by some of the company, as perfect fac-similes of deceased friends. The one I refer to on page 128 was among the number, and to her mother, who accompanied me, it was a most joyful recognition.

The *Banner of Light*, July, 1882, to this present time, May, 1883, contains over a dozen four-column articles of my "experiences" with genuine mediums; and also with impostors, who, under the sacred name of spiritualism, perform deceptions that generally disgust all who attend. Paine Memorial Hall was occupied with one last Sunday night (April 29), who only a few years since, gave the same performance in Boston and elsewhere, as an expose of spiritual manifestations.

Another of the same class, occupied an opera house in this city last Sunday evening, whose tricks, by request of the late Dr. Gardner, I once fully explained before the First Spiritualist Society of Boston, which was fully reported at the time in the *Banner of Light*.

Mesmerism proves conclusively that this life is but the beginning of an endless existence; and knowing genuine from fraudulent spirit phenomena, I believe it my duty to make still greater effort to explain these things that are so closely connected with the highest and most sacred hopes of mortals — Immortality.

BE THYSELF.

A Discourse.

BY

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BE THYSELF.

WE live in a universe abounding with variety. The heavens present us with systems, suns, stars, planets, comets, meteors, and clouds. Systems differ from systems in shape, suns from suns in size. "One star differeth from another star in glory." One planet is belted, another girt with rings; comets and meteors are as varied as their numbers. Clouds are never twice alike: pile upon pile they lie, with rosy-topped mountain-peaks; skip like silvery sheep across the blue meadow of the sky, or lie like golden islands in a silver sea.

The earth is not less varied than the heavens. Here the mountains lift up their hoary heads in silent majesty, white with the snows of a thousand winters; and there lie the dusky valleys, ten thousand feet below them, where twilight holds continual holiday. The boundless plain stretches before us, a wide expanse without a hillock, an ocean of drifting sand unblest by a green blade, or a grassy prairie in its virgin green, or clad in flowery beauty; the placid lake, the leaping rill, the dark cañon, the river, rolling forever on, and the ocean girt by low sand-banks or frowning precipices, calm as a frozen

lake, or, waked to wrath by furious storms, howling to the moaning of the winds.

Nor are the organic productions of the earth less varied, — from the cedar that rears its symmetrical head three hundred feet above its roots, to the velvet moss that carpets the ground at its feet. The lichen clings to the boulder, the algæ to the wave-washed rock; the pine's leaves are spines, while a leaf of the talipot palm will cover a company of soldiers. The condor scales with unwearied wing the heights of the Andes; the katydid chirps in the meadow its evening hymn; the whale floats, an island in the ocean; the animalcule explores a drop.

What diversity! No two planets, no two animals, no two things, alike. Not only does the oak differ from the pine, and the pine from the cedar, but no man ever saw two oak-trees alike, nor any two leaves upon an oak. There are no two grains of sand alike: to microscopic eyes they would be as diverse as boulders. To a stranger the sheep in a flock seem all alike; to the shepherd they are as different as the individuals comprising it, and he can call them all by name. Nature never casts two articles out of the same mold: when one is cast, she cracks the mold, and makes a new one for the next, and thus secures endless variety.

Man is no exception to this rule. Look at the variety of races, — the blushing Caucasian, the oblique-eyed Mongolian, the dark-skinned African, the black-haired, beardless American, the dumpy Esquimaux, and the spindle-shanked Australian. Heads differ, eyes differ, fingers differ, all parts differ, in every man from every other man, the world over. That

passing from us which is invisible to all differs from the invisible aura of others, or how could the dog track his master through the crowded street? There are said to be from three to four thousand languages on the globe, from the harsh and guttural Esquimaux to the smooth and liquid Italian. Every individual has, in fact, peculiarities of speech that distinguish him from all others. The voice reveals the person when we have no other clue; and we say that is John, Mary, or Thomas, when the persons speaking are unseen.

This variety that we thus notice in Nature is a continual blessing. Suppose it otherwise. Let all the heavenly bodies be alike in size and brightness, and placed at equal distances, and we should have a celestial checker-board, true to the line, and pretty for one look, but tame forever. Make all the flowers roses, and who would not miss the violet? The rose itself would lose half its beauty for want of contrast with its less fair floral sisters. If all leaves were alike, and all trees after the same pattern, how the dull landscape would fatigue the eye! Make all men like pins in a paper, mold candles in a box, or shot in a barrel, the fat thin, or the thin stout; elongate the short, or stunt the long; give all eyes the same expression; make all noses aquiline or Roman, — and what a desert of faces would surround us! Let it occur to-day, what terrible mistakes would take place before morning! There is not an ugly sinner but would pray for the return of his old face to rescue him from the dead level of humanity.

Minds differ more widely than faces. "Many men, many minds," is a proverb as true as it is old. More

varied than flowers in the garden, leaves in the forest, or stars in the sky, are the minds of mankind. Look into our libraries and see the products of these minds,—books on every conceivable subject, and no two alike even on the same subject.

This difference is seen in boys as soon as the intellect is awake, and manifests itself continually. Here is a little mechanic saving his cents and buying a jack-knife, with which he whittles mimic water-wheels. See him in the brook, his little pants tucked up to his brown knees, while he rejoices, as his wheel spins round, like an angel over a new world. Give him a chance to develop in his own peculiar line, and, like a Watt or a Fulton, he will yoke new steeds to the car of progress, and drive on the world at a diviner speed.

Another little fellow is drawing horses on the barn-door with chalk, or making little dogs out of dough in the kitchen. An artist is he in the germ; full blossomed and fruited, the business of his thinking soul and obedient hand shall be to embody the creations of his genius, that shall bless the world for long centuries after he has gone to more than realize his most glorious conceptions in a higher school of art.

Here is a born orator; mounted on a stump, he harangues the village boys. Proud ships may sail, they attract him not; wheels may spin, what cares he? Could he enchain an audience by his eloquence, earth has no greater blessing, heaven itself could grant no more. To this he devotes himself; his soul leads, he obediently follows, till multitudes hang

breathless upon his words, while he talks as a spring leaps from the mountain-side.

This farmer cares more for his cattle than a monarch for his crown. Spring has driven winter from the land, the birds are singing, and he rejoices as he drives his "jocund team a-field." Nothing could induce him to leave these incense-breathing fields for the din and dust of the city; but the merchant despises the dull round of the farmer, and is never happy but in the crowded mart,—a busy man among busy men.

It is well that it should be so. Were all to become merchants, the stock would soon be spent; the river of commerce would dry up, for the rills of production would cease to flow. Were all producers, goods would accumulate as water does in lakes, and there would be no rivers to distribute the surplus to the needy lands. If all were poets, painters, or orators, bread and butter would be sadly deficient; and if all were plain, prosy farmers, how much that makes life joyous we should lose!

As men's intellectual endowments differ, so do their moral faculties and religious sentiments. One is a born sceptic; he must see, hear, feel, and is hardly satisfied without tasting and smelling, what is marvellous, in order to give it credence. He may desire to believe; but the arms of his faith are so short that they can not reach the distant object. Another believes at once: it is only necessary to present the statement, and he swallows it in a moment, though "gross as a mountain." He reads that the whale swallowed Jonah, and he lived three days in his belly; if he had read that Jonah swallowed the

whale, he would swallow both, and make no bones about either. He has no need to pray, —

“Stretch our faith’s capacity wider and yet wider still.”

The door of his soul is wide enough to take in all company; no more to be reasonably praised for the width of his spiritual gullet, than the sceptic blamed for the narrowness of his.

One is firm as a mountain: he feels like Fitz James when he exclaimed, —

“Come one, come all! This rock shall fly
From its firm base as soon as I.”

Another is pliant as the wheat-stalk, that waves in the Juno breeze.

This man is spiritual; every breath that he draws is redolent of heaven; he mounts as naturally as the freed bird, and carols in the sky; that man gravitates to the earth like a thunder-cloud big with a shower.

The arms of the benevolent would all mankind embrace. If he were made of gold, his sympathy would lead him to give himself away for the benefit of man kind. Some such give away all that they have, and more than they have; while the economical man’s purse-strings are twined around his heart, sometimes with a hard-to-be-loosed knot in them, and he thinks ten times before he gives once.

If all were credulous as some, the world would feed on lies, and dire would be the consequence. If all were sceptical as others, new truths and strange facts might stand knocking at the world’s heart for

centuries before they gained admission. If all were firm and unyielding, progress would either be impossible or very slow; and, if all were equally pliant, revolutions would be as plentiful as showers in spring, and peace and stability would be at an end. If all were spiritual as Swedenborg in his later days, corn and potatoes would be sadly deficient; and if all were "of the earth, earthy," we should be no better than the savage in the wild.

There may be too wide deviations from a normal standard morally, as there are intellectually; for some are born morally asquint, as others are physically, — deviations that require careful culture and training to overcome. But men as naturally differ in their moral natures as they do in their physical constitutions, and the difference thus existing is of the greatest value to the race. One's religion is like the sun, fervid and intense; another's like the moon, calm and beautiful; and another's like the stars, bright and saint-like; yet all lovely as the varied flowers of the meadow, or the tints of the evening sky.

Hence the importance of the exhortation of my text, — BE THYSELF. There is no originality, no complete manhood, without it. It is the highest prerogative of the animal kingdom, the crowning glory of humanity. Among the coral polyps, at the base of the animal kingdom, we have millions of animals united in one community; what is eaten by one is as if eaten by all; and the will of the individual is lost in that of the group, harmoniously forming their stony structures at the sea-bottom. Among the mollusks, countless multitudes lie in one oozy bed, with little scope, as there is little inclination, for individual

action. Among the fishes there is more scope; but, living in shoals, the will of one is lost in that of the many. Among the birds a few leaders control the flock. Beasts possess more independence; but the strongest horse leads the band as it sweeps over the prairie, and the old male buffalo decides the course of the entire herd. Ascending to man, there is more individuality, and the most among the most highly developed.

Even the savage is an individual who comes into direct communication with Nature for himself. His parents say, "Shift for yourself," and Nature says the same. He learns where the fish hide, and he spears them; he watches the beaver, and traps it, that he may clothe himself with its skin. He knows the ridge on which the chestnut grows; and, when the leaves fall, he makes for the winter a secret hoard. He builds his own tent, supplies his fire, communes with Nature, and forms ideas of the world in which he finds himself. But he must be obedient to his chief, even to death; and his individuality is sacrificed continually. But here is the philosopher in whom humanity blossoms, and brings forth fruit. In him we see the highest exemplification of self-hood. In him Nature's great endeavor is fulfilled, her work of the ages is completed. Reason sits on the throne; and the lawless propensities are subject to her sway. He reads, hears, investigates; and what his judgment decides upon, that he does, and hears the continual plaudit of a good conscience, saying, "Well done!"

The benefits that flow from the exercise of this self-hood are inconceivable. Among men who practice it are Emerson, the most original mind on this

continent, and whose private life is pure as his intellect is clear; Garrison, whose manliness no force could bend, and whose love for the bondman was only equalled by a fearless denunciation of his oppressors; in science, Lyell, Darwin, Huxley, Spencer, Draper, independent free-thinkers, who are delivering the world from ignorance, enlarging the domain of thought, and breaking the bonds of priestly bigotry and intolerance. On the other side are the tools of Popish superstition, who dare hardly call their souls their own; with whom the word of a priest is potent as a law of God; who kneel, and swallow the God baked but yesterday by the cook, and dare not open their shutters to let in one ray of heaven's pure light; the slaves of Episcopal domination, whose priests swear never to be wiser than the Thirty-nine Articles, and who must perjure themselves if they ever step beyond the narrow, creed-made pale that the first step of an infant mind would almost overstride; and, along with these, the millions of abject ecclesiastical subjects, whose spiritual bondage is their pride, and who tremble when they hear a free thought, lest the heavens fall, or the earth gape, and swallow both speaker and hearers.

The world's heroes in poetry, philosophy, mechanics, and reform, have been heroic by virtue of their selfhood. Leave this out of the composition of a man, and you have, in poetry, a verse-wright who never dared to write an original line; in philosophy, a peddler of defunct ideas; and in war, a poltroon. What made Homer the prince of song, and enabled the old "blind man of Chio" to chant a strain which the hills of Greece echoed for centuries, still heard

across the wild ocean, and amid the din and roar of this nineteenth century? He wrote in his own inimitable style the beautiful thoughts that crowded into his brain: from the heaven of his own creation, he poured down those melodies which a busy world on tiptoe stands to hear.

Who was Shakspeare's model? Whence did he draw the supplies of which millions have drunk and been refreshed? With no broken pitcher did he go to another's well, but drew from the exhaustless fountain of his own soul. He stands to-day like a granite mountain, whose head is lost in the clouds, and whose culminating point no traveler has reached: as men ascend, untrodden heights lie still above them. Had he been a mere imitator, the molehill of his production would have been long since trodden to the dead level of the plain.

How did Bunyan write his "Pilgrim's Progress"? As the brook babbles, taking no counsel of other brooks, but telling its own story in its own way; and, in spite of its many absurdities, the tinker's book will live for centuries. Copernicus and Galileo, taking counsel of their own souls, heeding not the monkish fable-mongers who believed the world to be flat as a table, and the stars little shining points, boldly marched into the untrodden realm, explored its seas of worlds, and came back laden with glorious truths.

Columbus, advising with no Past, old and decrepit, who had bounded the world, and inscribed on its boundary, "No more beyond," launched his bark to cross the unknown ocean; and for weary weeks and months sailed steadily on, on,—the cloudy sky above, the inky sea around,—spite of the frowns, tears, and

entreaties of the cowards who accompanied him, till a new world, like a radiant maiden, leaped into his arms, and blessed him for his manliness. We are here to-day because Columbus dared to be himself.

It was this self-hood that made Raphael the prince of painters, and Napoleon of warriors. "He does not fight according to the rule," said the European fogies. No; but he had a rule of his own to fight by, and thus he conquered. In Watts, it gave us the steam-engine, with its hundred hands and its restless soul; and in Fulton, the boat that heeds not wind or tide, whose steam-arm paddles day and night, and never tires. By it, Socrates climbed the heights of philosophy, from which it was but a step to the heaven into which he entered.

More imitators in art never scale the heights; but, placing their feet in the prints left by former travelers, they tire themselves out with a step that is unnatural to them, and faint and die by the way, leaving no sign behind that they have ever been. In life's battle, they never make heroes, but wearing another man's armor which never fits them, and wielding a weapon never made for them, they accomplish little, and fall an easy prey to the enemy.

Of the hundreds who have imitated Shakspeare, how many live in remembrance? They have gone like the smoke of the Indian wigwam from our land, while he shines on like a star. Books written by these imitators are mere repositories of twaddle, mountains of chaff, great in bulk, but small in nutriment for the hungry soul. A bonfire of them would give more light to the world than they can give in any other way. Most of our theological works are

of this class,—embalmed hosts of dead men's foolish thoughts: a library of them is a catacomb or a mummy pit; how useless to look for light or life in them! Men throw overboard their own thoughts, richer than pearls, and load their barks with cast-off, water-worn shells of conservatism.

Books written by thinkers—men who thought and dared to express their thoughts—are always worth reading. I care not whether their authors were Atheists or Methodists, Heathen or Mohammedan; the life's blood of the author circulates through them, and in reading you feel its pulsations. But books written by men who never saw through their own eyes, who never put out their hands, and felt the world for themselves, nor took one manly step, are the faintest echoes from the distant hills, compared with the heaven-shaking thunder that produced them.

Selfhood is as necessary in religion as in art, science, and literature. The world has been cursed for centuries by men who have sought to shape the religious element in all after the same model. Placing the soul of man in the crucible of sect, it has been melted down, and poured into some creed-made mould: its beauty marred, its original proportions destroyed, it stands a monument of man's folly, a warning to all, and speaks in loudest tones the language of my text, Brother, sister, **BE THYSELF!**

All great religious reformers have acted more or less on this principle. The more fully they have carried it out, all other things being equal, the wider has been their sphere of influence, and the more good they have accomplished. What enabled Moses

to rise above the multitude, like a mountain in the midst of a vast plain, so high, that, at the distance of thirty-five hundred years, he stands out still in bold relief against the horizon? What magic was there in his name, that Oblivion swallowed it not with the millions that have disappeared in his never-to-be-satisfied maw? Snapping the fetters with which the priests of Egypt sought to bind his soul, he listened to the promptings of his heart as it taught him a better religion than he had ever before heard; and he hesitated not to obey its requirements. Leaving behind him the enchantments of Egypt, and the pleasure of Pharaoh's court, he became a wanderer in the desert, — an excellent place for a man to commune with himself. Thence he came, and stamped his soul upon the Jewish nation.

He dared to think for himself on religious matters, to face the great universe and question it; and with a rare originality he taught his countrymen a religion — the answer, as he believed, to his questions — far in advance of its predecessors. But every Jew had just as much right to question for himself and cherish the answer as he; but this Moses would by no means allow: the answer to him must be the answer for all. Hear him! "If thou wilt obey the statutes and commandments that I command thee this day, then blessed shalt thou be in the city and in the field; blessed in thy going-out, and blessed in thy coming-in; blessed in thy basket and in thy store. But, if thou wilt not obey them, cursed shalt thou be in the city and in the field; cursed in thy going-out and coming-in, in thy basket and in thy store." Liberty, spontaneity, selfhood, all must be sacrificed to rigid conformity. The

Jew must be a Moscan, or destruction awaited him. Moses regards the seventh day as holier than all others, and consecrates it to rest for all generations; and the independent Israelite, who gathered sticks upon that day, is stoned to death. Moses thought an angry God could be appeased by burning sheep, oxen, and doves; and the man who has advanced beyond this, who does not believe that God can be pleased with the smell of roasting beasts, must kill and roast his cattle notwithstanding; for Moses speaks, and will be obeyed.

You tell me that Moses received his commandments from God; yes, from the God that is in you and me, and in the same way that we receive ours. He talked with him as we talk with him when we converse with our brother; and he saw him as we see him in the starry sky, or the grassy spear at our feet pointing heavenward. Man three thousand years ago was no nearer to God than we are to day; and the New-England thinker can see God on Mount Katahdin as well as Moses did on Sinai.

Moses thus became the model man for the whole Jewish nation. Every child was taught, that just in proportion as he became like Moses, was he a true man, and sure of God's blessing; as far as he fell short of this, so far had he departed from the right, and was subject to a curse.

After the death of Moses, he was elevated by priest and Levite, sabbath after sabbath, and feast after feast; his holy law unrolled, and weekly read to the assembled multitude. Moses was king, the children of Israel his subjects. Moses was the die, and the Jews the coin, stamped by the repeated blows of their priests with his image and superscription. To be like Moses

was the highest ambition of the noblest and best; greater than he could no man be; to be wiser was impossible, and to dream of being better was blasphemous.

Thus crept the nation snail-like through the dull centuries; an oppressive ritual upon their backs like a mountain of lead, and Moses before them, a dark cloud shutting out the blue sky from their wistful gaze.

But Nazareth produced a man who refused to bow any longer to the God, Moses, that had been set up. "One man dared to be true to what is in you and me." In an age of slaves he was free; in an age of cowards he was a hero. While the whole nation was crawling in the dust, Jesus stood upon his feet, and allowed his manhood to speak. "Ye have heard that it hath been said by them of old time (that is, by Moses and the Moseans), An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." "Again: ye have heard it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all. Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." We find him saying, in opposition to old Jewdom, "Why judge ye not of yourselves what is right?" He proclaimed himself Lord of the sabbath, as every sensible man is, and boldly set at defiance all who attempted to fetter his soul. What a consternation was there among the scribes and Pharisees, the soul-mongers of Judaea! "Have you heard that mechanic of Galilee, who is traveling about the country preaching heresy? He addressed a rabble the other day, when he made him-

self superior to Moses, and set at naught the law given by God himself on Mount Sinai. I understand that he has been saying, Why judge ye not what is right yourselves? thus making men their own lawgivers, and taking away the necessity for our services. He is a bold blasphemer, whose mouth must be stopped; away with him, away with him, crucify him, crucify him, he is not fit to live!" The multitude echo the cry, "Away with him, crucify him!" and so they did; and doubtless thought there was an end of his doctrine, and their craft was forever safe. Never did men make a greater mistake. Bury a truth and it is a seed; it springs up, grows, and bears fruit a thousand-fold. Kill a reformer, and his ghost does a hundred times more than the man could ever have done if alive. The doctrine of Jesus could not be killed, and his death seemed to give it life; it spread far and wide; mounted the hills, crossed the valleys, was wafted over the seas; it mounted the throne of the Cæsars, and conquered the conquerors of the world. Now the despised Nazarene, the young reformer of Galilee, has become the esteemed Saviour. While he lived, he was no better than the publicans and sinners with whom he associated; he had a devil, and was mad; he was a pestilent fellow, whom no Jewish aristocrat would be seen in company with for the world. But now he is a good man, a great man, a prophet; nay, a greater prophet than Elias himself, then the greatest and best man that ever lived; the Son of God, yea, the only-begotten Son of God; and lastly, God Almighty from heaven! Men were not satisfied until they had unseated the Omnipotent, and set the man Jesus upon his throne. This is the way the world serves reform-

ers; there is nothing too vile to say about them while they are alive, and nothing too good when they are dead, and the world has accepted their doctrine.

Moses was now dethroned, and Jesus made king; henceforth all must be his obedient subjects. Moses was knocked unceremoniously off the pedestal, Jesus placed thereon, and made the model for the whole human race. "Looking unto Jesus" now becomes the duty of all. The path of life bears the impressions of his feet, and it is our duty, not to make our own impressions, but walk implicitly in his; for "he has left us an example, that we should tread in his steps."

Thus have men destroyed one idol and set up another; and the business of our modern scribes and pharisees is to induce people to worship it. In the name of Jesus the freeman, souls are robbed of their birth-right, and the most terrible threatenings denounced against those who, like him, dare to be themselves. In the name of humanity, I protest against this. Jesus our helper, our friend, our teacher, but never our master or tyrant, who holds the lash of future torment over the trembling captive.

Supposing the Jesus of the New Testament to be the veritable God-man, who lived and died that we might live, his example is not such as it would be well for mankind generally to follow. Could each man be a Jesus, it would still be infinitely better to be himself. Looking at his character, as drawn by his four biographers, let us see what would be the consequence of a universal attempt to imitate the example of Jesus.

He lived to be above thirty years of age, yet never was married, never had a wife to call him husband,

nor a child, father. On one occasion he said, "There are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men, and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Paul, who seems to have regarded Jesus as a perfect example, never was married, and he advised others to imitate him, as he did his master. Suppose men universally were to shape themselves thus after this model, would not the consequence be most disastrous? The whole world a Shaker community, and in less than a hundred and fifty years a wilderness of wild beasts without a human inhabitant.

According to Mark, Jesus worked at the trade of a carpenter. At the age of thirty he abandoned his business and went out to preach the Gospel. Walking by the sea of Galilee he found Simon and Andrew, James and John, fishing; he called them, saying, "I will make you fishers of men;" they left their fishes and nets, and followed him. Matthew sat at the receipt of custom; Jesus passed by, and said, "Follow me;" and, strange to say, although a Jew, he left his money-gathering business, and followed Jesus. When he had in this way taken twelve men from their avocations, and they and a multitude were assembled together, he preached to them thus: "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than

they? Why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin. Therefore take no thought saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly father knoweth that ye have need of all these things. Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself." Again he says, "Sell that ye have, and give alms." Suppose that men were to commence imitating Jesus in this respect. The tailor leaves the shopboard and cloth, the blacksmith the hammer and anvil, the farmer the plow, and the weaver the loom; millers cease to grind, and bakers to bake, and each commences to preach; and as they preach, they say, "God has given you life, will he not, also, give you food to sustain that life? Cease working, then, and trust in him. He has given you bodies without any effort of your own; will he not much more clothe those bodies without any labor on your part? Look at the sparrows and the pigeons; they neither sow nor reap, and yet God feeds them. Consider the wild roses; see how beautiful they are, and how well clothed; the purple robe of a king is not equal to theirs, and yet they neither spin nor weave. Therefore take no thought about what you shall eat or wear, but trust in God, who feeds the sparrows and clothes the grass, and it will all be well."

The consequences of generally practicing such unphilosophical doctrine would be starvation and ruin. It might answer well for Jesus and his disciples to do

thus, for others were sowing, reaping, baking, and fishing for them, and supplying their necessities.* If it had not been so, their preaching and practice would have by no means corresponded; for they would have discovered that loaves do not grow on bushes, nor clothes on trees, and that though birds may be fed without sowing and reaping, it is otherwise with human beings.

On one occasion, Jesus went into the temple, and found there money changers, and the sellers of oxen, sheep, and doves; and after he had made a scourge of cords he drove them out, poured out the changers' money and overthrew the tables; this, too, after preaching non-resistance to its utmost extent. An imitation of such conduct would hardly be tolerated, nor would its influence be beneficial. His denunciation of the Scribes and Pharisees is terrible; they were surely not all bad, all "serpents" and of the "generation of vipers," all "fools and blind;" yet he makes no exceptions, but fulminates his woes against them in the most offensive manner. If they were thus bad, how much would his denunciations do toward reforming them? And among a large class like this, there must have been some noble characters.

He told his disciples in the beginning of his ministry not to preach his doctrines to the Gentiles, and states himself that he preached in parables that others "seeing might not see, and hearing, they might not understand." When the people ask him very reasonably for a sign of his Messiahship, he calls them an "evil and adulterous generation." He makes himself the head, and teaches that all are to be subordinate to him. "One is your master, even Christ;" "I your

lord and master." If a city would not receive his disciples, nor hear their words, as they wandered round rehearsing the gospel of the Nazarene, when they departed from it they were to shake off the dust of their feet as a testimony against it, and he informs them that it would be more tolerable for Sodom and Gomorrah in the Day of Judgment than for that city. He seems to have had some of the feeling that exists in the little souls of our sectarian bigots. Their sect is comprised of the chosen few, to whom it is the Father's good pleasure to give the kingdom. They are not of the world, and they will have the pleasure of seeing the destruction of their enemies, those who would not believe, bow down to, and support their church. The notions of Jesus with regard to property, prayer, and non-resistance, are very far from reasonable; and though he said and did many excellent things, taking the narratives concerning him to be true, still it is evident that he is no model for the race.

And of this the church generally seems to be aware, though professing continually to practice his precepts and live his life. Jesus says, "Lend, hoping for nothing again;" but where are the Christians that do it? Do outsiders demand six per cent, ten per cent, or two per cent a month, if they find any one whose necessities compel him to pay such usurious interest, then Christians do the same; and no difference, in this respect, is observable between them. Jesus said, "Resist not evil, and if any man smite thee on the one cheek, turn the other also;" "Love your enemies." Christians generally pay no more attention to these commands than if they had never been uttered; in fact, every sect has made an artificial Jesus of its own,

generally less fanatical and extravagant, and more fashionable and better suited to the times. We have a Quaker Jesus, who wears a broad-brim, and says "theo," who never enters a "steeplo house," and looks upon music and dancing with horror. The Methodist Jesus believes in class-meetings where every one tells his experience; in prayer-meetings where men and women shout and scream as if God was afar off or asleep, and has great faith in John Wesley's sermons and the Methodist discipline. The Episcopal Jesus, unlike the real one, thinks much of forms and ceremonies, loves the tones of a solemn organ, and the dim, religious light that streams through a stained glass window; believes in the thirty-nine articles, and thinks the creed of Athanasius, "which in damning souls is very spacious," one of the best compositions outside of the Bible. The Shaker Jesus believes in "Mother Ann," regards marriage as a mortal sin, thinks all the world Sodom, and Shaker communities so many Zoars to which the righteous Lots have fled from the impending destruction.

This conduct is probably better than it would be to follow literally the example of Jesus, for this, we have seen, would be most disastrous. The obligation of my text is strengthened, then, by our review of the life of Jesus and the conduct of his so-called Church. Man, woman, be thyself, and thou shalt be as great as Jesus, too, or greater than he.

In obedience to this principle, Luther, singlehanded, coped with the banded hosts of Popery, shook the triple-crowned Pope himself, though sitting on the throne of ages, made the Roman hierarchy tremble at the sound of his name, and delivered from priestly

tyranny a host of noble souls. Had he been content to shroud his manhood in the monk's cowl, and keep down the rising aspirations of his soul, we might still have been moping about in the dark night of priestcraft, by the pale light of the stars, nor dreaming of a dawning day, and he, a poor Popish slave, had crept long since to the silent grave.

Had he been more faithful to his soul, walked according to its dictates without looking to the right or the left, we might have been much farther advanced to-day. What a multitude of Lutherans are wearing his cast-off clothes, ragged and thread-bare, fitting no one, in place of their own natural and beautiful apparel!

George Fox was a poor shoemaker in Drayton, Lincolnshire. Feeling the fire of truth burning in his bosom, he went out to warm the cold, dead world with its divine influence; casting down his boots and lasts, he went forth to preach the Gospel. What Gospel? The Gospel of George Fox, and no other. And this poor shoemaker, with no more than an ordinary amount of brain and intelligence, shook every steeple in the land. Bold, fearing nothing when his soul led the way, pre-eminently self-reliant, and ever turning to "the light within," we find him entering the old vaults of gloomy superstition, club in hand, breaking the sectarian images, opening the prison doors, flashing light into the dark corners, and enforcing by precept and example the sentiment of my text. When the priests heard that the "man with the leather breeches" was coming, they left their pulpits and fled; and George mounted the deserted pulpits and distributed to the famished multitude the bread of life. At one time we find him wading through the bogs of Ireland, at another

roaming in the wilds of America. The phlegmatic Hollander is stirred by the indefatigable Drayton shoemaker, nor could the cold prisons of England quench the fire of his zeal. Had all the Quakers been as much themselves as George, the promised millennium had dawned long ere this. This, alas! they never dreamed of being. George was good, great, and useful; and they, to be so, must be like him; the nearer the resemblance the better. He wore a broad-brim, had no collar on his coat, said "thou" and "thee;" and every genuine Quaker does the same to this day; and should he depart from the faith, he is soon told "Thee is not following Friends' rule." When George went into a church, he kept on his hat, to show that he had no faith in "holy houses;" the Quakers, imitating their model man, wear hats in their own meeting-houses, which no one regards as holy, and that to the detriment of their health. Unfortunately George could not sing, and had a small organ of ideality, so that he had no taste for pictures, and little or none for the fine arts generally. Henceforth, every Quaker must be dumb; music is a sin, and paintings and sculpture awful waste of time and labor. Friends' meeting-houses are built like barns, and their worship is so dead and monotonous that the young gladly escape from it to something more attractive. The spirit may move one Friend to sing as much as it does another to preach; but all singing spirits are "demons," and must be exorcised. In short, every Quaker must be a Fox, whereas to be a man, he must needs be himself.

John Wesley was somewhat manly; and his obedience to himself, despite of ecclesiastical laws, made him a reformer; but when he said to the members of

his church, "It is your business to obey our rules, and not to mend them," he evidently did not intend others to be as noble as he had been.

If thou wouldst be a man, bond at the shrine of no mortal; walk in no pathway because others tread it; be thy own leader, thy own sect; when all are so, then will come the true church. Who was Wesley, that thou shouldst be a Wesleyan? or Luther, that thou shouldst be a Lutheran? or Christ that thou shouldst be a Christian? all men; art thou not equally so? When the priest threatens thee with damnation, and would load thee with his gyves to secure thy soul's salvation, say, "Hands off, sir! I am, also, a man! Rather let me be lost, being a free man, than be saved to be an eternal slave!"

Sects are engines that crush the soul; priests direct them! Keep out of their power. They are sand-pits where ignorant or interested men pretend to dig treasures; keep from their brink; once enter, thou mayest lose the light of day. They are man-traps set on "holy ground;" beware of them; let not thy feet wander on their domain.

But, says an objector, some men's sense of right is very defective, and when they think they are doing right they are really doing wrong. I most willingly grant it; but what then? Shall we tell the man that he must do what he thinks is wrong? or shall we tell him that we are right and he must bow to our authority? This would make the man a slave, and that could never be right. If a man should be so blinded as to conscientiously believe right to be wrong and wrong to be right, I should still say to him, "Do what you believe to be right, but the consequence of

your ignorance will fall upon your head." Whether men sin ignorantly or willfully, they suffer, and this suffering tends to make them wiser continually,—tends to bring their sense of right side by side with Nature's actual right.

But, says another, must man discard all models, cast aside all examples, refuse all guides? Destruction would assuredly be his fate. There is no necessity for this; all models, all examples, all guides are useful to enable us to form our own. A man's model must be in his own soul, all others with which he is conversant assisting in forming it.

Ever there floats before the real
The bright, the beautiful ideal.
And as, to guide the sculptor's hand,
The living forms of beauty stand,
Till from the rough-hewn marble starts
A thing of grace in all its parts,
So ever stand before the soul
A model, beautiful and whole:
The perfect man that we should be,
Erect in stern integrity.
Keep this, oh soul, before thy sight,
And form the inward man aright.

Be true to this model to-day, and to-morrow it is fairer and more beautiful and perfect, always advancing as we advance, and ever before and above us beckoning us on. All we read, hear, and learn helps us in the formation of this true self that must be our model; hence we must disdain no advice, even from a child. We all have much to learn. Moses, Jesus, and Joseph Smith may teach us something; let us thankfully receive all they can give. But let no

man take us off our feet; let the officious help of none prevent us from exercising our faculties and unfolding ourselves in accordance with our own law.

Religious imitators, like all others, fall short of their original, and copy its defects, rather than its excellences. The Pharisees imitated the sectarian pride, the narrow-souled bigotry of Moses, who could see no virtue outside of the tents of Israel, rather than the wisdom that dictated sound laws, and the meekness that is said to have characterized their model man. Of the million imitators of Jesus, we have many that can denounce with his vehemence, proclaim damnation to all unbelievers, and speak of outsiders as "dogs;" but how few imitate his manliness, his contempt of riches, his active benevolence and unswerving adherence to right? Of the thousands of Quakers who imitate the little, and in some cases ridiculous, peculiarities of George Fox, where will you find the man as bold and self-reliant as he, daring to utter his thoughts though they differ from those of every living mortal?

Absurd imitation of the past has characterized the masses in all ages. The worship of the Greek and Roman deities continued after all faith in them was gone. Altars smoked and priests officiated in the temples long after the gods had departed; for the dead absurdities of the Past ruled the living Present; and even the philosophers did not possess sufficient self-hood to throw off their allegiance to the defunct tyrants. In our own time, the foolish dictates of fashion are scrupulously obeyed by millions who know no higher law; and multitudes of intelligent

men and women become the mere playthings with which she sports at her pleasure.

Instead of one fashion-monger dictating to the world, how much better would it be if all developed their natural taste and love of the beautiful, and dressed accordingly. How much we lose from the stupid folly of those who allow the taste of one, or it may be the lack of taste in one, to govern and mold the whole.

All who take the privilege of being themselves should be equally willing to give the same privilege, and not seek to impose their conditions upon others. The water is very well for a fish to live in, but a poor place for a bird ; and though grass makes a good dinner for a horse, a lion would soon starve on it. The road I travel may suit me, but what right have I, when others are unwilling to go the same way, to knock them down and drag them into it? Every planet may revolve on his own orbit, so it comes into collision with no other ; and there is room in the wide universe even for the eccentric comet.

Many reformers decry and despise those who are operating in other fields. Their pet reform is the one upon which the world hangs, or the central sun around which the universe revolves. All others are fragmentary, theirs integral. Men advocate one reform, read about it, hear every one talk about it where they lecture, until it assumes a mountain magnitude and shuts out all else from their gaze. The Temperance Reformer says nothing can be done to elevate and bless the masses till they are made sober, for drunkenness is the parent of crime and misery. Let all become temperate and the day of the Lord is

at hand; and he is astonished that all reformers do not lend their aid to the great work until it is accomplished. The Antislavery Reformer assures us that slavery is the curse of curses; the canker-worm that is eating out the nation's heart; the sum of all villainies; a fire burning to the lowest hell. Hence the Antislavery Reform is the most important; all others are comprehended in it, and he who does not advocate it is recreant to truth and duty.

The Land Reformer is certain that his reform underlies all others,—the soil must be the foundation. Let the land be equally divided, or every man have possession of what he can cultivate, and poverty, and the vice and misery consequent upon it, will flee, and the golden age return. Slavery could not exist, intemperance would be no more, and the voice of rejoicing would be heard through all the land.

"This reform all should labor for," says he. "Hold!" says the advocate of Woman's Rights. "Men are what their mothers make them, and they make bad laws because women who mold them are robbed of their rights, and hold a degrading position in the world. Give woman her true position, educate her for her high destiny, and every reform will follow, as spring the flowers when summer warms the soil."

All these are useful, all necessary; but no one or two reforms include the whole. Make the world sober to-morrow, licentiousness, tyranny, war, and ignorance would still abound; destroy slavery and an army of evils would still remain for the reformer to combat.

"Find thy work and do it," my brother, my sister.

The business of one is to enter the untrodden wild, axe in hand, and with sturdy strokes bring to the ground the giant trees; of another, to grub up the bushes and pile the brush for burning; the work of a third, to turn up the virgin soil to the sun's bright eye, while others follow to scatter broadcast the good seed, attend the growing crops, and gather in the glorious harvest. All are necessary; none can say, "I have no need of thee;" for the final result can only be obtained by the diversified labor of all.

Need not the teachers who tell thee to deny and crucify thyself. Thou art thy own law, thy own Bible, thy own model. There are no Scriptures so sacred as those written in thy soul; read them carefully, and obey them faithfully, ever seeking for new light to scan aright their pages, from the world around thee, transcribed in books, or engraven upon the ever-living page of Nature herself. So shalt thou develop into a noble, sound, whole-souled being, happy in thyself, and diffusing happiness, as the rose its fragrance, to all around.

Be thyself; a nobler gospel
 Never preached the Nazarene;
 Be thyself; 'tis holy Scripture,
 Though no Bible lide between.

Dare to shape the thought in language
 That is lying in thy brain;
 Dare to launch it, banners flying,
 On the beam of the main.

What though pirate knaves surround thee;
 Nail thy colors to the mast;
 Flinch not, flee not; boldly sailing,
 Thou shalt gain the port at last.

Be no parrot, idly prating
Thoughts the spirit never knew;
Be a prophet of the God-sent,
Telling all thy message true.

True, the coward world will scorn thee,
Friends may fail, and fiends will frown;
Heaven itself grow dark above thee,
Gods in anger thence look down.

Heed not; there's a world more potent
Carried in thy manly heart;
Be thyself, and do thy duty;
It will always take thy part.

If the God within say, "Well done!"
What are other gods to thee?
Hell's his frown; but where his smile is,
There is heaven for the free.

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THE DELUGE

IN THE

LIGHT OF MODERN SCIENCE.

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Of Discourse.

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THE DELUGE IN THE LIGHT OF MODERN SCIENCE.

IF the Bible is God's book, we ought to know it. If the Creator of the universe has spoken to man, how important that we should listen to his voice and obey his instructions! On the other hand, if the Bible is not God's book, we ought to know it. Why should we go through the world with a lie in our right hand, dupes of the ignorant men who preceded us? It can never be for our soul's benefit to cherish a falsehood.

Science is, perhaps, the best test that we can apply to decide the question. Science is really a knowledge of what Nature has done and is doing; and since the upholders of the divinity of the Bible believe that it proceeded from the Author of nature, if their faith is true, it cannot possibly disagree with what science teaches.

Science is a fiery furnace, that has consumed a thousand delusions, and must consume all that remain. We cast into it astrology and alchemy, and their ashes barely remain to tell of their existence. Old notions of the earth and heavens went in, and vanished as

their dupes gazed upon them. Old religions, old gods, have become as the incense that was burned before their altars.

I purpose to try the Bible in its searching fire. Fear not, my brother: it can but burn the straw and stubble; if gold, it will shine as bright after the fiery ordeal as before, and reflect as perfectly the image of truth.

The Bible abounds with marvellous stories, --- stories that we should at once reject from their intrinsic improbability, not to say impossibility, if we should find them in any other book. But, among all the stories, there is none that equals the account of the deluge, as given in the sixth, seventh, and eighth chapters of Genesis. It towers above the rest as Mount Washington does above the New-England hills; and, as travellers delight to climb the loftiest peaks, I suppose that many would be pleased to examine this lofty story, and see how the world of truth and actuality looks from its summit.

According to the account, in less than two thousand years after God had created all things, and pronounced them very good, he became thoroughly dissatisfied with every living thing, and determined to destroy them with the earth. He thus expresses himself: "I will destroy man, whom I have created, from the face of the earth, --- both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Again he says to Noah, "The end of all flesh is come before me; for the earth is filled with violence through them, and behold I will destroy them with the earth."

Why should the beasts, birds, and creeping things be destroyed? What had the larks, the doves, and the bob-o-links done? What had the squirrels and the tortoises been guilty of, that they should be destroyed?

He proceeds to inform Noah how he will do this: "And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die." And we are subsequently informed that "every thing that was in the dry land died." But why not every thing in the sea? Were the dogs sinners, and the dog-fish saints? Had the sheep been more guilty than the sharks? had the pigeons become utterly corrupt, and the pikes remained perfectly innocent? It may be, that the apparent impossibility of drowning them by a flood suggested to the writer of the story the necessity of saving them alive.

But Noah was righteous; and God determined to save him and his family, eight persons, and by their instrumentality to save alive animals sufficient to stock the world again after its destruction.

To do this, Noah was commanded to build an ark, 525 ft.
90 ft.
52 ft.
21 ft. three hundred cubits long, fifty broad, and thirty high. It was to be made with three stories, and furnished with one door, and one window a cubit wide. Into this ark were to be taken two of every sort of living thing, and of clean beasts and of birds seven of every sort, male and female, and food sufficient for them all.

There are differences of opinion about the length of the cubit: most probably it was about eighteen

inches; but taking it at twenty-two inches, the largest estimate that I believe theologians have made, the ark was then five hundred and fifty feet long, ninety-one feet eight inches broad, and fifty-five feet high. Leaving space for the floors, which would need to be very strong, each story was about seventeen feet high; and the total cubical contents of the ark were about one hundred and two thousand cubic yards. Scott, in his commentary, makes it as small as sixty-nine thousand one hundred and twenty yards; but the necessity for room was not as well understood in his day. Each floor of the ark contained five thousand six hundred and one square yards, and the three floors sixteen thousand eight hundred and three square yards, the total standing-room of the ark.

Into this were to be taken seven of every kind of fowl of the air or bird. How many kinds or species of birds are there? When Adam Clarke wrote his commentary, two thousand three hundred and seventy-two species had been recognized. Ornithology was then but in its infancy, and man's knowledge of living forms was very limited. Lesson, according to Hugh Miller, enumerates the birds at six thousand two hundred and sixty-six species; Gray, in his "Genera of Birds," estimates the number on the globe at eight thousand. Let us not crowd Noah, but take the six thousand two hundred and sixty-six species of Lesson. Seven of each of these would give us forty-three thousand eight hundred and sixty-two birds, -- from the humming-bird, the little flying jewel, to the ostrich that fans the heated air of the desert, -- or nearly three for every yard of standing-room in the ark. If spaces were left for the attendants to pass

among them, to attend to the supply of their daily wants, the birds alone would crowd the ark.

But, beside the birds, there were to be taken into the ark two of every sort of unclean beast and seven of every sort of clean beast. The most recent zoological authorities enumerate two thousand and sixty-seven species of mammals, or, as they are commonly called, beasts. Of cetacea, or whale-like mammals, sixty-five; ruminantia, or cud-chewers, one hundred and seventy-seven; pachydermata, or thick-skinned mammals, such as the horse, hog, and elephant, forty-one; edentata, like the sloth and ant-eater, thirty-five; rodentia, or gnawers, such as the rat, squirrel, and beaver, six hundred and seventeen; carnivora, or flesh-eaters, four hundred and forty-six; cheiroptera, or bats, three hundred and twenty-eight; quadrumana, or monkeys, two hundred and twenty-one; and marsupialia, or pouched mammals, like the opossum and kangaroo, one hundred and thirty-seven. If we leave out the cetacea, that live in the water, and might be supposed to disregard a forty days' rain, we have two thousand and two species; and male and female of these, a total of four thousand and four.

But, beside these, there were to be taken into the ark seven of every kind of clean beast. And what are clean beasts? The scriptural answer is, animals that divide the hoof and chew the cud; and of these, at least one hundred and seventy-seven species are known. Five of each of these, added to the two already enumerated, make a total of four thousand eight hundred and eighty-nine mammals, from the mouse to the elephant. These beasts could not be piled one upon another like cord-wood; they could

not be promiscuously crowded together. The sheep would need careful protection from the lions, tigers, and wolves; the elephant and other ponderous beasts would require stalls of great thickness; much room would be required to enable them to obtain needful exercise, and for the attendants to supply them with food and water; and a vessel of the size of the ark would be taxed to provide for these beasts alone; and to crowd in, and preserve alive, beasts and birds, was an absolute impossibility.

But there are of reptiles six hundred and fifty-seven species; and Noah was to take into the ark two of every sort of creeping thing. Two hundred of these reptiles are, however, aquatic: hence water would not seriously affect them; but crocodiles, lizards, iguanas, tree-frogs, horned frogs, thunder-snakes, chicken-snakes, brittlesnakes, rattlesnakes, copperheads, asps, cobra de capellos, whose bite is certain death, and a host of others, must be provided for. It would not do to allow these disagreeable individuals to crawl about the ark; and nine hundred and fourteen of them would require considerable space, whether they could obtain it or not.

By this time, the ark is doubly crowded; but its living cargo is not yet completed. A dense cloud of insects, and a vast army destitute of wings, make their appearance, and clamor for admission. The number of articulates that must have been provided for is estimated at seven hundred and fifty thousand species, — from the butterflies of Brazil, fourteen inches from the tip of one wing to the tip of the other, to the almost invisible gnat, that dances in the summer's beam. Ants, beetles, flies, bugs, fleas, mosquitoes,

wasps, bees, moths, butterflies, spiders, scorpions, grasshoppers, locusts, myriapods, canker-worms, wriggling, crawling, creeping, flying, male and female, here they come, and all must be provided for.

Nor are these the last. The air-breathing land-snails, of which we know four thousand six hundred species, could never have survived a twelve months' soaking; and they must therefore be cared for. The nine thousand two hundred of these add no little to the discomfort of the trebly-crowded ark.

Now let the flood come: all are lodged in the ark of safety, and are ready for a year's voyage. But we forget: the ark has not yet received one-half of its cargo. The command given unto Noah was, "Take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them;" and we are expressly told that "according to all that God commanded Noah, so did he."

Food for how long? The flood began in the "sixth hundredth year of Noah's life, in the second month, the seventeenth day of the month." Noah, his family, and the animals, went in seven days before this time, and left the ark the six hundred and first year of Noah's life, the second month, and the twenty-seventh day of the month. They were therefore in the ark for one year and seventeen days.

What a quantity of hay would be required, the material most easily obtained! An elephant eats four hundred pounds of hay in twenty-four hours. Since there are two species of elephants, the African and the Indian, there must have been four elephants in the ark; and, supposing them to live upon hay, they

would require three hundred tons. There are, at least, seven species of the rhinoceros; and fourteen of these, at seventy-five tons each, would consume no less than one thousand and fifty tons. The one thousand two hundred and thirty-nine clean beasts — oxen, elk, giraffes, camels, deer, antelope, sheep, goats, with the horses, zebras, asses, hippopotami, rodents, and marsupials — could not have required less than two thousand five hundred tons; making a total of three thousand eight hundred and fifty tons. A ton of hay occupies about eighteen cubic yards; and the quantity of hay required would fill sixty-nine thousand three hundred cubic yards of space, or more than two-thirds of the entire capacity of the ark.

If these animals were fed on other substances than hay, the extra difficulty of obtaining and preserving those substances would counterbalance any advantage that might be gained by the economy of space.

A vast quantity of grain would be necessary for thousands of birds, rodents, marsupials, and other animals; and large granaries would be required for its storage.

What flesh would be needed for the lions, tigers, leopards, ounces, wild-cats, wolves, bears, hyenas, jackalls, dogs, and foxes, martens, weasels, eagles, condors, vultures, buzzards, falcons, hawks, kites, owls, as well as crocodiles and serpents! Not one but would eat its weight in a month, and some much more. A full-grown lion eats fifteen pounds of flesh in a day: there are two species of lions; and the four would eat twenty-two thousand pounds in a year. There would be, at least, three thousand animals

feeding upon flesh ; and, if we calculate that they averaged two pounds of flesh a day, this would give a total of more than two million and a quarter pounds of flesh to be stored up and distributed. And since dried, salted, or smoked meat would not answer, this flesh must have been taken into the ark alive. It would be equal to more than thirty thousand sheep at seventy-five pounds each ; a great addition to the original cargo, and necessitating an extra quantity of hay for their food, till their turn came to be eaten.

Fish would be required for the otters, minks, pelicans, of which there are eight species, and must therefore have been fifty-six individuals in the ark ; one hundred and five gulls, for there are fifteen species ; one hundred and twelve cormorants, forty-nine gannets, one hundred and forty terns, two hundred and eighty-seven kingfishers, beside storks, herons, spoonbills, penguins, albatrosses, and a host of others ; mollusks for the oyster-catcher, turnstone, and other birds.

The fish could not be preserved after death in any way to answer for food, and must therefore have been alive : large tanks for the purpose of keeping them would take up considerable of the ark's space. The water in such tanks would soon become unfitted for the respiration of the fish, and there must have been some provision, by air-pumps or otherwise, for charging the water with the air essential to their existence.

Many animals live upon insects ; and this must have been the most difficult part of the provision to procure. There are nineteen species of goatsuckers,

and there must have been, in the ark, one hundred and thirty-three individuals. These birds feed upon flies, moths, beetles, and other insects. What an innumerable multitude must have been provided for the goatsuckers alone ! But there are a hundred and thirty-seven species of fly-catchers ; and Noah must have had a fly-catcher family of nine hundred and fifty-nine individuals to supply with appropriate food. There are thirty-seven species of bee-eaters ; and there must have been two hundred and fifty-nine of these birds to supply with bees. A very large apiary would be required to supply their needs. But, beside these, insects for swallows, swifts, martins, shrikes, thrushes, orioles, sparrows, the beautiful trogons and jacamars, moles, shrews, hedgehogs, and a multitude of others, too numerous to mention, but not too numerous to eat. Ants, also, for the ant-eaters of America, the aard-vark of Africa, and the pangolin of Asia. The great ant-eater of South America is an animal sometimes measuring eight feet in length. It lives exclusively on ants, which it procures by tearing open their hills with its hooked claws, and then drawing its long tongue, which is covered with glutinous saliva, over the swarms which rush out to defend their dwelling. Many bushels of ants would be needed for the pair of ant-eaters before the ark landed on Ararat. How were all the insects caught, and kept for the use of all these animals for more than a year ? A hundred men could not catch a sufficient number in six months. And, if caught, how could they be preserved, together with the original stock of insects necessary to supply the world after the deluge ? Some insects eat only bark :

others, resinous secretions, the pith, solid wood, leaves, sap in the veins, as the aphide, flowers, pollen, and honey. Wood, bark, resin, and honey might have been supplied; but how could green leaves, sap, flowers and pollen, be furnished to those insects absolutely requiring them for existence? Thirty species of insects feed on the nettle, but not one of them could live on dried nettles. Rösel calculates that two hundred species subsist on the oak; but the oak must be in a growing condition to supply them with food. In no other way, then, could the insects have been preserved alive than by large green-houses, the heat so applied as to suit the plants of both temperate and tropical climates, and the insects so distributed among them, that each could obtain its appropriate nourishment.

Fruit would be necessary for the four hundred and forty-two monkeys, for the plantain-eaters, the fruit-pigeons of the Spice Islands that feed on nutmegs, for the toucans and the flocks of parrots, parroquets, cockatoos, and other fruit-eating birds. As they did not know how to can fruit in those days, and dried fruit would be altogether unsuitable, there must have been a large green-house for raising all manner of fruit necessary for the frugivorous multitude.

How were the various animals obtained? The command given to Noah was, "Two of every sort shalt thou bring into the ark."

Animals, as is now well known, belong to limited centres, outside of which they are never found in a natural state; and naturalists know that these centres were established ages before the time when the deluge is supposed to have occurred.

Thus, Hugh Miller, in his "Testimony of the Rocks," says, "We now know that every great continent has its own peculiar fauna; that the original centres of distribution must have been, not one, but many; further, that the areas or circles around these centres must have been occupied by their pristine animals in ages long anterior to that of the Noachian Deluge; nay, that in even the latter geologic ages they were preceded in them by animals of the same general type. There are fourteen such areas, or provinces, enumerated by the later naturalists;" and Cuvier, quoted by Miller, says, "The great continents contain species peculiar to each; insomuch, that whenever large countries, of this description, have been discovered, which their situation had kept isolated from the rest of the world, the class of quadrupeds which they contained has been found extremely different from any that had existed elsewhere. Thus, when the Spaniards first penetrated into South America, they did not find a single species of quadruped the same as any of Europe, Asia, or Africa."

The white bear is never found except in the arctic regions; the great grizzly bear is only found in the neighborhood of the Rocky Mountains. Nearly all the species of mammals found in Australia are confined to that country, as the wingless birds of New Zealand are confined to that, and the sloth, armadillo, and other animals, to South America.

A journey to the polar regions would be necessary to obtain the white bear, the musk-ox, of which seven would be required, since it is a clean beast; seven reindeer, likewise; the white fox, the polar hare, the lemming, and seven of each species of cormorant,

gannet, penguin, petrel, and gull, some of which are as large as eagles, as well as mergansers, geese, and ducks, certain species of which are only found in the frigid zone. Noah or his agents must have discovered Greenland and North America thousands of years before Columbus was born: they must have preceded Behring, Parry, Ross, Kane, and Hayes in exploring the Arctic regions. They searched the ice-floes and numerous islands of the Arctic seas, snow-shoed, over the frozen *tundras* of Siberia, to be certain that no living thing escaped them: then, after catching and caging all the animals, conveyed them, with all manner of food necessary for their sustenance, together with ice to temper the heat of the climate to which they were for more than a year to be exposed, returned to the nearest port, and, after a toilsome journey from the sea-coast to Armenia, arrived at their destination. How many of these animals would survive the journey? and, of those that did, how many would survive the change of climate and habits?

Another party must have visited temperate America; traversed New England in its length and breadth, forded wide streams, made their way through unbroken wildernesses, traversed the Great Lakes, roamed over the Rocky Mountains, and secured the black bear, cinnamon bear, wapiti or Canadian stag, the moose, American deer, antelope, mountain sheep, buffalo, opossum, rattlesnake, copperhead, and an innumerable multitude of other animals — insects, birds, reptiles, and mammals, that are only to be found in the temperate regions of America.

A voyage to South America must have been made

to obtain tapirs, pumas, peccaries, sloths, ant-eaters, armadillos, seven each of the llama, alpaca, and vicuña, beside monkeys, birds, and insects innumerable. A vessel nearly as large as "The Great Eastern" must have been employed, or a number of smaller ones, to accommodate the collectors, the animals, and food for a voyage across the Atlantic. There must have been, at least, a thousand men, wandering through the woods of Brazil, along the valley of the Amazon, the Orinoco, and the La Plata; paddling up the streams, scaling the mountains, roaming over the pampas, climbing the tall trees, turning over every stone and log, and exploring every nook, to discover the snails, bugs, insects, worms, reptiles, and other animals indigenous to South America, from the Isthmus to Terra-del-fuego.

There must have been obtained four elephants, for there are two species, the Asiatic and the Indian; fourteen rhinoceroses, one of which is found only in South Africa, another in the island of Java, and a third in Sumatra; two hippopotami, and possibly four, for some authorities say there are two species. Seven giraffes, since they are clean beasts, must have been caught and driven from Central Africa (many more, indeed, must have been caught, that the required number might reach the ark and be preserved); fourteen camels, a hundred and forty oxen (for there are twenty species, and they are clean); and no less than six hundred and ninety-three deer and antelope, of which there are ninety-nine species recognized: those to be collected in various parts of Europe, Asia, Northern and Southern Africa, and America.

New Zealand must have been visited to obtain its

wingless birds; Mauritius for its dodo, then living; Australia for its marsupials and other peculiar animals; and every large island, and most of the small ones, to obtain those forms of life that are only to be found in each. From the island of Celebes, they must have taken the eighty species of birds that are confined to it, which would require them to catch, cage, feed, and convey five hundred and sixty specimens: a no small job of itself. Ten men that could accomplish that, and carry them safe to Armenia, would do all that men could do in ten years. From the Philippine Islands, the seventy-three species of hawks, parrots, and pigeons, peculiar to them; which would require, since seven of every kind of bird were to be taken into the ark, no less than five hundred and eleven specimens. From New Guinea, and the neighboring islands, one hundred and twenty-six of the magnificent birds of paradise, since there are eighteen species.

A faint idea of the difficulties encountered and overcome by Noah's agents may be gathered from what Wallace, in his recent work on the Malay Archipelago, informs us respecting these birds of paradise. "Five voyages to different parts of the district they inhabit, each occupying in its preparation and execution the larger part of a year, produced me only five species out of the fourteen known to exist in the New-Guinea district." If it took Wallace, with all the assistance that he had from various officials, five years to obtain five dead birds,—for such they were,—how long did it take Noah's agents to obtain a hundred and twenty-six live birds? Wallace could only obtain two alive, and for those he had to pay five hundred dollars.

If the antediluvian sinners were any thing like the modern ones, Noah must have been richer than the Rothschilds, or he never could have obtained their services; which he must have done, or it could never be truthfully said, "according to all that God commanded him, so did he."

The collection of the land-snails alone would be no small tax. Seventy-four are peculiar to Great Britain: hence there must have been a hundred and forty-eight snails collected from that island. Six hundred species are found in Southern Europe alone, and twelve hundred must have been collected from there; eighty in Sicily, ten in Corsica, two hundred and sixty-four in the Madeira Islands, a hundred and twenty in the Canary Islands, twenty-six in St. Helena, sixty-three in Southern Africa, eighty-eight in Madagascar, a hundred and twelve in Ceylon, a hundred in New Zealand, and others on every large and some of the small islands of the globe. The world must have been circumnavigated many times before the vessel of Magellan was built, and every island visited and ransacked ages before the time of Captain Cook. But it seems surprising, since these voyages must have been performed by the sinful antediluvians, that they did not save themselves in their ships when the flood came; for vessels that could perform such voyages would certainly have survived the flood more readily than the clumsy ark.

But was it really done? A thousand men in ten years, with all the appliances of modern art, — steam-boats, railroads, canals, coaches, and express companies, — could not accomplish it in ten years; nor ten times the number of men keep all the animals alive in

one spot for one year, if they were collected together.

"But," says the Christian, "Noah never did collect them: no intelligent person in this day ever supposes that he did." What then? "The Bible expressly declares that 'they went in unto Noah into the ark.' By instinct, such as leads the swallow to take its distant flight at the approach of winter, they came from all parts of the globe to the ark of safety."

It is true that one account does say that they came in unto Noah, for there are two very different stories of the deluge mixed up in those chapters of Genesis; but, although flying birds might perform such a feat as going twelve thousand miles to the ark, which would be necessary for some, how could other animals get there? It would be impossible even for some birds. How could the ostriches of Africa, the emus of Australia, and the rheas of South America, get there, — birds that never fly? There are three species of the rhea, or South-American ostrich; and twenty-one of these would have a journey of eight thousand miles before them, by the shortest route: but how could they cross the Atlantic? If they went by land, they must have traversed the length of the American continent, from Patagonia to Alaska, crossed at Behring's Strait when it was frozen, and then travelled diagonally across nearly the whole continent of Asia to Armonia, after a journey that must have required many months for its completion. The sloths, that have been confined to South America ever since the pliocene period at least, must have taken the same route. How they crossed the moun-

tain streams, and lived when passing over broad prairies, it would be difficult to say. A mile a day would be a rapid rate for these slow travellers, and it would therefore require about forty years for them to arrive at their destination. But, since the life of a sloth is not as long as this, they must have bequeathed their journey to their posterity, and they to their descendants, born on the way, who must have reached the ark before the door was closed. The land-snails must have met with still greater difficulties. Impelled by most wonderful instinct, they commenced their journey full a thousand years before the time; and their posterity of the five hundredth generation must have made their appearance, and been provided with a passage by the venerable Noah.

Scott, who wrote a commentary on the Bible seventy or eighty years ago, must have seen some of these difficulties, though with nothing like the clearness with which science enables us to see them now. He says, "There must have been a very extraordinary miracle wrought, perhaps by the ministration of angels, in bringing two of every species to Noah, and rendering them submissive to him and peaceable with each other; yet it seems not to have made any impression on the hardened spectators."

Think of a troop of angels fly-catching, snail-seeking, and bug-hunting through all lands, lugging through the air, horses, giraffes, elephants, and rhinoceroses, and dropping them at the door of the ark. One has crossed the Atlantic with rattlesnakes, copperheads, and boas twined around him, almost crippling his wings with their snaky folds; and another

with a brace of skunks, one under each wing, that the renewed world may not lack the fragrance of the old. What a subject for the pencil of a Raphael or Doré! Had the "hardened spectators" beheld such a scene as this, Noah and his cargo would have been cast out of the ark, and the sinners themselves, converted by this stupendous miracle, would have taken passage therein.

Not only must there have been a succession of most stupendous miracles to get the animals to the ark, but also to return them to their proper places of abode. But few of them could have lived in the neighborhood of Ararat, had they been left there. How could the polar bear return to his home among the icebergs, the sloths to the congenial forests of the New World, and all the mammals, reptiles, insects, and snails to their respective habitats, the homes of their ancestors for ages innumerable? To return them was just as necessary as to obtain them, and, though less difficult, was equally impossible.

How could eight persons, all that were saved in the ark, attend to all these animals! Nearly all would require food and water once a day, and many twice. In a menagerie, one man takes care of four cages, — feeds, cleans, and waters the animals. In the ark, each person, women included, must have attended each day to five thousand four hundred and eighty-two birds, six hundred and forty-five beasts, one hundred and fourteen reptiles, one thousand one hundred and fifty land-snails, and one hundred and eighty-seven thousand five hundred insects.

Few persons have an idea of the difficulty of keeping even the common birds of a temperate climate

alive in confinement for any length of time. Food that is quite suitable in a wild state may be fatal to them when they are kept in the house. Linnets feed on winter rape-seed in the wild state, but soon die if fed upon it in-doors. "They are to be fed," says Bechstein, "on summer rape-seed, moistened in water; and their food must be varied by the addition of millet, radish, cabbage, lettuce and plantain-seeds, and sometimes a few bruised melon-seeds or barberries." Nightingales, he says, should be fed on meal, worms, and fresh ants' eggs: but, if it is not possible to get these, a mixture of hard egg, ox-heart minced, and white bread may be given; but this often kills the birds. No such food would do for Noah's nightingales, then, or where would have been the nightingale's song? They must have been fed on meal, worms, and *fresh* ant's eggs. How they were obtained, we have, of course, no knowledge. Bechstein says that larks may be fed with "a paste made of grated carrot, white bread soaked in water, and barley or wheat meal, all worked together in a mortar. In addition to this paste, larks should be supplied with poppy-seed, bruised hemp, crumb of bread, and plenty of greens, such as lettuce, endive, cabbage, with a little lean meat or ant-eggs occasionally." He says the cage should be furnished with a piece of fresh turf, often renewed, and great attention should be paid to cleanliness. The care of the birds in the ark probably fell to the women. As they had not read Bechstein, or any other author on bird-keeping, — and thousands of the birds must have been total strangers to them, — how did they know what diet to supply them with, supposing they had time to supply them at all?

If the difficulty was great to keep the birds of a temperate climate, how much greater must it have been to keep tropical birds in a climate altogether unsuited to them? The two birds of paradise bought by Wallace were fed, he says, on rice, bananas, and cockroaches: of the last, he obtained several cans from a bake-house at Malta, and thus got his paradise birds, by good fortune, to England. But how many cans of cockroaches would be necessary for a hundred and twenty-six of such birds,—the number in the ark? and where were the bake-houses from which the supply might be obtained?

To keep this vast menagerie clean would have required a large corps of efficient workers, especially when we remember that there was but one door in each story, as some suppose; or one door to the whole ark, as the story seems to teach, and this door was closed; and but one window, and that apparently in the roof. The Augean stable, the cleansing of which was one of the labors of Hercules, can but faintly indicate what must have been the condition of the ark in less than a month, supposing the animals to subsist as long.

Whence came the water that covered the earth to the tops of the highest mountains? "All the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered," says the record. And to do this, it rained for forty days and forty nights. A fall of an inch of water in a day is considered a very heavy rain in Great Britain. The heaviest single rain recorded fell on the Khasia Hills in India, and amounted to thirty inches in twenty-four hours.

If this deluging rain could have continued for forty days and nights, and had it fallen over the entire surface of the globe, the amount would only have been one hundred feet; which, instead of covering the mountains, would not have covered the hills. But, of course, such a rain is only possible for a very limited time, and on a small portion of the earth's surface.

Sir John Leslie, in "The Encyclopedia Britannica," says, "Supposing the vast canopy of air, by some sudden change of internal constitution, at once to discharge its whole watery store, this precipitate would form a sheet of scarcely five inches thick over the surface of the globe." But if the water that covered the earth above the tops of the highest mountains came by rain, it must have rained seven hundred feet a day for forty days! or there must have fallen each day, according to Sir John Leslie's estimate, more than fourteen hundred times as much water on the earth as the atmosphere contained!

But the writer says, "The fountains of the great deep were broken up." To the Jews, who supposed, with David, that God had founded the earth upon the seas, and established it upon the floods, this meant something; but, in the light of geology, we see that it only demonstrates the ignorance of the man who wrote and the people that believed the story.

Adam Clarke, commenting on this passage, says, "It appears that an immense quantity of water occupied the centre of the antediluvian earth; and, as this burst forth by the order of God, the circumambient strata must sink in order to fill up the vacuum occasioned by the elevated waters." If true, it would not

have assisted in drowning the world one spoonful. For if the strata sank anywhere to fill the hollow previously occupied by the water, it would only make the mountains so much higher in comparison: hence it would require just that much extra water to cover them. In the light of geology, however, the notion is sufficiently absurd. A mile and a half deep, the earth's interior is hot enough to convert water into steam; there is, therefore, no chance for water to exist in its centre, or anywhere near it.

It is as great a difficulty to discover where the water went when the flood was over. We are told that the fountains of the deep and the windows of heaven were stopped, and the rain was restrained. But this could do nothing towards diminishing the water. All that it could possibly accomplish would be to prevent the rise of the water. But we are also told that "God made a wind to pass over the earth." All that the wind could do, however, would be to convey to the atmosphere the moisture it took up in vapor; and this could not have lowered the water a yard. The highest mountain, Kunchinginga, is more than twenty-eight thousand feet high; the flood prevailed one hundred and fifty days, and abated two hundred and twenty-five; and if this abatement was done by the wind, it must have blown an ocean of water from the entire surface of the earth, one hundred and twenty-five deep, every day for eight months! All the hurricanes that ever blew, blowing at once, would be the gentlest zephyr of a summer's eve, compared with such a wind as that; and by what possibility could such a craft as the ark survive the storm?

A question, proper to be asked is, *How were the*

animals supplied with light? and how did the attendants see to wait upon them in the first and second stories of the ark? There was but one window, and that only twenty-two inches in size, and it appears to have been in the third story. It was a day when kerosene was unknown, and tallow dips were uninvented. How did these animals live in the darkness? and, above all, how did Noah and his family supply their wants? It could have been no easy or pleasant thing to wait upon hungry lions, tigers, crocodiles, and rattlesnakes in the dark, to say nothing of the danger.

How did they breathe? There was but one twenty-two inch window; the ark was "pitched within and without with pitch;" "The Lord shut him in." Talk of the Black Hole of Calcutta: it must have been pure as the breath of morning compared with the condition of the ark in one day.

Where did they obtain water for drink? Supposing all the additional water needed to drown the world was fresh, when mingled with the water of the sea, as much as one-tenth of it would be salt water, and this would render it utterly unfit for drink. Provision must therefore have been made for water; and a space certainly half as large as the ark must have been taken up for the water necessary for this immense multitude.

The fish, mollusks, crustaceans (such as our crabs and lobsters), and all corals, must have died if such a flood had taken place,—the fresh-water fish from the salt water at once added to their proper element, and the salt-water fish and other marine forms from so large an addition of fresh water. For months, there could have been no shore: what is now the margin

of the sea was buried miles deep; and all the fucoïdal vegetation, upon which myriads of animals subsist, must have perished, and the animals with it, if the change in the constitution of the water had not killed them. Every time a man swallows an oyster, he has evidence that the Noachian deluge did not take place.

The plants must have perished also. How many of our trees, to say nothing of the grasses and feeble plants, could endure a soaking of nearly twelve months' duration? Some of the very hardiest seeds might survive, but the number could not be large. The present condition of vegetation upon the globe is another evidence, then, that this deluge did not take place.

When the ark landed on Mount Ararat, and the animals went forth, how did they subsist? As they went down the mountains, the carnivorous animals would have devoured a large portion of the herbivorous animals saved in the ark. Beside the lions, tigers, leopards, ounce and other carnivorous mammals, amounting to eight hundred and ninety-two, there were in the ark three hundred and thirty-six eagles, for there are forty-eight species; seventy-seven buzzards, seven hundred and twenty-one falcons, seventy hawks, one hundred and nineteen vultures, and four hundred and forty-eight owls. What chance would a few sheep, rabbits and squirrels, rats and mice, doves and chickens, have, among this ravenous multitude? How could the ants escape, with ant-eaters, aard-varks and pangolins on the watch for them as soon as they made their appearance? There were as many dogs as hares, as many

cats as mice. How long a lease of life could the sheep, hares, and mice, calculate upon? Before the herbivorous animals had multiplied, so as to furnish the carnivorous animals with food, they must all have been destroyed, after all the pains taken for their preservation. Noah should have given the herbivora, at least a year's start, especially since the vegetation of the globe was so deficient.

But we are told that the species of animals may have been much fewer in the days of Noah; and, therefore, much less room would be necessary. A single pair of cats, say some, may have produced all the animals of the cat kind; a pair of dogs, all the animals that belong to the dog family. Such an explanation might have been given when zoölogy was little known, and geology had no existence; but there is no place for it now. Animals change, it is true, and all species have probably been produced from a few originals; but the process by which this is accomplished is so slow in its operation, that we have no knowledge of the formation of a new species. We know that lions, tigers, and cats of various species, existed long before the time of the deluge, and dogs, wolves and foxes; and we find mummied cats, dogs, and other animals in Egypt, as old or older than the deluge, so little changed from those of the present time in the same locality, that we cannot recognize any difference between them.

"You seem to forget that all things are possible with God: he could have packed these animals into an ark of one-half the size, brought them altogether in the twinkling of an eye, and returned them as rapidly."

And you seem to forget that the account in Gene-

sis gives us no hint of any such miracle. Noah was to take the animals to him, and to take unto him of all food that is eaten; and, as Hugh Miller remarks, "the expedient of having recourse to supposititious miracle in order to get over a difficulty insurmountable on every natural principle, is not of the nature of an argument, but simply an evidence of the want of it. Argument is at an end when suppositions miracle is introduced." But, if a miracle was worked, it was not one, but ten thousand of the most stupendous miracles, and entirely unnecessary ones. This, the Rev. Dr. Pye Smith saw, when he said, "We cannot represent to ourselves the idea of all land animals being brought into one small spot, from the polar regions, the torrid zone, and all the other climates of Asia, Africa, Europe, and America, Australia, and the thousands of islands, — their preservation and provision, and the final disposal of them, — without bringing up the idea of miracles more stupendous than any that are recorded in Scripture. The great decisive miracle of Christianity, — the resurrection of the Lord Jesus, — sinks down before it."

It is a favorite method with the advocates of special revelations to show their agreement with the operations of natural law, till a difficulty is met with that cannot be answered, when they flee at once to miracle to save them. But, in this case, miracle itself cannot save them.

Geology furnishes us with evidence that no such deluge has taken place. According to Hugh Miller, "In various parts of the world, such as Arvergne in Central France, and along the flanks of Elba, there are cones of long-extinct or long-slumbering volcanoes,

which, though of at least triple the antiquity of the Noachian deluge, and though composed of the ordinary incoherent materials, exhibit no marks of denudation. According to the calculations of Sir Charles Lyell, no devastating flood could have passed over the forest-zone of Etna during the last twelve thousand years."

Archæology enters her protest equally against it. We have abundance of Egyptian mummies, statues, inscriptions, paintings, and other representations of Egyptian life belonging to a much earlier period than the deluge. With only such modifications as time slowly introduced, we find the people, their language, and their habits, continuing after that time, as they had done for centuries before. Lepsius, writing from the pyramids of Memphis, in 1843, says, "We are still busy with structures, sculptures, and inscriptions, which are to be classed, by means of the now more accurately determined groups of kings, in an epoch of highly flourishing civilization, as far back as the fourth millennium before Christ." That is one thousand six hundred and fifty-six years before the time of the flood. Lyell says that "Chevalier Bunsen, in his elaborate and philosophical work on ancient Egypt, has satisfied not a few of the learned, by an appeal to monumental inscriptions still extant, that the successive dynasties of kings may be traced back without a break, to Menes, and that the date of his reign would correspond with the year 3,640 B. C.;" that is nearly thirteen hundred years before the time of the deluge. Strange that the whole world should have been drowned and the Egyptians never knew it!

From the "Types of Mankind," we learn that the fact

is "asserted by Lepsius, and familiar to all Egyptologists, that negro and other races already existed in Northern Africa, on the Upper Nile, 2,300 years B.C."

But this is only forty-eight years after the deluge. What kind of a family had Noah? Was amalgamation practised by any of Noah's sons? If all the human occupants of the ark were Caucasians, how did they produce negro races in forty-eight years? The facts again compel us to announce the fabulous character of this Genesical story of the deluge.

"No intelligent person now believes that it was a total deluge: Buckland, Pye Smith, Miller, Hitchcock, and all Christian geologists, agree that it was a partial deluge, and the account can be so explained."

How strange that God should dictate an account of the deluge that led everybody to a false conclusion with regard to it, till science taught them a better. But let us read what the account says, and see whether it can be explained to signify a partial deluge. To save the Bible from its inevitable fate, such men as Buckland, Smith, Miller, Hitchcock, and other Bible apologists, it is evident from their writings, were ready to resort to any scheme, however wild.

I read (Gen. vi. 7), "I will destroy both man and beast, and the creeping thing." How could a partial deluge accomplish this? (v. 13); "The end of all flesh is come before me. I will destroy them with the earth." How could all flesh be destroyed with the earth by any other than a total deluge? (v. 17); "I do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from

under heaven; and every thing that is in the earth shall die." Not only is man to be destroyed, but all flesh wherein is the breath of life, from under heaven, and every thing in the earth is to die. Can this be tortured to mean a partial deluge? (vii. 19); "And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered; and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth, and Noah only remained alive, and they that were with him in the ark." Ifad the man who wrote this story been a lawyer, and had he known how these would-be-Bible-believers, and at the same time geologists, would seek to pervert his meaning, he could not have more carefully worded his account. It is not possible for any man to express the idea of a total flood more definitely than this man has done. If not a total flood, why save the animals, above all the birds? All that Noah and his family need to have done would have been to move out of the region till the storm was over. If a partial flood, how could the ark have rested on the mountains of Ararat? Ararat itself is seventeen thousand feet high, and it rises from a plateau that is seven thousand feet above the sea-level. A flood that enabled the ark to float on to that mountain could not have been far from uni-

versal; and, when such a flood is accounted for on scientific principles, it will be just as easy to account for a total flood.

"The flood was only intended to destroy man, and therefore only covered those parts of the earth that were occupied by him." The Bible states, however, that it was intended to destroy every thing wherein was the breath of life; and your account and the Bible account do not at all agree. But, if man was intended to be destroyed, the flood must have been widespread. We know that Africa was occupied before that time, and had been for thousands of years, by various races. We learn, from the recent discoveries in the Swiss Lakes, that man was in Switzerland before that time; in France, as Boucher's and Rigollet's discoveries prove; in Great Britain, as the caves in Devonshire show; in North America, as the fossil human skull beneath Table Mountain demonstrates. Hence, for the flood to destroy man alone at so recent a period, it must have been as wide spread as the earth.

Even according to the Bible account, the garden of Eden, where man was first placed, was somewhere near the Euphrates; and in sixteen hundred years the race must have rambled over a large part of the earth's surface. The highest mountains in the world, the Himalayas, are within two thousand miles of the Euphrates. That splendid country, India, would have been occupied long before the time of the deluge; and, on the flanks of the Himalayas, man could have laughed at any flood that natural causes could possibly produce.

"How do you account, then, for these traditions of a deluge that we find all over the globe?"

Nothing more easy. In all times floods have occurred; some by heavy and long-continued rains, others by the bursting of lake-barriers or the irruption of the sea; and wherever traditions of these have been met with, men with the Bible story in their minds have at once attributed their origin to the Noachian deluge.

"But Jesus and the apostles indorse the account of the deluge."

Granted; but does that transform a fable into a fact? They believed the story just as our modern theologians believe it; because they were taught it when they were children, and had not learned better. Jesus says (Matt. xxv. 37-39), "But as the days of Noe were, so shall also the coming of the Son of man be. For, as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." If the man had regarded the story as false, he never would have referred to it in such a manner. And, in this manifestation of credulity on the part of Jesus, we can see the very false estimate placed upon him by so large a portion of the people of this country. Let the truth be spoken, though Jesus and all other idols be overthrown. So he would say, if alive, or he was not as good and intelligent a man as I think he was.

By this story the Bible stands or falls as a divine

book. It falls, as we see, and takes its place with all other human fallible productions. For knowledge, we go to Nature, our universal mother, who gives her Bible to every soul, and preaches her everlasting gospel to all people.

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AND

HOW TO CURE THE SICK WITHOUT DRUGS,

WITH AN

EXPLANATION × OF × MAGNETIC × LAWS,

BY

Juliet H. Severance, M. D.

MILWAUKEE, WISCONSIN.

MILWAUKEE.

Geddes & Crandall, Printers 110 Michigan St., Milwaukee.

1881.

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LECTURE.

The subject of health and how to recover it when lost, is a theme which more than any other concerns every human being.

Without health there can be little happiness or intellectual progress. Lack of bodily health gives us weak, vacillating, erratic characters; for the body is to the brain as the foundation to a building, or the bass in music—that which sustains the rest.

We find many persons whose minds teem with beautiful thoughts and grand conceptions, whose lives are almost lost so far as the world is concerned because they lack the vital force to outwork them into actual life, and they lie like hidden treasures, useless because they lack the force to bring them forth to bless the world.

It should be the office of the Physician to educate the people in regard to the laws of life; teach them that sickness is in consequence of violating natural law, and that health can not be restored without obedience to these laws. Instead of this they have dealt by the people as have the Priests in religious matters—kept them in ignorance covered up with the Latin language, and refused to explain, and thus they pass for paragons of wisdom, because people are not allowed to question, and they shut their eyes, open their mouths and swallow whatever the Doctor prescribes, and take the fearful consequences, when did they exercise their own common sense they would forever cease using such deadly poisons, and resort to natural methods. I have been in constant practice for twenty-five years, and have never used a particle of medicine, although treating all kinds of diseases with the most satisfactory results. In fact, is there

any reason for poisoning a person because he is sick? This woeful blindness to the facts of these abuses are causing heart-aches and suffering all over the land, and the only hope for the people is in arousing them to think for themselves instead of trusting their souls in the hands of the Priests or their bodies to the tender mercies of the Doctors.

For the last three thousand years the medical profession have been laboring to find out what disease is, but are at the present day unable to define it. They have written long and elaborate articles on the locality of different diseases, but are entirely ignorant of its nature.

Physicians, and people generally, have regarded, and still regard disease to be an enemy to life, that in some mysterious way gets into the organism; and in order to expel it or drive it out, or kill it in some way they must use some powerful remedy that will have a particular effect to destroy or neutralize that particular disease. Thus in brain diseases they must have some specific that will act on the brain. Lung diseases which must be met with some fashionable remedy, such as Sarsaparilla, Cod Liver Oil, etc. Diseases of the Liver for which the famous Blue Pill is a sovereign remedy; and so on through the catalogue. Now if they could find the exact point where the disease was located, get it fairly cornered, find out its exact dimensions, and be sure and not hit anywhere else,—no doubt they could destroy it beyond even the hope of a resurrection; but, as it is, the disease and the patient are generally killed at about the same time.

We define disease to be "*remedial effort, or vital action in relation to things abnormal.*" No action can take place in a living structure but *vital action*. 'Normal vital action constitutes health; abnormal vital action disease. As soon as vital action ceases, death ensues. The proper method to pursue in treating the sick is to direct the remedial effort, diminish or increase its intensity. To effect this the old-school physician administers his drugs, and invests them with the power to perform cures by

acting in certain ways upon the system. Ask how they act. Why they can not tell exactly how, but tartar emetic produces vomiting by acting on the stomach in some way. Calomel and Jalap act on the bowels as cathartics, etc. *Herein lies the great mistake in putting the action in the lifeless inorganic matter which belongs alone to the powers of life.* Try your emetic on a dead man's stomach; if it is the medicine that acts, it will have the same effect upon a dead stomach as a living; but, on the contrary, if it is the stomach that acts to expel the medicine, then we might expect the results we see in the experiment. The solution of the problem is this: It is the office of the stomach to digest food, which, if taken in proper quantity and of the right quality, it will do without any outward manifestation, and the person will feel no difference whether his stomach is digesting food or not. Now when this poison or foreign substance is taken into the stomach, it is recognized by the vital powers as an enemy to life; it cannot be assimilated and appropriated to the uses of the system in replacing the waste that is constantly going on, and the instinct of self-preservation causes the system to make an effort to throw off the poison, and vomiting ensues, which is the way the stomach has of showing its repugnance to and ridding itself of a foreign substance. Each organ makes remedial effort in its own peculiar way, which does not show the disease is confined to that particular organ. Consumption is generally considered to be a disease of the lungs alone, and specifics to act on the lungs are given, which only hurries the patient to the grave. In the first place, morbid matter has accumulated in the system, caused by obstructions of the bowels, skin, or other depurating organs, and the impure matter which should have been thrown off through these emunctories are retained in the system, rendering the blood impure and clogging up the machinery of life. By and bye remedial action commences, and the lungs is the point from which depuration goes on, and the action may be so great as to destroy the parts, and death results. In

cases of diarrhoea, the bowels is the point of depuration, and if permitted to take its course, would generally result in health, though we can alleviate the suffering and hasten the purification by supplying proper conditions. Instead of this, people generally think if they can stop the action or check the diarrhoea, they have done what is best. This they can readily do by giving drugs—for nature, true to herself, never does two great things at once, and, recognizing in the medicine a more deadly foe than the previously existing poison, the vital forces are rallied to defend the system from this worse enemy, and the disease is cured; but are the causes removed? No, and as soon as the system recovers from its contest with the drug, if so be it has life enough left, it will resume the struggle, may be in the same direction if not in some other form of disease. And herein consists the beauty of the drug practice. If a doctor once gets a patient into his hands, he is pretty sure of a customer for life, which will not be long unless he have a remarkable constitution; and if so there will be plenty of business for the profession among his children. The theory of medicine has no science, no philosophy, not even common sense to commend it. I do not mean to say that drug-doctors do not possess common sense, for many talented men have honored the profession; but, the more profoundly educated they have become, the farther they have departed from the plain, simple teachings of nature. They do not start upon the right basis, and, having started in the wrong direction, the farther they go the farther they are from the truth. They need to reverse their doctrines and practice and learn natural laws. We take the position that nothing that is poisonous in health can be beneficial in disease; that all drugs are poisons, and the only remedies that should be employed in treating the sick are those agents which are requisite to the maintenance of the body in a state of health. These and these alone compose our "Materia Medica." Air, light, food, exercise, rest, temperature, bathing, and magnetism are necessary in health, and are the means that should be employed in treating the sick.

All that I have said, shall say, or can say against drug medication, and in favor of the Hygienic system, is more than confirmed by the standard authors and living teachers of the drug system. I will give a few specimens of their testimonies on these points. And first, let me introduce to the reader some of the most eminent of the living professors of our Medical Colleges:

"LOOK ON THIS PICTURE."

Said the venerable Professor Alex. H. Stevens, M. D., of the New York College of Physicians and Surgeons, in a recent lecture to the medical class: "The older Physicians grow, the more skeptical they become of the virtues of medicine, and the more they are disposed to trust to the powers of nature. Notwithstanding all of our boasted improvements, patients suffer as much as they did forty years ago. The reason medicine has advanced so slowly is because physicians have studied the writings of their predecessors, instead of nature."

The venerable Professor Jos. M. Smith, M. D., of the same school, testifies: "All medicines which enter the circulation *poison the blood* in the same manner as do the poisons that produce disease." Again: "Drugs do not cure disease; disease is always cured by the *vis medicatrix nature*." And again: "Digitalis has *hurried thousands to the grave*." Dr. Hosack, formerly a professor in this College, used to say that it derived its name from the fact that it "*pointed the way to the grave*." And yet again: "Pruissic acid was once extensively used in the treatment of consumption, both in Europe and America; but its reputation is now lost. Thousands of patients were treated with it, but *no a case was benefited*. On the contrary, *hundreds were hurried to the grave*."

Says Professor C. A. Gilman, M. D., of the same school: "Many of the chronic diseases of adults are caused by the *maltreatment* of infantile diseases." Again: "Blisters nearly always *produce death* when applied to children." Again: "I

give mercury to children when I wish to *depress* the powers of life." And again: "The application of opium to the true skin of an infant is very likely to *produce death*." And yet again: "A single drop of laudanum will often *destroy the life* of an infant." And once more: "Four grains of calomel will often *kill an adult*." And finally: "A mild mercurial course and mildly *cutting a man's throat* are synonymous terms."

Says Professor Alonzo Clark, M. D., of the same school: "From thirty to sixty grains of calomel have been given very young children for croup." Again: "Apoplectic patients who are *not bled* have double the chances to recover that those have who are bled." And again: "Physicians have learned that *more harm than good* has been done by the use of drugs in the treatment of measles, scarlatina, and other self-limited diseases." And yet again: "My experience is, that croup *can't well be cured*; at least, the success of treatment is very doubtful. A different mode of treatment is introduced yearly, to be succeeded by another the next year." Once more: "Ten thousand times ten thousand methods have been tried *in vain*, to cure diabetes." Still another: "In their zeal to do good, physicians have done much harm. They have *hurried many to the grave* who would have recovered if left to nature." And, finally: "All of our curative agents are poisons; and, as a consequence, *every dose diminishes the patient's vitality*."

Says Professor E. H. Davis, M. D., of the New York Medical College. "Tablespoonful doses—480 grains—of calomel have been given in cholera." Again: "The *modus operandi* of medicines is still a very obscure subject. We know they operate, but exactly *how* they operate is entirely unknown." And again: "The vital effects of medicines are very little understood; it is a term used to *cover our ignorance*."

Says Professor E. R. Peaslee, M. D., of the same school: "The administration of powerful medicines is the most fruitful cause of derangements of the digestion." Again: "The giving of

morphine, or other sedative, to check the cough in consumption is a *pernicious practice*."

Says Professor Horace Green, M. D., of the same school: "The confidence you have in medicine will be dissipated by experience in treating diseases." Again: "Cod-liver oil has *no curative power* in tuberculosis."

Says Professor H. G. Cox, M. D., of the same school: "There is much truth in the statement of Dr. Hughes Bennett, that blood-letting is *always injurious* and *never necessary*, and I am inclined to think it entirely correct." Again: "Bleeding in pneumonia *doubles the mortality*." And again: "Calomel does *no good* in pneumonia." And yet again: "The *fewer remedies* you employ in any disease, the *better for your patient*." And once more: "Mercury is a sheet-anchor in fevers; but it is an anchor that *moors your patient to the grave*."

Says Professor B. F. Barker, M. D., of the same school: "The drugs which are administered for the cure of scarlet fever and measles, *kill far more than those diseases do*. I have recently given *no medicine* in their treatment, and have had excellent success." Again: "I have known several ladies become **HABITUAL DRUNKARDS**, the primary cause being a taste for stimulants, which was acquired in consequence of alcoholic drink being administered to them as medicine." And again: "I am inclined to think that mercury, given as an aplastic agent, does **FAR MORE HARM THAN GOOD**." And yet again: "I incline to belief that bleeding is **INJURIOUS** and **UNNECESSARY**." Once more: "There is, I am sorry to say, as much **EMPIRICISM IN THE MEDICAL PROFESSION** as out of it." And, finally: "Instead of investigating for themselves, medical authors have **COPIED THE ERRORS** of their predecessors, and have thus retarded the progress of medical science and perpetuated error."

Says Professor J. W. Carson, M. D., of the same school: "It is easy to destroy the life of an infant. This you will

find when you enter practice. You will find that a slight scratch of the pen, which dictates a little too much of a remedy, WILL SNUFF OUT THE INFANT'S LIFE; and, when you next visit your patient you will find that the child which you left cheerful a few hours previously, is STIFF AND COLD. Beware, then, how you use your remedies!" Again: "We do not know whether our patients recover because we give medicine or because nature cures them. Perhaps BREAD-PILLS would cure as many as medicine."

Says Professor E. S. Carr, M. D., of the New York University Medical School: "All drugs are more or less adulterated, and, as not more than one physician in a hundred has sufficient knowledge in chemistry to detect impurities, the physician seldom knows just how much of a remedy he is prescribing." Again: "Mercury when administered in any form is taken into the circulation and carried to every tissue of the body. The effects of mercury are not for a day, but FOR ALL TIME. It often lodges in the bones, occasionally causing pain YEARS AFTER IT IS ADMINISTERED. I have often detected metallic mercury in the bones of patients who had been treated with this SUTILE POISONOUS AGENT."

Says Professor S. St. John, M. D., of the same school: "All medicines are POISONOUS."

Says Professor A. Dean, LL. D., of the same school: "Mercury when introduced into the system ALWAYS ACTS AS A POISON."

Says Professor Martin Paine, M. D., of the same school: "Our remedial agents are themselves MORBIFIC." Again: "Our medicines act upon the system in the same manner as do the REMOTE CAUSES OF DISEASE." And again: "Drug medicines do but cure one disease by producing another."

Says Professor S. D. Gross, M. D., late of the New York University Medical School, now of the Louisville (Ky.) Medical College: "Of the essence of disease very little is known; indeed, nothing at all."

Such being the deliberate assertions, declarations, and confessions of those who advocate, teach, and practice the drug system, let us see next what they say of the system which we advocate, and which they oppose :

"AND NOW LOOK ON THIS "

Says Professor Parker : "As we place more confidence in nature and less in preparations of the apothecary, MORTALITY DIMINISHES." Again : "Hygiene is of FAR MORE VALUE in the treatment of disease than drugs." And again. "I wish the MATERIA MEDICA was in Guinea, and that you would study MATERIA ALIMENTARIA." "You are taught learnedly about MATERIA MEDICA and but little about diet." "We will have LESS MORTALITY when people eat to live." And, finally : "I have cured granulations of the eyes in chronic conjunctivitis, by Hygienic treatment, after all kinds of drug applications had failed."

Says Professor Carson : "Water is the BEST DIAPHORETIC we have." Again : "My preceptor used to give colored water to his patients, and it was noticed that those who took the water RECOVERED MORE RAPIDLY than those of another physician who bled his patients."

Says Professor Clark : "Pure cold air is the BEST TONIC the patient can take." Again : "Many different plans have been tried for the cure of consumption, but the result of all has been unsatisfactory. We are not acquainted with any agents that will cure consumption. WE MUST RELY ON HYGIENE." And again : "CREAM IS FAR BETTER for tubercular patients than cod-liver oil, or any other kind of oil." And yet again. "In scarlet fever you have nothing to RELY ON but the vis MEDICATRIX NATURÆ." Once more : "A hundred different and unsuccessful plans have been tried for the cure of cholera. I think I shall leave my patients hereafter nearly entirely to nature ; as I have seen patients abandoned to die and left to nature recover, while patients who were treated died." And,

finally: "A sponge-bath will often DO MORE TO QUIET restless, feverish patients than an anodyne."

Says Professor Barker: "The more *simple* the treatment in infantile diseases, the *better the result*."

Says Professor Peaslee: "Water constitutes about eight-tenths of the weight of the human body, and is its *most* indispensable constituent." "Water is the only necessary—the only natural—drink."

Says Professor Gilman: "Every season has its fashionable remedy for consumption; but Hygienic treatment is of *far more value* than all drugs combined." Again: "Cold affusion is the *best antidote* for narcotic poisoning. If the medical profession were to learn and appreciate this fact, the number of deaths from narcotism would be diminished one-half." And again: "The continued application of cold water has more power to *prevent inflammation* than any other remedy." And yet again: "The application of water to the external surface of the abdomen is of *great importance and value* in the treatment of dysentery. I have also *cured* adults by this means alone." Once more: "Water is equal in efficacy, as a diuretic, to *all other diuretics* combined. Water is *the* thing that produces diuresis; all other means are subordinate." And, finally: "Water is the *best febrifuge* we have."

Says Professor Smith: "The vapor of warm water is the *most efficacious expectorant* we have." Again: "Abstinence from food is one of the *most powerful antiphlogistic* means."

To the above testimonials against the drug system, and in favor of the Hygienic, I will add the opinions of a few of the standard authors of the Allopathic School:

Dr. Beach: "Is it not as dangerous to employ one of our regular mineral and butchering doctors as it is to jump into the dock, take poison, or to hazard life in any other way? And may we not regard such practice among the same calamities as pestilence, earthquake, or famine?"

Dr. Mackintosh, of Edinburgh: "No better evidence can be offered of the ignorance of the profession generally, as to the nature and seat of any disease, than the number and variety of remedies that have been confidently recommended for its cure." In the treatment of epidemic cholera, he cites a catalogue of nearly one hundred remedies, among which is ordinary bleeding! bleeding from the arteries! saline injection into the veins! etc., etc., equally as murderous or unphilosophical and devoid of reason.

Sir Thomas Witherby, M. D., relating a cure of dropsy, the result of the patient's self will, said: "Now, no man upon earth, in his senses, would have prescribed such a water course to cure dropsy; which shows how little we know of nature, and the great uncertainty of Art." Water treatment is the only reliable agency for a cure in dropsical affections, and the reason why can be made plain to a common-sense perception.

Dr. Adam Smith calls universities the "dull repositories of exploded ideas."

Hartmann, M. D., of Vienna: "Taking the general run of practitioners, we can convince ourselves that the most of them evince nothing but the rudest empiricism under the cloak of science."

Dr. Madden: "In all our cases we did as all other practitioners did—we continued to bleed, and *the patients continued to die.*"

Dr. Reid: "More infantile subjects are diurnally destroyed by the mortar and pestle than in the ancient Bethlehem fell victims to the Herodian massacre."

Dr. Thomas L. Nichols: "If medicine were only as wise as surgery! When a man has a broken bone, the surgeon is content to put it in its place, prescribe rest and a moderate diet, and leave nature to mend it. But when it is the liver or lungs that are disordered, the doctor bleeds, blisters, doses, gives alteratives, cathartics, opiates, and does more mischief in a week than nature can remedy in a year. I confess I have no

patience with the folly of patients, or the ignorance, to call it no worse, of physicians."

Prof. Jackson, M. D., of Philadelphia, says: "There must be a medical reform."

The eminent author and physician, Dr. Dewees, retired from practice many years before his decease, and about the year 1840 expressed his increasing want of confidence in medical practice, in conversation with Dr. Bourne.

Dr. Hoffman: "Few are the remedies whose virtues and operations are certain; many are those which are doubtful, suspicious, fallacious, false."

"Gentlemen, ninety-nine out of every hundred medical facts are *medical lies*; and medical doctrines are, for the most part, *stark, staring nonsense*."

Professor GREGORY, of Edinburg, Scotland.

"I am incessantly led to make an apology for the instability of the theories and practice of physic. Those physicians generally become the most eminent who have most thoroughly emancipated themselves from the tyranny of the schools of medicine. Dissections daily convince us of our *ignorance of disease*, and cause us to blush at our prescriptions. What *mischiefs* have we not done under the belief of *false facts* and *false theories*? We have assisted in *multiplying diseases*: we have done more; we have *increased their fatality*."

BENJAMIN RUSH, M. D.,

Formerly Professor in the first Medical College in Philadelphia.

"It cannot be denied that the present system of medicine is a *burning shame* to its professors, if indeed a series of vague and uncertain incongruities deserves to be called by that name: How rarely do our medicines *do good*! How often do they make our patients *really worse*! I fearlessly assert that in most cases the sufferer would be *safer without a physician* than with one. I have seen enough of the *MAL-PRACTICE* of my professional brethren to warrant the strong language I employ."

Dr. RAMAGE, Fellow of the Royal College, London.

"Assuredly the uncertain and most unsatisfactory art that we call medical science is NO SCIENCE AT ALL, but a jumble of inconsistent opinions; of conclusions hastily and often incorrectly drawn; of facts misunderstood or perverted; of comparisons without analogy; of hypotheses without reason and theories not only useless, but DANGEROUS."

Dublin Medical Journal.

"Some patients get well with the aid of medicine; more without it; and more IN SPITE OF IT."

Sir JOHN FORBES, M. D., F. R. S.,

Physician to Queen Victoria.

"Thousands are annually SLAUGHTERED in the quiet sick-room. Governments should at once either banish medical men, and proscribe their BLUNDERING ART, or they should adopt some better means to protect the lives of the people than at present prevail, when they look far less after the practice of this DANGEROUS PROFESSION, and the MURDERS committed in it, than after the lowest trades."

Dr. FRANK,

An eminent European Author and Practitioner.

"Let us no longer wonder at the lamentable want of success which marks our practice, when there is scarcely a sound physiological principle among us. I hesitate not to declare, no matter how sorely I shall wound our vanity, that so GROSS IS OUR IGNORANCE of the real nature of the physiological disorder called disease, that it would, perhaps, be better to do nothing and resign the complaint into the hands of nature, than to act as we are frequently compelled to do, without knowing the why and the wherefore of our conduct, at the obvious risk of HASTENING THE END OF OUR PATIENT."

M. MAGENDIE,

The eminent French Physiologist and Pathologist.

"I may observe that, of the whole number of fatal cases in infancy, a great proportion occur from the inappropriate or undue application of EXHAUSTING REMEDIES."

Dr. MARSHALL HALL,

The distinguished English Physiologist.

"Our actual information or knowledge of disease does not increase in proportion to our experimental practice. Every dose of medicine given is a BLIND EXPERIMENT UPON THE VITALITY of the patient."

Dr. BOSTOCK,

Author of the "History of Medicine."

"I wish not to detract from the exalted profession to which I have the honor to belong, and which includes many of my warmest and most valued friends; yet it cannot answer to my conscience to withhold the acknowledgment of my firm belief, that the medical profession (with its prevailing mode of practice) is productive of VASTLY MORE EVIL THAN GOOD; and were it absolutely abolished, mankind would be INFINITELY THE GAINER."

FRANCIS LOGGSWELL, M. D., of Boston.

"The science of medicine is a BARBAROUS JARGON, and the effects of our medicines on the human system in the highest degree UNCERTAIN, except, indeed, that they have DESTROYED MORE LIVES than war, pestilence, and famine combined."

JOHN MASON GOOD, M. D., F. R. S.,

Author of "Book of Nature," "A System of Nosology," "Study of Medicine," etc.

"I declare, as my conscientious conviction, founded on long experience and reflection, that if there was not a single PHYSICIAN, SURGEON, MAN-MIDWIFE, CHEMIST, APOTHECARY, DRUGGIST, nor DRUG on the face of the earth, there would be LESS SICKNESS and LESS MORTALITY than now prevail."

JAMES JOHNSON, M. D., F. R. S.,

Editor of the *Medico-Chirurgical Review*.

These extracts, which might very easily be extended so as to fill a large volume, shall conclude with the following con-

session and declaration deliberately adopted and recorded by the members of the National Medical Convention, representing the ELITE of the profession of the United States, held in St. Louis, Mo., a few months ago :

“It is wholly incontestable that there exists a wide-spread dissatisfaction with what is called the regular old allopathic system of medical practice. Multitudes of people in this country and in Europe express an utter want of confidence in physicians and their physic. The cause is evident: ERRONEOUS THEORY, and springing from it, INJURIOUS, often—very often—FATAL PRACTICE! Nothing will now subserve the absolute requisitions of an intelligent community but a medical doctrine grounded upon RIGHT, REASON, in harmony with and avouched by the UNERRING LAWS OF NATURE and of the vital organism, and authenticated and confirmed by successful results.”

FEVERS.

I will now proceed to speak of fevers, of the causes of which the Allopathic Schools profess entire ignorance. I will speak briefly of the characters, causes, type, and rationale of fevers, and give some general hints by which any person may be enabled to treat any fever in its first stage without danger, and with perfect success.

A fever is a simultaneous disturbance of most or all of the bodily functions, such disturbance being manifested in paroxysms more or less severe of cold, hot and sweating stages. It commences with languor, lassitude, and general uneasiness, followed by shivering, rigors or chills, then succeeded by hot flashes over the surface with aching sensations, especially in the small of the back, redness and turgescence pervade the entire body accompanied by head-ache, furred tongue, frequent pulse, deficient secretions, and general loss of strength. After a while the superficial heat or redness subsides or abates, and the

paroxysm ends by more or less general or local sweating. Either stage of the paroxysm may be disproportionally severe, or either may be so slight as to hardly be observed. It would be a profitless waste of words to try to give all the causes of fevers. In a general sense they may be summed up briefly in the following: Local contagious or poison: improper food; impure water; vitiated atmosphere; personal uncleanness, over-exertion; extremes and changes in temperature: gluttony; intemperance, &c. Medical books are full of amusing statements on this prolific subject. Harper, in his "Physician's Vade mecum," gives us among the free predisposing causes of inflammatory fever, the following: "Plethoric habit of body, with a strong muscular system, a good and unimpaired constitution." If muscular strength and a good constitution predispose us to disease, it is very dangerous to have good health. Ever since medicine became a system (it never was a science) the theory of fevers have more than any other subject displayed the genius of the great masters of the profession; yet at the present day there is no generally recognized theory in our medical schools; yet the whole subject seems simple enough. The reason, I think, why an explanation has not been found, is because they have never sought it in the right direction. Medical philosophy, instead of rationally tracing the effects to improper living, and abused, and misapplied hygienic agencies, have expended oceans of midnight oil, and centuries of brain-labor in trying to think out some specific, strange, hidden, mysterious thing, substance, or cause, whose existence should in some magical manner account for all the phenomena of fevers. Of course their labors have been worse than a useless expenditure of time and labor, for they have misled and befogged others.

The type or kind of fever, according to our theory, will depend upon the constitution of the individual. A man of strong, vigorous constitution, accustomed to an active out-door

life, but living as people generally do—eating everything their miseducated appetites crave, whether wholesome or not—is exposed to unusual cold, heat, wet, labor or some similar vicissitude. In a short time, a day or so, he has a fever. Its type will be inflammatory. You never saw a person of the above description taken with typhoid fever; they may be drugged into one, but are never taken with a low fever; and why? Because his vital energies are strong, his viscera powerful, and in him nature, the organic instinct of self-preservation, is successful, in throwing the action to the surface, which is the simplest and most easily cured of any fever; and any person who has sufficient vitality to have inflammatory fever, would always recover if left to nature entirely; but by a rational course of treatment we can relieve the suffering and shorten its duration. Now shall we bleed the patient? This will reduce the fever; but how does it reduce the fever? By diminishing the power of the system to act by taking away a part of the life principle. But the cause of fever being in the blood, will not taking blood take out a part of the impurity? True, but does it not also take a greater amount of the pure blood, and thus render the system less able to purify itself? Prof. Payne says truly: "The lancet has slain more than war, pestilence, and famine," and still he calls it "the sheet anchor of the profession." Take a man with this most simple form of fever, and dose him with calomel, castor oil, opium, nitre, and the generally given drugs, constantly increasing the amount of impurities in his system, and what prospects are there for its purification? The labor required being greater, the exhaustion is correspondingly great, and the patient runs into a typhoid fever, and finally many times the grave, all in consequence of his treatment, while the Doctor does what his books tell him is the true course to pursue. Now let us look at a sensible method of treatment. The head is hot, throbbing and painful. All Doctors will say apply cold water to

the head. The whole surface is red, the capillaries are distended and somewhat congested, the skin is dry, pores closed. What is the indication? To reduce the heat and congestion and promote the natural action of the skin. Now what will do this most readily? Certainly not a dose of calomel or quinine. Let us reason. Doctors should use reason as well as other people. If cold water will relieve the head when there is too great determination of the blood to that part, why will it not the skin? Try the experiment; envelope the patient in a sheet wrung from cold water, so as not to drip; then a blanket, two or three comfortables nicely wrapped around and well secured at the feet so as to keep them warm, with cold applications to the head, and note the effect. The cold water on the surface reduces the heat by contracting the blood vessels so they contain less blood, and also by evaporation, as you all know it takes considerable heat to warm water to the temperature of the blood, which is about 98 degrees. In a short time the patient feels warm and easy, and sinks into a quiet slumber. The wet sheet in contact with skin is warm, the skin is moistened, the pores opened, and an action takes place between the water contained in the sheet and held in contact with the skin and the fluids of the body, which is termed exosmose and endosmose action. You can see this action illustrated by taking two tumblers of water, one pure the other colored, and put a piece of candle wicking from one to the other, and you will see the water change from one vessel to the other till both is of the same color. This is the action of which I speak. But to my patient whom I left in a pack—the pure water is absorbed and the impurities thrown out. The patient may remain in for a half hour unless he feels restless and uneasy, when he must be taken out, bathed over the surface with cool water to remove all impurities thrown to the surface, wiped quickly, and put to bed. A few repetitions of this process, and the system will be purified and health restored without taking

weeks to recover from the effects of the drugs, and the relapses, worse to be dreaded than the first, which is merely a drug disease; and the teeth are not destroyed nor the whole system filled with poison which nature must throw off by another disease. No food should be taken while the fever continues, and only the simplest and most easily digested in convalescence. Plenty of pure air should fill the sick room, no matter what the disease.

Another man of feeble constitution and sedentary life, is similarly exposed and taken. His fever will be typhoid. There is less vitality to react successfully, and the internal commotion will be greater in proportion to the external. The surface is less turgid, but the internal viscera suffers more. The brain manifests delirium, the lungs engorgement, the liver congestion, the stomach and bowels torpor or relaxation, and we have what some physicians call congestive fever; and here the same general principles are to be called into exercise. Cold applications to the congested parts, with warmth to the extremities, with cleansing and strengthening the bowels by cool-water enemas, are the principal features of treatment.

If the above patients have been gross in their eating habits; if pork, sausage, cheese, and fine constipating farinaceous food have constituted a large proportion of their diet, they will have a yellow tongue, a bitter taste in the mouth, bile in the stomach,—making the type bilious. The first the regular bilious, and the latter bilious typhus. In such cases, besides the treatment suggested, the patient should always drink plentifully of warm water, which will dilute the bile and render it less offensive, and it will either be ejected by vomiting or carried off through the alimentary canal.

I might report case after case of the different forms or types of fevers that I have treated, where in a few days or weeks by the skillful application of hygienic agents the worst forms of the diseases have been cured, and finally resulted in better

health than ever before, because the system had become purified and builded from better material.

Scarletina, the great scourge of childhood, often sweeping off in a single season the bright buds of promise in almost every family circle in a city or town, is perfectly manageable with our method of treatment. I have for nineteen years been in constant active practice, and have never lost a single case, and I most thoroughly believe that it is the treatment that kills the children instead of the disease,—else why do not some of my cases prove fatal? I have often taken cases after being pronounced incurable by drug-doctors, and cured them. I might make the same statement in regard to diphtheria, having treated hundreds of cases without ever having lost a patient. I might go on and speak of the different forms of diseases—tell their causes and proper treatment, but time forbids. But I will state that no drugs ever restored any individual sick person to health, for they possess no life-giving power. They are all anti-vital, and, when taken into the system, must be excreted the same as any other cause of disease; and the only reason that so many persons live who take medicine, is, because human nature is possessed of wonderful powers of endurance.

The rationale of Fever is this: The living organism is endowed with the inherent power of self-preservation. Each organ or part to a certain extent resists all morbid agents, and expels all morbid materials from the body through the secretive organs. If the causes of disease—all of which may be summed up under the head of impure and obstructing materials, and exhausted nervous powers—diminish the depurating power of the skin, the lungs, liver, bowels, kidneys, etc., increase their labors in order to keep the body pure. If the kidneys are impaired functionally, the skin, lungs, etc., have an augmented duty to perform. But the causes of disease often operate and increase so gradually that all the secretory functions are impaired. Hence the effort to relieve the system is gen-

eral. A universal commotion takes place. Some organs were originally stronger than others. Some may have been more impaired by bad usage or previous diseases than others. Hence the struggle may not be evenly balanced. Though all the vital powers co-operate in the "effort of nature," they will act with uneven or irregular energy; the whole vital house is thrown into disorder, and we have a fever—the kind depends upon the circumstances already alluded to. But action and repose ultimately succeed in all the animal economy. After the organism has prepared itself for the remedial or expulsive effort (which constitutes the cold stage), the vital instincts (*vis medicatrix naturæ*) direct their whole energies to the surface (the reactive or hot stage) as the best means of purification. At length fatigue ensues, rest must and will be had, and the heat abates, the heart's action becomes milder, the flushed appearance subsides, and we have the collapse or sweating stage, which concludes the paroxysm. If the morbid causes were slight in intensity, and the morbid material small in quantity, the single struggle may suffice to purify the system. And it will not be repeated. If not, the effort will be renewed until victory or death results. If this view of fever is right, the drug system of treatment must be wrong. Instead of aiding and assisting nature, it tends to smother her efforts, and adds still other extraneous agents for the vital powers to contend against.

All diseases are cured by nature, the power of the organism, the vitality, and all we can do is to supply conditions for the purification of the body, and the building up of the structures. This cannot be done by administering poisons internally or externally, but by Hygienic agents alone. We have a large class of patients afflicted with chronic diseases that depend upon their physician's care year after year, constantly taking medicines and constantly worse for taking them, among which we find so many ladies afflicted with diseases of the

generative organs with its accompanying condition, general debility of the whole system. In these cases every system of drug practice utterly fails to cure, and they are kept along by stimulation, than which nothing could be more destructive.

In the treatment of all diseases the first duty of the physician, if he is expecting to effect a cure, is to see that the causes are removed; then with a proper application of hygienic agencies adapted to the condition of the patient, he may hope for cure. With these and all diseases of nervous debility and exhaustion there is nothing of so much consequence as magnetic treatment, and most of these cases can be cured by this powerful agent in connection with properly regulated baths, exercise, and general habits of living. And as the whole theory of magnetism is so generally misunderstood, or not understood at all, I will try and explain at length, having made it a study both in theory and practice.

PHILOSOPHY OF MAGNETISM.

Every organized body is surrounded by an aura, an atmosphere of finer matter—spirit essence we will call it—peculiar to itself, eliminated from the coarser material constituting the tangible body.

This atmosphere, like our common atmosphere, is not perceptible to the common eye, nor can it be felt by the coarse instincts of the unspiritualized animal nature. The powers of this magnetic sphere have been in operation always, and recognized indistinctly by people of all nations, although its philosophy and laws have not been understood. It belongs to animal life and higher forms of matter; the same as electricity belongs to earthly and mineral matter, and corresponds somewhat with electricity in being powerful but unseen, but is different in being a higher form of matter produced by a higher grade of organization,—the one being the finer essence of the

earthy and mineral; the other being that of the animal and human. One is cold and lifeless, the other warm and life-giving; one is negative, the other positive. The atmosphere or magnetism of every person varies in quality and quantity, according to the organization and condition of the individual; for as this magnetism is eliminated from the physical, it partakes of its condition—is coarse or fine, pure or impure, health-giving or disease-producing, according to the physical condition generating it. This magnetic influence affects everything we touch or come in contact with,—the room we occupy is filled with it, the clothes we wear, the food we prepare, the garments we make, the letters we write,—all things that come near us are more or less affected by this subtle influence, and it becomes, at once, a powerful agent of happiness or discord, health or disease, life or death.

Bring two persons together that are very unlike magnetically, markedly dissimilar in quality and texture, and their spheres will not blend at all; but each stands distinct, separate by itself, as oil and water will separate. They do not like each other; cannot tell why, perhaps, but are instantly repelled, and the more they try to come together, the further apart they stand. You, all of you, can doubtless recall some instance where you took a dislike to a person at first sight, and could not tell why you did. You knew nothing derogatory to their character, in fact, believed them to be good people, yet nevertheless, could not feel pleasantly in their society, and would shun them if possible. The reason for this was the fact that their magnetism and yours could not mingle, but was repellant to each other; hence there could be no assimilation. On the other hand, you have met persons you were instinctively drawn to, as if by some unseen power,—some charm as it were,—have felt, when you first met, as though you had been long acquainted, and their very presence was to you rest, peace and satisfaction, and you would feel stronger, happier and better

by being in their society,—not so much in consequence of the exchange of ideas, as that their very presence seemed a benediction.

Take a person with a diseased body, and filled with impurity, and the magnetism thrown off from that body will be more or less impregnated by the impurity therein; and to a person in health a diseased condition may be induced by coming in contact with the individual. I have, by sitting near persons who were habitual tobacco users, when in a passive receptive condition, been so affected by their narcotized tobacco-filled magnetism as to have become nauseated, even to the point of vomiting. In this manner our tobacco-users are filling the atmosphere with this poisonous emanation; and how prostrating it must be to those whom the ties of nature bring in close contact. How very injurious to the delicate absorbent nature of a little child, an infant, must be the magnetism of a tobacco-using father, with which it is in close contact during the whole hours of the night, sucking in poison, which may, perhaps, cause nervous prostration, debility, and various forms of nervous diseases. Think of this, fond, loving parents, and save your little innocents from its baneful effects; save them from the suffering that may come to them in after years from this poisonous influence.

It is by this law that contagious diseases are conveyed from one person to another—this law of magnetism. You know, in small pox, you need not come very near the person,—only within the radius of his sphere to take the disease; in fact, an article of clothing kept in the room, never having been in contact with the person of the diseased, will absorb a sufficient quantity of the magnetism to convey the disease to persons coming in contact therewith weeks afterwards; but who among even our learned doctors, can tell us of the laws of contagion? And yet they are simple enough, if only sought in the right direction. A diseased person, when brought into magnetic re-

lations with one who is not diseased, and whose sphere is not repellant to him, will convey to that person a portion of the diseased magnetism; he will be benefited, the other party injured. This is amply illustrated by the well-known fact that, where a healthy person sleeps with an invalid, the invalid is benefited, while the other party is injured. This is known to be a fact, but its philosophy is but little understood.

The quality of the magnetism is not only affected by the physical condition, but also by the mental organization and condition; and the predominating portion of the mind, be it moral, intellectual, or animal, will be strongly marked in the magnetic sphere of the person. A person with a moral, honest, generous nature, with benevolence and the kindly feelings developed, is really a benefactor to the people; his very presence is a promoter of morality and goodness, because that is the element he throws off, and it awakens a corresponding element in those who come within his influence, the same as by acting mirthful you arouse mirth in others, or sorrowful, you awaken feelings of sadness. Let a person of the above character enter a company, and every heart beats lighter—every one feels more kindly; there is an influence of peace and brotherly love that pervades the whole room, and every person catches the feeling unawares; and when they separate each has a better opinion of humanity, more self-respect, and is really more benefited than he would have been by a sermon on morals. Another person might come in who was selfish, fretful, always complaining, never satisfied with humanity or the world, and although no expression of the kind may escape his lips, yet his magnetism would soon spread gloom and discontent among the whole company, and they would go home disgusted with themselves and all the world. Thus our lives, our feelings, really affect the world more than our words. Who does not enjoy a jolly, generous, good-feeling person, though he may be incapable of deep thought, better than a

misanthropic logician. This very law holds good in regard to immoral persons—persons who are given to the commission of crime—their very magnetism is a hot bed to develop criminals.

By understanding these laws, and rightly using the knowledge thus obtained, a reform could be effected in society such as can be produced in no other way, by regulating the magnetic relations of individuals. Then we would never place together criminals, so that each increases the immoral tendencies of others, but they would be placed in the spheres of persons who were morally developed and positive to them, for the positive always impresses—the negative receives impression, so that they by being with those who throw off a moral magnetism will absorb that magnetism; and as the sick will gradually gain health by absorbing healthy magnetism, so the morally sick will become benefited by absorbing the moral atmosphere by which they are surrounded.

When two persons, whose magnetism is about equal, come together, that are not adapted, they mutually repel each other, and no effect is produced upon either by the spheres of the other party; but it sometimes happens that one is very much the stronger, and, when circumstances cause them to be together, the stronger impresses the weaker, and the magnetism may be so wanting in adaptation to the individual as to act as a poison, while the other may be wholly unaffected by the presence. This, sometimes, is the case in the so-called marriage relation (never in true marriage, for in that there is a mutual blending), where one party is strongly positive to the other, and wholly unadapted, and it causes disease and suffering, and the person thus affected becomes more and more repulsed constantly, until the very presence of the party becomes unbearable, and a separation is demanded as the only relief. The other party cannot realize this necessity—sees no reason for any such feeling, and, not understanding these magnetic laws, censures the person when they are no more to be

blamed than they would be for refusing to eat an article of food that they knew would make them sick, or to take a poison in any other form.

Another condition we sometimes find, that it requires great skill to regulate, is where one party may be fed by the other—for instance, the wife may be magnetically fed by the husband; he may supply her necessities in that direction, while she may be unable to give an element to him in exchange. She thrives; he starves. He can give her the element she lacks, but she can not him, and in time this constant draft upon him, without receiving anything in return, uses up his capital stock, and magnetic starvation is the result—he becomes weakened; electric; his life-forces, as it were, are gone; he cannot stand it, and, perhaps, is brought *EN RAPPORT* with some person who can feed him in this respect, and an attraction is formed at once—he is drawn by as natural a law as the needle is drawn to the magnet. Do you chide him for this attraction? As well chide the falling apple for acting true to the law of gravitation. It is only selfishness that would take from a person without giving an equivalent—only supreme selfishness that would thus hold to starvation a soul in the land of plenty; and it is a species of selfishness too much pampered, too much excused. As well excuse a person for taking the last morsel of bread from his fellow, leaving him to starvation, and then deny to him the right to accept a pittance from any other source.

We have a great many demands to supply, a great many parts to develop, and, to do this effectually, we need a variety of associations; we need to mingle with different classes in society, meet different persons upon various planes of life, with diverse natures and varied experiences, in order to feel, round out, and fully develop the true harmonious man; and by this exchange and interchange of elements we grow in physical and spiritual strength. Isolation is starvation. By living an

exclusive life, by mingling with only a few persons, and those of one particular kind, we become dwarfed in intellect, narrowed in our sympathies, and are only the faint semblances of what we might otherwise become.

The farther advanced persons are, the more susceptible they become to these finer spiritual laws—the more they are injured by being placed in wrong relations, or the more they may be benefited by being placed in right relations to them. These are the natures most easily benefited by magnetic treatment when sick. There is more of spirit matter in them than there is of the coarser earthy—hence, coming naturally more under the control of spirit laws. All the different methods of medical treatment come as a natural result of the growth of the people, and are adapted to them in their various stages of development, the same as the different doctrines of the different churches. The old allopathic system is to the medical profession as the Catholic Church is to the theological, the old, the primitive, the least progressive, the most dogmatical and assumptive, and originated when mankind was in the same state of infancy and ignorance, and the condition and demands of the people originated the ideas and practice. The organization of the people at those early periods contained much of the coarser, grosser elements, more of the earthy than spiritual, hence was less antagonistic to those foreign mineral materials.

Arcagathus was the first regular, as Pliny informs us, who flourished 200 years before Christ, and who was banished from Rome on account of his severity of treatment; but he had his followers; but the people of that period being of the earthy, were not so seriously injured by the contest between their vital forces and the foreign substance or enemy introduced; in fact, it was not so great an enemy as it is to the spiritual organizations of the present day; and, in ridding itself of these foes to life, other impurities were also eliminated, and

the strength of the organization was so great that the after depression did not amount to exhaustion or debility.

As the world moved along, constantly refining in all its organizations, humanity was developing farther from the coarse, crude, mineral plane; hence, the incompatibility between the human and the mineral conditions of matter became greater, and the effects of this mode of practice became more injurious; and as the people developed in their reasoning faculties they could discern something of the absurdity of many of these methods, and there came a demand for something better; a feeling of prejudice arose—a natural repugnance to that system of practice—and not having advanced far enough to see the injurious effects of all poisons, they only ignored minerals, and the botanic system was developed, which was about as much ahead of allopathy as the Episcopal Church is in advance of the Catholic. The botanic system, however, made its mark, and was in advance—a breaking of the ranks.

They, thinking they had ignored the injurious part, the mineral, made up for the loss by the excessive quantity of their vegetable decoctions. The most unfortunate part of the case was that, although they did not kill them outright, as was often the case in the other practice, they found, by the time they had overcome the disease they commenced with by their composition No. 6 and lobelia, they had burnt out the stomach, or so impaired its condition as to have produced confirmed dyspepsia; and the thinking people began to complain of the excessive quantity and nauseous quality of the potions.

The growing demand in the people for something better met with a response, a supply, and homeopathy was developed; and the cry, "Eureka," went abroad, small in quantity, and so pleasant to the taste that even the natural instincts of childhood against poison could be overcome, and the sugar pellets were so nice to take. This system was a mighty advance—a great step on the road of progress; and had the practitioners of

that school followed the dictum of their authors—the idea that the higher the delusion the greater the potency—little harm would have been done; but allopathic ideas would frequently come in, and stronger doses would be given, which, as the remedies were of the most concentrated nature, often did serious harm; and the question would, at times, obtrude itself into the minds of the thinking people, why should we poison our sick at all—what reason is there for so doing? At length, hydropathy was introduced, ignoring all poisons or medicines, and it was found that the sick could be cured without drugs of any kind by the judicious regulations of hygienic agencies—air, light, diet, exercise, rest, and the scientific application of water of various temperatures were found to do mighty works, and it was superior in having no bad results following—no drug diseases resulting. The body was purified by the various bathing processes, and, being fed upon food containing the natural elements to build it up in purity, health would naturally follow, and it seemed complete. By and by, persons were treated by this method, persons of a delicate, fine, spiritual nature; and by the time they were thoroughly cleansed and purified, there was nothing left of them, as it were,—they had no power to recuperate, to build up. Their system had exhausted all the power it possessed in eliminating the impurities, the cause of the disease; and debility and exhaustion were the results. They had, perhaps, been saved from the grasp of death, but in a condition of debility that rendered them nearly useless. There was a demand for something more—this was well, but lacking something; and magnetic treatment was developed, which just met the needs of such cases; it was adapted to the more advanced spiritualized condition of the people; and by the life-giving powers of this subtle agent, vital force was imparted, nerve power strengthened, and the person made to feel new life, new hopes, new aspirations. There were various other modes and methods intro-

duced during all the years we have thus hastily glanced over. about as many kinds and forms as there were kinds and forms of religious beliefs; and each old theory fighting every new one, with about the same bitter and uncharitable spirit, each of which was developed by, and according with the different degrees of growth of those interested in them, and a law of correspondence held good throughout.

Each school of practice, however, has been affected more or less by the new ideas and discoveries of those they have constantly ridiculed, despised, and persecuted; they could not get entirely outside of the law of universal progress. The very magnetism thrown off by the advanced minds of the age, modified, almost without their perceiving it, the theories and methods of the old; changed, to a certain extent, their modes of practice, the same as it has the doctrines of the churches. But, to-day, there are plenty of people on all these planes of life, plenty who believe in all these doctrines and methods; and as soon as the world outgrows them they will cease to exist, because they will then be of use no longer. The most advanced minds ignore the old in medical practice, the same as in theology. They can readily perceive that these theories originated in the undeveloped and childish conditions of the people, and, like many of the absurd religious views, have been handed down to us, and we have received them without questionings; and, to-day, the people are worse enslaved by the medical profession than the clerical; are worse doctor-ridden than priest-ridden; and that is saying a good deal.

All through the ages we have seen glimpses of the facts of the effects of magnetism, but without the appreciation of its philosophy. Christ, when upon earth, healed the sick in accordance with this principle, by this law. He was possessed with superior powers in this direction, and healed the sick precisely as our healers do at the present day; and when the sick woman was healed by touching the hem of his garment, thus

coming within his sphere, it is recorded "he felt virtue go out of him;" in other words, he felt exhaustion, even though he did not know of her presence. Some he could not heal because of their unbelief; conditions were with him as with us necessary; the operator must, for the time, be positive to the operated upon; and having faith in the power of the operator, places the patient in a negative receptive condition.

When a person is in health, the electric and magnetic forces are in balance; but when they become diseased, debilitated, the magnetic powers become weakened, and the person will fall into the electric, cold, lifeless condition. Then comes a call for magnetism, and from some external source; the laboratory is unable to elaborate it; then, as the nerves are the mediums of communication, by bringing the nerves of a person fully charged with the magnetic fluid in connection with one who is depleted in this respect, the fluid passes to the person lacking until an equilibrium is formed; a portion of the life principle is conveyed to the one lacking; virtue goes out of the healer to the healed. Thus the nerves become strengthened and built up, a natural action in the system established, and health comes as a consequence.

You must at once see the great importance of a pure healthy organism in the operator, in order to produce health in the patient; and another thing, there must be an adaptation between the operator and the operated upon; hence we have healers adapted to certain planes of humanity.

We find a coarse, gross organization adapted to those of a similar nature, and able to perform remarkable cures for them, while they would be wholly un-adapted to those of a fine spiritual nature; in fact, would be repulsive to them and a positive injury; they would be worse, instead of better, for the treatment.

One fact, right here, which is this law. A person on a more refined, advanced plane, cannot injure one who is less refined

and advanced. The latter may be unable to receive any benefit from the operator, from the fact of his being so far in advance of him that he has not the capacity grown to receive it; but if he can receive, every particle he takes will help him in the advance march on the road of progress.

On the other hand, a person of fine spiritual nature may be very seriously and positively injured by being treated by one on a lower, grosser plane, for the magnetism thus conveyed being wholly unadapted to the individual, and being of a lower type and quality, must be received, like any other foreign, useless material, only to be excreted or thrown off from the system; hence having to make an unnatural effort to rid itself of this foreign, useless material, the system becomes debilitated instead of strengthened in consequence. The laws are but little understood, hence many have suffered and will suffer, in consequence of their ignorance of this, as well as other natural laws.

But some of you may query—Are not our healers affected by spirit influence, and helped from this source to perform their cures? Some may be and some may not. The same magnetic laws hold good with spirits, as with persons in the form; and magnetism is imparted in accordance with the same laws.

Among our mundane operators, we find, at times, a person so strongly positive to another person as to be able to control him entirely, not only physically, but mentally. He can make his subject speak his thoughts, see whatever he sees or imagines, manifest all his mental characteristics, or those of any other person he wills him to, makes him speak with all the eloquence he himself is capable of, see whatever sight he impresses him with, and believes himself to be whoever or whatever he wills him; will turn pale with imaginary pain, and is a perfect subject to the will and wishes of the operator.

This is a law of mind termed psychology, and is denied at the present day by no intelligent, cultured person. Now, if minds exist after they leave the physical form, which we not only believe but know to be the case—they would be subject to the same laws and have the same relations to other minds, and the same power over them as though in the form. Sometimes, persons who are unbelievers in spirit control, think they have demolished the whole foundation of our faith when they pompously assert it is all psychology; but they seem to forget one important fact, that is, that when any one is psychologized, there must always of necessity, be a psychological operator. We believe our trance speakers are only under psychological control, but as there is no operator in the form controlling them, we can but conclude that it is one out of the form. The same is true of some of our healers; they are only the machines, used by spirits, to operate upon others; in other cases, they assist the operator by imparting to them magnetism in accordance with the laws we have already tried to explain; in other cases, healing is performed by the person's own magnetic powers, without any special assistance or outside influence. Some operate upon patients by this psychological law, but they are seldom permanent cures. For instance, a man who has been long crippled, and unable to walk without assistance, visits a very strong operator, and he gets control of him, commands him to walk, and, behold, he can do so, throws away his crutches, and walks off. In a short time, as soon as this influence wears off, it is as bad as ever. I have very little faith in the cures performed in this way. But where the person is magnetized, the magnetic fluid imparted to, and assimilated by him, until he becomes strengthened and built up, there is no such danger, because he then acts from his real condition instead of mental control. These magnetic laws are universal and all-powerful, and we are affected by them, whether we will or no. We draw to us, by our magnetism, persons with a corresponding sphere, both in the form and out. Like attracts

like. If we are low, coarse, and grovelling in our natures, we draw to us similar associates, both in and out of the form, and the tendency in this direction is only strengthened by being fed by the same element in others. If we are true, pure, and loving, we draw around us the same grade of persons, the same exalted influences from both sides of the river, and thus our desires and efforts for goodness, virtue, and an exalted, useful life, are intensified, and we are made strong and brave or the right.

The greatest study of man is mankind; and yet there is no science known upon which so little time and thought is expended as the science of human life; and none, I can truly say, so little understood. Persons often spend years and some devote a lifetime to the study of mathematics, and have become able to calculate the distance of the heavenly bodies from us and from each other, the times of their revolutions and the courses in which they move. They have searched the depths of the earth and brought forth the treasures of the mineral kingdom, and determined at what periods of time the different strata of rocks were formed, and what species of animal life existed at the different epochs of the earth's history.

They have classified and arranged the products of the vegetable kingdom, and given them their generic and specific names.

They have so excelled in the study of Natural Philosophy as to be able to control the lightning and make it do their bidding. And the iron horse with its lungs of steel and breath of flame, hurrying people from one part of the earth to another as by a breath, and the floating palaces upon our seas and rivers. All the great truths and principles thus embodied were sought out by man, and he is now reaping the results. But man, the crowning glory of the universe, the embodiment of immortal existence, with his triple nature, and the laws that govern him as a physical, intellectual and moral

being, are almost unknown and but little studied; hence we see their violation all around us, and behold inferior beings when we should see almost gods.

When will ministers teach their congregations that it is their duty to obey all the laws of their being,—that it is impossible to keep the spirit pure when the temple in which it dwells is corrupted and diseased? When will mankind learn that they have a threefold nature, and that the one cannot be developed or perfected without the developement of the others? That from diseased physicals come impure desires, unholy feelings, and criminal acts? As he becomes familiar with these facts, the importance of maintaining a good physical condition, and the method of regaining it when when our vital machinery is impaired, will be apparent to every thoughtful mind. Then may we hope and expect to have sound minds in healthy bodies. Then will people become pure in word, thought, and action. Ladies and gentlemen, is not this worthy at least a portion of your thought and labor? Seek to know the truth, and, when you have learned it, abide by its teaching.



A LECTURE

FE AND HEALTH

OW TO

CENTURY

ET H. SEVERANCE

MI. CANT. W. C. C.

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Having been a Student of the problems involved in Human Life for many years, and a Practicing Physician for over a quarter of a century, I have been called upon to write and lecture upon most of the practical questions of the day. The following Lectures were prepared with care and have been delivered in many parts of the country, and I have consented to put them in pamphlet form in order that they may reach those who cannot hear them.

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HOW TO LIVE

A

CENTURY,

BY

JULIET H. SEVERANCE, M. D.

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LIFE AND HEALTH,

—) OR (—

How to Live a Century

GENTLEMEN AND LADIES:

COME with me friends, to the apartment I have just left, where sits a young mother by the inanimate form of her child in which was centered so much of love, of hope, of expectation. "Dead, my darling dead," said she in low piteous tones, "have I not sacrificed every thing for him, nursed him with tenderest care, given my life, almost, and would willingly have surrendered it entirely for his dear sake. The relentless hand of fate is upon me; my cup of joy dashed from my lips just tasted, all hope fled; every anticipation ended thus. Would I had never been born." 'This is only one of the heart wails going out upon the air, all over the land. Our little ones dead. Like fruit buds bitten by the early frosts, they fall all around us, and few seem to feel it can be otherwise. The time once was when for a child to die was cause of universal mourning so seldom it occurred. How is it to-day? Our little ones gone; our brothers and sisters sacrificed in the bloom of youth and beauty; our husbands and wives torn from us in the glory of manhood and womanhood leaving shattered hearts, tearful eyes and desolated fire-

sides. Few indeed among us live to a ripe, rich, glorious old age. In view of all our sorrows, is it not worth while to stop and inquire into natural laws by which life is governed. Is it not worth while to question the authorities though they be grey with age and heavy with respectability, to ascertain if there is not something better than they can give or have given, something not recognized by our teachers or doctors, some new methods by which to guide and mould our lives?

Many once accepted facts have been buried in oblivion by the discoveries of skeptic minds.

The earth was once major to the sun, which rolled around it once a day as its servant to light and heat it; but it has now sunk into insignificance in comparison with the mightier worlds for which sun shines and heats, and which turn their every part to receive his blessing with regularity. So with many other things which were once authorities. They have gone through the transformation scene; and what is now true is diametrically opposed to what was so once. But in the methods and customs of life we travel on in the same old ruts in which the fathers of the centuries trod, endeavoring to effect reforms within the ruts rather than by cutting new and better paths. We bear our young, we eat and drink and die, after the established fashion.

I propose to call in question, established habits, and show that they need reformation, that they are antagonistic to health, and a proper length of life; to do this, so thoroughly that none can doubt. What I shall say, may conflict with almost all your practices; perhaps with some deemed sacred, but if it be true, it is duty to utter it though it shock you through and through, and strike your idols from their pedestals in your lives and households.

The great end to be gained, is to secure the best health and the longest life for all. These are worthy objects and being so, none can deny that whatever tends to gain them is right. Ergo, none can deny that to be wrong which militates against

them. But the necessary means must be employed though they revolutionize existing things.

With this utter abandonment to their fate of the things that *are*, and of consecration to those that *ought to be* I enter upon my work.

The basis of all improvement in the race is the best beginning for life. The best men and women can grow only from the best children, and the best children come from best conditions. This is a logical necessity to which all will give assent. But to what does this assent conduct us? To the very beginning of life! Nay, behind the creative agencies in which it has its origin to those who reproduce. Are we fit to reproduce? This is the question! How many fathers and mothers ever think of, much less seriously consider, this question? They see puny, sickly, half-made-up children born to them, living out a few years of miserable existence and then, with streaming eyes and lacerated hearts, they place their little forms around which cluster so many tender memories and loving associations, beneath the sod and call it a dispensation of Providence. It should rather be said that every child who dies, *had better never* have been born. Aye more: Those who live to grow up filled with disease and pain, a constant burden to themselves and all around them, *should* never have been born and *would* never, had their parents been instructed in the grand law of parentage. All such lives are contributions to human misery, which a due regard for both children and humanity, should discountenance. Yet, how can it, when one of the most cherished institutions is at once their patron and excuse? If a cherished institution has its evils, shall it be abandoned or shall the evils be endured?

There is no use in attacking an evil in the abstract when we can do so fatally in the concrete; in deploring an existing ill which we have the power to cure; in desiring better men and women when we neglect the methods by which they can be produced; no use in looking for a Christ to save the world

from sin when we continue the practices by which it is developed.

Nor are moral evils, less the result of improper parentage than are physical and mental. Vital statistics show that crime is an inheritance as much as is disease; indeed, crime is a moral disease. The liar, thief or murderer is sick morally, as he who has scrofula, is sick physically. He is born with the capacity to commit the crime, else it would not be developed when the circumstances are brought to bear upon it. His organization was furnished him; he did not create it. One person commits a crime under circumstances that could not induce another to do it, simply because of difference in organization. The strongest faculties must of necessity control the weaker; and the person born with strong active moral faculties will be able to control the propensities, while, where the reverse is the case, the result will be immorality and crime. It is quite time, that the responsibility for these things be placed just where it belongs, and no longer whipped at over the back of something of which it is impossible to have a logical conception.

Now what is the first prerequisite for proper parentage?

Woman should exercise the right entrusted to her by virtue of her functions, to determine when, and under what circumstances she will, and under what she will not become a mother, and it is her right and sacred duty to do this inexorably. When she shall come to know the fearful results that may follow a failure to exercise this right, and to perform this duty, there will be no excuse for evading them. No one can, more than I do, deplore the obstacles that lie in the way of woman's proper performance of the duties of motherhood; but since these obstacles are not of her procuring, she is in a measure, to be excused; or, she should only share with society in the responsibility. In marriage as organized and enforced by society woman belongs to, and is the property of man. He has not only the right to claim legal damages for any interference with this property, but he usually enforces his legal right upon it

with as much freedom as upon any other kind; and not uncommonly with the most absoluteness in just those particulars in which woman should not be constrained at all, save by her intelligently guided wishes. Woman can not escape this ownership without committing social suicide. The result is that burdened down with other cares, she is compelled by constant child-bearing to still more rapidly wear out her life; or is driven to artificial means for relief which is equally ruinous.

It may be said: This is not a fault of the institution, but those who enter it.

But the institution protects man in this use of the property it has confided to him. How then can the institution escape the responsibility? Woman would never bear children against her will and under improper conditions if some power were not brought to bear upon her, No! No! Let not the people hug this delusion to their hearts as an excuse for the "institution," but let them acknowledge that man alone, of all the animals, takes from the female the control of her person and compels her to maternity, and that he has invented and maintains laws to perpetuate this usurpation. Woman wants the control of her person and the right to exercise her maternal instincts under her own direction. These our present marriage system takes away. Can anything be plainer than this? To secure proper parentage, these rights should be restored to woman. If it can be done by marriage, let it; but if not, restore the rights regardless of the institution, and your eyes will no longer be abused or hearts distressed by the death of one half your children before they reach the age of five years or three-fourths before maturity.

Think of this fathers and mothers; and see if it should not have some weight. No such mortality occurs among the lower animals. The reason is because the rights to which I referred, remain in the possession of her in whom they are vested by nature; and because their lives are natural. What must be the verdict then? Either that those who die young ought never to have been born, or else that, being born properly,

they have been killed by improper care or living. When these questions shall have the consideration to which they are entitled, society will be compelled to provide better conditions for women as mothers and for children as progeny than are now assured them by marriage. I say this simply in its relation to improper parentage without touching upon any other of the many objections against it upon less momentous grounds, which might be urged; and because such conditions will be better for women and children, and far better for man as well.

Legal marriage has been a necessary step in the evolution of society; but not a final one. Evidences are not wanting to show that it has done its work; and that it may, nay that it will, be succeeded in the near future by the next step in social evolution in which woman will have her natural rights restored and be protected in their possession and exercise beyond the power of usurpation. Then her innate virtue will shine, radiantly, far beyond the possibility of the present in which, behind the false security of the law, she is at the mercy of abnormally stimulated and oftentimes ungovernable passions.

But I am here, to speak of the means by which health and long life, may be secured; and not against our marriage system, save as it militates against them.

Parentage is a too momentous a trust to be exercised with common abandon; or to be left to chance as it is now almost universally.

Those who cannot ask themselves the question: Are we fit to reproduce? Are not proper persons to exercise this trust? Surely man should pay as much attention to the breeding of his children as to cattle! No sensible farmer would have his prospective horse sired by a stallion known to be affected by a transmittable disease; or by one of vicious habits. He would say: "my horse would be like him." But habitual tipplers, inveterate chewers and smokers and constitutional knaves and blockheads sire children everywhere, and never think that *their* habits or lack of sense will be reproduced in them.

Children born of such fathers, unless redeemed by the excellence of mothers, are additions to the world's miseries. When women shall come to feel all this; she who is pure and virtuous will not permit her maternal functions to be thus prostituted.

Every woman should ask of him, who seeks to associate himself with her: Are you free from taint, or disease that possessed would entail evil upon our children. Do you use alcoholic stimulants, or tobacco? Are you as pure and free from the effects of social vice as you expect me to be. Next, she should question herself: Is the attachment between us worthy to be called love? and will it secure the transmission of our best instead of worst qualities; is either of us induced to this association for any reason, other than that of love? Is either of us seeking any selfish gratification incompatible with proper parentage? Do I seek a home, position, fortune or any other thing more than a father for my children and a lover for myself; and thus place myself upon a level with the professional prostitute who sells herself, only oftener, for the same kind of a consideration?

And if, after marriage, there should come a change in the love that sanctified it, and made it proper; should love change to indifference or hate, all sexual relations should be abandoned whether the legal tie be sundered or otherwise. There is no justification for motherhood where there is not love between the married. Love being that which justifies, when gone the justification ceases. The legal tie has nothing to do in giving or maintaining the conditions under which maternity is proper, or that militate against them.

These exist, or not, in individuals irrespective of the law. The law, not giving, can not take. Therefore proper parentage is not a question of legality.

The world is waiting for better children, and the time will come when it will be said: down with whatever stands in the way; in which it will be said: give us the best children of whom woman is capable, for from them we may hope for improvement! In which it will be said: Give more attention

to interior, if you pay less to the exterior, conditions—more respect to proper parentage if less to legal form. If we can have the former with the latter, well; if not, let us have the former in any event.

If there were none save proper children born, and if these were reared in the best possible manner, life might be extended almost indefinitely. In thy hands, oh woman, is the possibility of the conditions which shall lead up to this. Assert and maintain the rights of thy womanhood, and free thyself from the curse that has made thee subject and held thee slave. Do this and exercise thy functions under the inspiration of thy native purity and the blessings of unborn generations as they come and go, shall gather about thy head a coronet so chaste, so pure, so bright, that it will make thee resplendent with the glory of thy highest mission, *motherhood*, as the world moves onward into the infinity beyond.

PART SECOND.

But let us take things as they are and see if the unfavorable circumstances of birth, habit and education may not be, to some extent, overcome, and a better degree of health, and greater length of life secured.

The tendency of life is toward the better, not the worse. Whatever follows the latter course is thrust there by abnormal conditions. So one filled with the germs of death may, if he will, overcome their tendencies. There are instances in which persons who never had good health until they changed their modes of living, have lived long and useful lives; and where aggregations of individuals enjoying a low degree of health have, by changes, attained a high degree, securing greater strength and endurance, better physical developments, keener intellectual perception and more perfect control of the passions and appetites. Any change that promotes the health elevates in every other way. It follows, therefore, that habits which tend to depreciate the health are detrimental mentally and morally. Ministers would do a thousand times more good if

they would teach the doctrines of proper living than they do by making a specialty of moral things, as if to be moral is to cover up all other deformities! As if it were possible to be moral when degraded physically! It is true they require the drunkard to desert his cups before they will grant salvation; but it is also true that there are many other equally bad habits about which the minister never speaks and in some of which he, himself, indulges. The evils that come from these habits, are a mass of misery compared with which those of drunkenness are as nothing. Many ministers chew; more smoke and nearly all drink tea and coffee. Now, it is a question which of these habits is really the most harmful. The use of tea and coffee is almost universal; and of tobacco an approximation to it. The habitual tea and coffee guzzler is as much a slave as is the whisky drinker. While the effects upon the nervous and digestive systems, of the total quantity of the tea and coffee drank are more detrimental than are those of the total quantity of alcoholic stimulants. Spirituous drinks were once in almost universal use, but they have mostly disappeared among the clergy. Sometime, for similar reasons, tea and coffee will also disappear from the table of all public teachers.

But the evil treatment of the stomach is by no means confined to drinks. As much disease arises from improper eating as from improper drinking. The proof of this is in the relative influences which improper food and drink have upon each other. Habitual drinkers find it difficult to leave off their toddies and the confirmed chewers and smokers to stop tobacco; but if they would first reform their diet, the desire for these stimulants would gradually disappear.

Charles Napier, an English scientist, prescribes a vegetable diet, as a cure for intemperance. The relinquishment of meat for six or seven months, he asserts, will destroy a desire for alcohol in the most aggravated cases.

This could not be the case if improper diet was not more deleterious than improper drink. The greater evil furnishes the basis for the lesser. Remove the basis and that which

stands upon it, falls. But this is no apology for stimulating. It shows the importance of a subject about which there is next to nothing known and still less said, among the masses.

Every reasonable person who prefers health, happiness and length of life to momentary gratification and a short period of existence, will inquire into the means by which these blessings may be attained; and will adopt the habits of the thinking few rather than continue those of the unthinking many. There are not many, however, who can be induced to this. People are unwilling to be saved, unless it can be done in spite of habit. Such is human nature; and such the obstacles with which those who seek to remedy an evil, have generally to contend.

Improved health and prolonged life from better mode of living are no chimeras.

There are many instances of those who have lived one hundred years and upwards in perfect health.

Ages ago, people lived many times as long as they do now. The line of the decrease can be traced in history. There has not been a great decrease in the *average of all lives*, in the last thousand years; but there has been a *marked decrease*, in the NUMBER of those who have lived to great age.

With all the improvement in living; with the decrease of slaughter by war; of death by pestilence, the scientific discoveries by which the length of life ought to be increased, and the spread of intelligence among the masses, no reaction from the present average life is taking place. On the contrary the increase of physicians according to the number of population, declares the standard of health is being rapidly lowered. It has been shrewdly observed that this is because there are so many more physicians now than formerly. If there was a time in which man lived a thousand years. It seems reasonable, that, if the same habits by which they lived were now adopted, the same length of life might still be gained; or at least, if the average of life was ever a hundred years, that, had there been no deterioration in the habits of the people there would have

been no decrease in the average length of life. There has been no such shortening of life among the lower animals. The horse, ox, lion, and bear live as many years now as they ever did, and live the same as they always lived.

What is to be inferred from this? Evidently that there has been some change in man so unnatural that health and life have fallen to the present standard. Nor is this the worst, since, if the average of life has decreased from a hundred years to a mere fraction of a hundred, then in the course of time this fraction even may be wiped out. An average thirty-three and one-third, years cannot bear much reduction. The average age of those who marry is twenty-six years, so that a fall in the average length of life of seven years would carry it below the point at which reproduction begins. If continued there, the race would soon die out. There is another question still. How much below the present can the average life be reduced and maintain the present population?

It is true that, with all the decrease the total population has, so far, increased. But this may be accounted for by the age at which marriage has been consummated. This has decreased rapidly within a few hundred years. The race matures earlier now, than once did and reproduction beginning earlier, has, thus far, more than overcome the loss from decrease of length of life. A time must come, if life continue to decrease and health deteriorate, when their effects upon the population will overcome the gain by earlier marriages.

Of these are legitimate conclusions the questions of proper length of life are of mightiest import.

Now in what respect do the present lives of the masses differ from those who have lived a hundred years or more? Ascertain this, and other things equal, the same age may be now secured. In every instance of great length of life with continuous health to which I have had access, two facts are prominent: First, an abstemious diet of which flesh formed no part. Second, the absence of all stimulating drinks.

In Moses' description of the creation, though every variety

of animals, birds and fish had been created, the diet prescribed for man was this: "Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the land which is the fruit of a tree yielding seed, to you it shall be for meat." Flesh and the juice of the vine were not indulged in until long afterward. But I do not base my convictions on this. There are sufficient facts and authority outside the Bible upon which to have convictions. Pythagoras, 500 years before the Christian era, a man of immense earnings and power, was the first person whose works are now extant to advocate a vegetable diet. He abstained from meat and required his disciples to do the same. Socrates, Plutarch, Zeno and other ancients—great, wise and good men, were celebrated for their health and length of life. They were rigid adherents to the Pythagorean diet. Many of the still more ancient orders of priests as the Kahans, Brahmins Magi and Druids abstained from flesh. So did Triptolemas, the founders of the celebrated Eleusinian mysteries. Homer attributed great virtue and longevity to an abstinence from flesh, singing them in many poems. Lord Bacon in his treatise on Life and Death, says: "It seems to be proved by experience that a spare and almost Pythagorean diet—such as is prescribed by the strictest monastic life, or by the hermits—is most favorable to long life." Shelley also, and Lord Byron, were rigid abstainers from flesh, and the former an able advocate of vegetable diet. The immortal Newton and our own as immortal Franklin, said: "A vegetable diet promotes clearness of ideas, quickness of perception, and is much to be preferred by those who labor with the mind."

But to turn from authorities to illustrations, Henry Judkins, an Englishman, lived 169 years and Henry Perr 152 years, both used an exclusively vegetable diet and were never sick, dying of old age without a struggle. Ephraim Pratt, of Shutesborough, died in 1804, aged 116. At seventy, on account of his health, he was induced to change his diet to vegetables. The result was an addition of forty years to his life accompanied

by perfect health. His son adopted a like diet and lived 103 years. John Maxwell was still living at Kingston, Eng., in 1805, aged 104. At seventy he married a third wife, who bore him seven children, and lived sixteen years. At ninety-five he married again. He was an athletic man, and could walk sixty miles in nine hours. His diet was farinaceous and he drank only water. Francois Cailton, a Frenchman, when 100 years of age, often walked a league a day. His hair, teeth, sight, and memory, were all good. His diet was rye bread and water. In 1757, J. Effingham died in Cornwall, aged 144 years. He never tasted spirits, and ate very abstemiously. To his hundredth year he was never sick, and eight days before his death he walked a league. The celebrated Jean Jaques Rousseau was a strenuous advocate of a vegetable diet. He cites one Patrick O'Neill, born in 1647, who, at the age of 113, married for the seventh time. He served in the army to the age of ninety-five. He never drank stimulants nor ate flesh. At this age, 113, he was never idle a moment, walked erect and without a cane. He was never ill in his life.

Nor are the instances of long and healthful lives on a vegetable diet and without stimulating drinks, better proofs of the merits of such living than are the instances of strength and vitality, which are popularly conceived as impossible from such food.

Cyrus the Great, of Persia, the most celebrated of Persian monarchs, subsisted from his childhood, by the advice of the Persian Magi, on vegetables and water. His army, with which he conquered the then known world, he fed as he did himself. It was able to endure greater hardships, make longer marches, and fight more heroically, than his adversaries who lived differently.

In the heroic days of the Grecian army, its food was the plain produce of the soil. The immortal Spartans of Thermopylæ were, from infancy, nourished on the plainest vegetables—a diet instituted by the great Lyncurgus. So also was

the Roman army fed on vegetables in the days of its greatest valor and achievements.

The Polish soldiers under Bonaparte would march forty miles a day and fight a pitched battle, and the next morning be fresh and vigorous for further duties. They lived on oat meal bread and potatoes. The vigor and strength of the Irish and Scotch peasants are proverbial. They subsist upon a similar diet.

Judge Woodruff, of Connecticut, agent of the N. G. Commission for the relief of the Greeks, says that the Greek boatmen are extremely powerful and active, and carry loads of from 400 to 800 pounds. They live on coarse bread, figs and grapes. A merchant of Smyrna—an American—pointed out to me, continues Judge W., a boatman who, he assured me, had carried from the wharf to his store—twenty-nine rods—a barrel of sugar weighing 400 pounds and two sacks of coffee weighing 200 pounds; and that after taking a few steps, he requested that another sack of coffee might be added to the load.

Mr. Jackson, a distinguished surgeon in the English army, says: "My health has been tried in all ways in all climates. I have worn out two armies and can wear out another before old age will come upon me. I eat no animal food and drink no spirits of any kind. I wear no flannel at any season of the year, and regard neither wind, rain, heat nor cold."

Thos. Jackson, of Nantucket, Island, says Mr. Macy never ate flesh, had never been sick or felt any ache or pain, and never experienced any weariness from labor. He would labor in the field all day and in the oil mill all night, and again in the field the next day, and yet feel no exhaustion. Said he: "I have several brothers who eat flesh and I am worth the whole of them to endure labor, privation or exposure."

Dr. Lamb, in his own case says: "Under a change from a mixed to a vegetable diet, my pulse became full, calm, strong and regular, where before it was the opposite."

And if we investigate the Therapeutic effects of a fruit and farinaceous diet, we shall find the fruits equally in its favor

and against flesh. Some years ago Dr. L. North, a distinguished practitioner of Hartford, Conn., published in the Boston Medical and Surgical Journal, and in the American Journal of Medical Science of Philadelphia, a letter asking for the experience of medical men in vegetable diet. In the answers he elicited not a fact was brought, nor an experience given, to prove any injury arose from a change from a mixed to a vegetable diet; but on the contrary, the evidence was entirely in its favor. Now here was an appeal through the journals, the supposed champions of a mixed diet, to physicians who certainly are so, who would, if they could, have given overwhelming testimony in opposition, but those who had had any experience in such a diet were compelled to speak in its favor.

Dr. Parmely, of New York City, said he and several friends, male and female, each afflicted by some chronic malady, adopted a diet entirely free from fish, flesh or fowl, and drank milk and water. In each case the disease disappeared. Among the earliest results were an increase of flesh, strength, vitality and capacity for mental exertion; and every sense of the body was made more vigorous and pleasurable."

Dr. N. J. Knight, of Truro, N. J., suffered from dyspepsia and rheumatism. He adopted a fruit and vegetable diet and attained better health than he had ever known before. To satisfy himself that the cause of this was the diet he several times returned to eating meat and each time was obliged to abandon it. He said finally, "I am now satisfied that man would live longer, and enjoy more perfectly the sane mind in a sound body should he never taste flesh," and Drs. Cook, Bull and other medical men give similar testimony.

Dr. Caleb Bannister, Dr. A. P. Buchan and Dr. Lamb, concur that in pulmonary consumption there is no remedy equal to a diet of fruits, grains and vegetables. / 2

Dr. Buchan's life had been despaired of, having had consumption symptoms for many years. He abandoned a meat diet and has been in perfect health for twenty-four years. 2

Dr. Porter, of Brookfield, Maryland, says: "I was called

3 to a patient having chronic inflammation of the right leg, with ulcers on the thighs and hips, who was sinking rapidly. I discontinued all medicines and local applications, ordering a simple vegetable diet. In *three days* the dark purple appearance of the leg had subsided, the red and angry appearance at the base of the ulcers were gone. In six days he was working in his garden. In two weeks the leg was well and the ulcers healed."

3 The following appeared in the London Lancet: "A three years old child of Mr. Fielding, of Stockport, at 18 months, was covered with ulcers; head, face, neck, arms, body, legs, being a mass of discharging sores. For a year he had been blind. Eight of the most prominent medical men had pronounced the case incurable. When Dr. Rowbotham was induced to prescribe a diet of ripe fruit. This was Sept. 13th and the 16th, the sores on his back began to disappear; on the 29th one half of his face was clear, and by Jan. 1st, not an ulcer remained, the skin was clear and fair and his sight had returned. Each of these series might have been multiplied *ad infinitum*, but time forbids.

There are many things about a mixed diet accepted as established truths, which, analyzed, melt to nothing. We have seen how little truth there is in the assumption that strength, and endurance can be best obtained from flesh. The evidence is overwhelmingly against it. So fully am I convinced by twenty-five years experience and the testimony of others, that I deem it impossible that there can be one instance in any country, clime or race, from the equator to the poles north or south in which a diet of grains, fruits and vegetables, with water for drink, is not immeasurably superior to any other.

The evidence, I repeat, is overwhelming, that it ensures health, strength, vigor and endurance; gives brilliancy and profundity to the intellect; buoyancy to the spirits; exquisiteness to the special senses; tone and depth to the moral faculties, and greater humanity to the man throughout. A thousand well known facts might be produced in support of this,

but if what has been said do not fix the attention upon this great subject, more would not suffice.

Admitting what has been said as approximately true, what would be the result of rearing a generation of children by the principles that underlie it? born though it should be under the present unfavorable circumstances. Can it be supposed even, that one-half of such children would die before reaching the age of five years? Impossible! Then where lies the fault? In the customs and practices of modern society.

If none save natural habits were indulged, there would be no sickness at any time in life. All would live to advanced ages, dying at the natural end of life a calm peaceful death.

Is not this enough to call out the utmost capacity of every lover of his kind? A whole nation free from disease and pain! Who can contemplate such a prospect without feeling called upon to contribute his possibility toward its consumation without adopting better habits of living, without laying aside all customs that create perverted appetites, so that he may become natural and healthful, which is but another way of saying virtuous and noble.

If good results obtain from a vegetable diet with the certainty that indicates them to be the rule and not the exception, there must be laws that govern them which can be adduced *apriori* to show they are natural.

It may be said there are many instances of good health and long life of those who have lived on a mixed diet. But this proves nothing more than that such persons had uncommonly good constitutions and could bear much bad treatment, who, had they lived otherwise, might have attained to still greater ages.

Drunkards have been known to live long lives. But can this be used as an argument for intemperance. No! Then why use the other when cases cited on the opposite side are principally of persons compelled to a reform in diet so that they might live at all, gaining thereby, health for disease and many years of life for almost certain speedy death.

But there are reasons assumed for flesh to form a part of diet which require attention. Unless they can be effectually disposed of I have no right to say the subject is really decided. Attempt to argue with a learned advocate of flesh as food, and he will say: "No argument is necessary. The structure of the man and the conformation of his organs have already decided the matter against you." Ah, have they? I am not inclined to accept this *ipsi dixit* of the professors any more than was Copernicus to believe the authorities of his time when they said the sun revolved around the earth.

Anatomists and physiologists assert that the organs and functions connected with the alimentary processes of man indicate that he is an omnivorous animal and that he can feed indiscriminately with impunity upon any kind of diet. Since, if this were not so, there would have been no such organs or functions provided. If this premise is correct the conclusion is unavoidable. But are there any indications in the organs for digestion, that indicate flesh as a natural part of diet? No!

Man, it is true, may, and does submit upon a diet composed largely of animal food. Shall it therefore be concluded that flesh is necessary? No one disputes that flesh is the natural food of the tiger. His teeth, stomach and intestines say so unmistakably. But is man like a tiger in any of these respects. Not in any one! A tiger can be fed on a diet from which flesh is excluded and have tolerable health; but he will lose the ferocious habits of his native state. A tiger's whelp raised upon vegetables, is a domesticated animal, and this is true of all carnivorous beasts.

This does not, however, prove, meat is not the natural food of the carnivora.

If man could subsist upon flesh exclusively, neither would that prove flesh to be a natural diet.

The tiger never eats anything but flesh when he can get enough of it to satisfy his hunger. Man chooses many things to compose his diet flesh being only one of them.

But while the tiger can live upon a diet of which flesh form

no part, man cannot live upon flesh alone. Therefore the tiger which nobody thinks to be other than a carnivorous animal, comes more nearly to being herbivorous than man who is declared to be omnivorous, comes to being carnivorous.

Herbivorous animals when compelled to eat flesh become ferocious and intractable, but they can be subsisted on it for a time. Does this indicate that flesh should form a part of their food?

Nobody would pretend it. But it may be said that their teeth and alimentary canal determine their natural food to be herbs, and so they do. But, opposed to them, carnivorous animals have the canine, cuspid—or eye-teeth—largely developed; and these indicate they are to tear and cut their food; and their stomachs are constructed to digest coarse bits of flesh. They also have a peculiar construction of the inferior maxillary—or lower jaw bone—at its articulation with the zygomatic process of the temporal bone, which gives the cutting or direct motion of the jaw and exclude the lateral or grinding motion, which is the principle one in man and in the herbivora. "Since man has both the cutting and the grinding movement, his natural diet should be a mixture of both the carnivora and herbivora," so say the professors. But why not make the same claim for all other animals with the same movements of the jaw, or have the advocates of a mixed diet for man never thought of this?

There is, then, no more reason for claiming flesh as a proper food for man, because he has a cutting movement of the jaw, as has the tiger, than there would be to do the same for the horse or other animals that are admitted to be herbivorous.

The organs for the alimentary processes in all animals indicate their natural food. About the carnivora and herbivora, a question has never been raised. Their habits are in perfect accord with these indications.

The habits of man, however, are artificial and do not in-

dicare what is best for him; so we cannot judge him in regard to his diet as we can the lower animals.

Man can live *a time* on flesh, but he can live *a life* on fruits or grains, or vegetables. It would be reasonable to infer from this that flesh forms no part of his natural diet. It is doubtful whether there are any animals formed for feeding indiscriminately, or without preference upon both animal and vegetable diet. Those that approach nearest to this, by the indications of their organs are the bear, the opossum, and the hog; but these, when in a state of nature, and where food is abundant, invariably choose fruits, roots, grains and vegetables.

The digestive organs of the hog are very similar to those of man; but his teeth are widely different, his cuspids and bi-cuspids assimilate to those of the carnivora. His incisors bear no resemblance to those of man. The true molars alone resemble his, and those of other animals that live on vegetable. This comparison, therefore, proves man still farther removed from the carnivorous animals than is the hog; hence, if flesh be not a natural diet for the hog—which it is not—it cannot be for man.

"The masticating and digestive organs of the Orang-outang," says Prof. Lawrence may be easily mistaken for human. The differences are that the canine teeth are longer and more pointed and have intervals in the jaws to receive them when the jaws are closed, and the valvular folds of the stomach are wanting. But the Orang-outang is the true type by which to compare man to ascertain his dietetic character. Now what are the facts about the Orang-outang? When left free to choose his food, he is wholly frugivorous. Therefore both comparative anatomy and the rules of diet adopted by my opponents, prove man to be not a flesh eating animal, and point to a disregard of the intentions of nature as the cause of the disease and early decay which have reduced the living age

of man to the present standard; and filled this brief span with pain and misery.

There are many other reasons also, for discarding flesh as food, among them are the facts that is a very costly diet; contains a very small quantity of nutriment, and few of the necessary properties to sustain the animal economy.

Beef, the best of all flesh, contains but 25 per cent. of nutriment. Potatoes even have 28 per cent., but wheat, oats, peas, beans, barley, corn, rye, rice and sago contain from 82 to 92 per cent. An average person, feeding on wheat, consumes one and one-half pounds daily.

To obtain the same nutrition exclusively from beef, six pounds would be required. 560 pounds or nine bushels of wheat would feed a man a year. At twenty-seven bushels per acre. One-third of an acre, produces this quantity. Of beef, he would consume, to obtain the same nutriment, 2190 pounds; and to produce this, twelve acres are required. Therefore, in respect to land, beef at the same price per pound, is thirty-six times more costly than wheat; but while beef costs from ten to thirty-five cents per pound, wheat can be obtained for two; or six times less than beef, which raises the difference in its costness 216 times. If the comparison were with potatoes it would rise 648 times. That is to say: what it costs to feed one person on beef a year, will feed 216 persons on wheat, or 648 on potatoes.

There are three general divisions of elements required by the human system—the nitrates that form flesh; the carbonates that form fat and heat, and the phosphates that supply the waste of nerve and bone. Twenty-five per cent. of the first, sixty-two per cent. of the second, and three per cent. of the last are required.

Now the twenty-five per cent. of nutriment contained in beef, is wholly flesh-forming. The carbonates and phosphates which constitutes nearly three-fourths of the requisite nutriment are wanting. Beef supplies no heat, no fat, no nerve; but one pound of wheat not only contains as much flesh-form-

ing matter as a pound of beef, but also has sixty-two per cent. of heat and fat-forming principles, and three per cent. of nutriment to build up nerve and bone ; and the same is true approximately of all the cereals.

Meat-eaters must consume large quantities of flesh and take much exercise ; the first to furnish material for the waste in tissues broken down by the exercise ; and second, must take the exercise by which the tissues may be broken down to supply the materials which, combined with oxygen, maintain the normal heat of the body and supply the motor power for the vital functions. This is the only way in which the flesh of animals can furnish caloric ; and even if this process be so conducted that a seeming balance is preserved, the system is still liable to billions diseases.

A vegetable-eating person is never sick on account of his diet. Flesh-eaters are disposed to all kinds of maladies ; take contagious diseases, and succumb to epidemics readily. The reason is, they take into their systems the decayed and broken down tissues of the animal, always present in the economy passing to the excretory organs, and the tissues of their own body change with great rapidity, and are less substantial than those of a vegetable-eating person. Hence the flesh-eater contains a large per cent. of substances in a state of decomposition which renders him liable to disease from the slightest exciting causes.

The heat and vital functions of the vegetable-eater are maintained directly from his food ; but the flesh-eater relies upon the decomposition of his own flesh ; hence decay is predominant with him.

Nor can the flesh-eater be mentally superior. His food furnishes no nutriment for the brain. One might as well hope to labor with his muscles, who uses fine flour which contains no muscle forming material, exclusively, as another might to do so with his brain, who lives on meat.

But says the hard-working, flesh-eating man : " I must have my meat or else abandon labor." So says the whisky

drinker: "I must have my dram or else stop work." Meat and whisky are both stimulants. When one accustomed to the use of either fails to get it, a loss of force is felt. This feeling is not a demand for nourishment, but an abnormal condition produced by the continued use of stimulants, by diet and drinks that keep the system under a high pressure process, without properly nourishing it.

We have seen that one whose wastes are fed by flesh, becomes exhausted sooner than he who depends upon vegetables.

The action of the whole alimentary canal is more rapid; all the vital functions run at a high rate of speed; the pulse is quicker and the liver and kidneys act with greater force to carry any the decomposing matter before it shall produce disease; and finally wear out by over-action.

The nitiates and phosphates of the food of cattle, are used by them for the same purposes for which they are required by man. How then can he expect to supply his bones and brain from animal food? It is impossible. The source from which to get these elements, as well as all others needed, is the same as that from which the animal receives them; from the vegetable kingdom.

It has been shown by chemical analysis that wheat contains all necessary elements and very nearly in their proper relative proportions, and the same is true of any small variety of vegetable food. Now can it be said, that beside such food, man also requires the flesh of animals? If he use wheat or any variety of vegetable products, where is the necessity?

The use of all improper foods or drinks create a habit that is abnormal. A good rule by which to regulate diet is to exclude everything to which you become enslaved, so that you can not substitute something else therefor without discomfort.

If the coffee drinker goes without his coffee for a morning he suffers from exhaustion or headache; and the same is true of tea condiments and other stimulants.

Many think that the use of salt is necessary. Its constituent elements are, which are Chlorine and Sodium. A person

weighing 154 pounds should have two ounces and 115 grains of Chlorine and two ounces and forty-seven grains of Sodium ; but not in the form of salt. Now Chlorine and Sodium are found in many proper articles of diet, and form no exception to the common rule. We do not need go to inorganic elements, although all those upon which we subsist are found among them. The province of the vegetable kingdom is to transform these inorganic elements into protoplasm or living organic matter. This kingdom, therefore, stands between us and the mineral kingdom and prepares its elements for our use.

A stimulating diet arouses the animal propensities to abnormal action, which, being unnatural, is not capable of the exquisite enjoyment that follows normal and unstimulated activity. Besides, under stimulants these capacities are speedily exhausted and their subjects become worthless or impotent. The pleasures of life are appreciated through the nervous organism. This action of the nerves causes an expenditure of force and this force is furnished by the phosphates of our food. Now, if our diet contains no phosphates, how can we expect a high degree of pleasure, physical or mental.

Stimulants excite the organs through which sensations are received to great activity ; but they do not furnish the nerves with power to convey the extra impressions to the brain ; nor to the brain the faculty to enjoy them. A system run upon this high pressure plan, is like a locomotive carrying great fire but little water, whose boilers soon burn out or burst. Thousands of people, young and middle aged, (following this simile of the locomotive) have their boilers so badly burned that they dare not get up much steam for fear of bursting altogether.

The world is full of pain and misery because it will persist in being blind when the sun is shining. How long shall it shine in vain ?

Why not try the light ; test its quality and prove by actual experiment whether it be true or not. I tell you it is true, I stand before you a living illustration of the effects of a proper

course of living. I was born ^{ill}deceased grew to womanhood frail and sickly; was finally, after exhausting the skill of both the Allopathic and Homeopathic schools of medicine, given up to die, when I chanced to learn of the better way in both the matter of living and treatment. I commenced in earnest; lived faithfully in accordance with the new light received, and soon health with all its blessing of joyousness, happiness and aspiration came to abide with me.

For the last twenty years I have had uninterrupted health; am seldom weary and can perform almost any amount of physical or mental labor. If such a transformation as this can be effected from the conditions in which I was submerged, what may not be hoped for those who have average health, notwithstanding their improper modes of living! Why, they may become almost Gods and Goddesses.

I shall not, however, stop to plead with you longer. Those who are wedded to their bad habits will continue in them; those who aspire for better things will seek them. But there is a class for whom I have a right to plead and for whom it is my duty to do so; since the welfare of the future is more immediately dependant upon them, than upon you who are now matured. Therefore, if my words have no effect upon you let me intercede with you in behalf of children. They are not yet fixed in the habits to which you are enslaved; they can be easily led into health-giving paths. Few of you who drink alcoholic stimulants will induce your children to do so, but rather do all you can to prevent them. Will you not extend the same parental care a little farther? Far enough to include with alcohol the stimulating food with which you habitually indulge them? Will you not guard them from the injurious effects of flesh and flour, and the various condiments with which these twin evils are commonly dished up, from tea and coffee, as you do from the baneful effects of alcohol? Will you not preserve them from entering upon a hot-house growth which rushes them on to maturity years before they ought to arrive at this important era in their lives. Which

stimulates and develops the amative propensities long before they would otherwise be active. These propensities coming upon them so prematurely, push them into the terrible evils of secret vice, which is sapping the manhood and womanhood of the rising generation, even before it has arrived at youth and maidenhood. In this way the germs of early decay and death are planted in many a promising youth and maiden, and, impelled by the abnormal stimulation of an improper diet, their lives and hopes are wrecked.

Many infants die because of the improper food of their mothers and because they are fed without regard to regularity, which is one of the essentials. After the stomach has received food no more should be taken until sufficient time has elapsed for the food to be digested, and the stomach have time to rest, for that organ as well as the arm, or foot, or any other part of the body, needs rest. If mothers would commence at the birth of infants to feed them just so many times a day and no more under any circumstances, they would lay the foundation for after health, as they do now, by an opposite course, for disease and death. A great amount of the fretfulness of infants is caused by the discomfort arising from improper, irregular and excessive feeding. By regulating these things, mothers might save themselves the weary days and sleepless nights which often makes life almost unendurable, and motherhood which should be an estate to be coveted by every woman as one of unequalled bliss and glory, a thing to be dreaded because of its exhausting cares and labors.

By drawing analogies from things that are, we arrive at conclusions about many things that ought to be. So we may judge about the length of life, man ought to live, by the rule of animal life. In a state of nature, animals live about ten times the number of years that it takes them to mature. Some people do not mature, even under our high pressure system, until the age of from 18 to 25. Suppose that a normal development should mature them at the latter age,

then the natural life for them would be from 200 to 300 years. Persons have been known to live to the latter age. They could not have merely chanced to do so. There must have been some competent cause. If some have so lived, a hundred, a thousand, or all, may, provided they are born and reared and live under the same conditions that those did who attained that great age. Not to admit this is to claim a natural tendency of the race towards extinction; and who believes this to be true? It cannot be true, else there is another and higher order of beings than man yet to inhabit the earth; and how can this be possible since man exhausts all the possibilities of the material universe; possesses the capacities to reduce to use all the physical elements, and grasp, and analyze all the laws that regulate the association of mind and matter.

There is absolutely no room for a higher life than is possible in humanity. Under proper pre-generative and pre-natal conditions, and living properly afterwards, the majority of people might even now live at least an hundred years, which in succeeding generations would be gradually increased until the good old age of which we read in primeval histories would be attained.

To sum up the best conditions for health and long life which all can now attain: First: prospective fathers and mothers should be in perfect health from right living, not only as regards diet, exercise, rest, personal cleanliness cheerfulness and all hygienic conditions, but also in regard to their relations one with the other. The mother should maintain the control of her own person under an intelligent comprehension of sexual science. Second: being prepared she should await the desire to bear a child with a feeling of sacred reverence for the mission. Third: being encient, she should recognize that her duty to the life she has called into existence, is superior to all other duties. She should surround herself with the best possible conditions and be guarded from the approach of everything, that, by its influence upon her, might prejudicially effect the life that is being developed with-

in. The beautiful in nature, art, poetry, music, and in great and good lives, should be her subjects of meditation and conversation. Fourth: the child having been thus born should then be reared as has already been stated, in accord with physiological law in every possible respect. A child thus born and reared would instinctively know the good from bad in physics; the right from wrong in ethics, and have a clear and comprehensive spiritual perception. Every woman who desires to be a worthy mother should set up this life as an ideal after which to form her children. She has the moulding of the mind and shaping of the body wholly in her hands. If she have children in whom there are defects, it is she who is responsible. If all mothers in this country would listen to the voice that calls them to higher performance of the duties and responsibilities of maternity, one generation would be sufficient to reform the people; to empty prisons and asylums for the unfortunate; to clear dram-shops and brothels of all their inmates who are the result of our own ignorance and folly.

Repentant hearts in decaying bodies is not salvation from sin and misery. This must come through motherhood.

Then the need for regeneration would not exist and the occupation of the doctor and minister like Othello's, would be gone.

To thy hands, oh woman, the means have been committed to regenerate, reform, and save the world from the sin, misery and degradation in which it is now enveloped. Then shall health shed a glow as of rosy dawn upon all faces; graceful and perfect forms only tread the earth made beautiful by the absence of misery and crime. The time sung by poets and foretold by seers, for all ages come; and the now bleeding, groaning world be itself transformed into a Paradise.

- 1 Dyspepsia 17
- 2 Consumption 17
- 3 Ulcers 18

—+— TO THE +—
LIBERAL PUBLIC.

Having been a Student of the problems involved in Human Life for many years, and a practicing Physician for over a quarter of a century, I have been called upon to write and lecture upon most of the practical questions of the day. The following Lectures were prepared with care and have been delivered in many parts of the Country, and I have consented to put them in pamphlet form in order that they may reach those who cannot hear them.

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ON THE

Evolution of Life in Earth

AND

➤ SPIRIT CONDITIONS, ➤

BY


JULIET H. SEVERANCE, M. D.

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The Evolution of Life in Earth and Spirit Conditions.

GENTLEMEN AND LADIES:—

ONG ages ago, our earth was a crude, unrefined mass of matter. No beautiful verdure covered its bosom, no animal life existed upon its surface, but barrenness and desolation was everywhere present.

By and by, the action everywhere manifest in matter—designated as molecular motion—refined it to the extent that vegetation was produced, but so nearly allied to the earthly matter upon which it grew, as to be scarcely distinguishable therefrom. As this crude formation of vegetable life, by its action of growth and decay refined matter still farther, it fitted it to manifest itself in beautiful ferns and various forms of vegetation were evolved, each finer, more advanced and intricate in its combinations than its predecessor, and more surpassingly beautiful. The same law holds good in the animal kingdom. The lowest form of animal life being little more than vegetative, and requiring the closest examination to see where the dividing line was drawn. But the cause of progress was then, is now, and ever will be *action, action*.

Little by little, up the mount of progress, Earth moved along. Poisonous vapors filled the air; poisonous weeds grew upon her surface, producing poisonous reptiles—all in harmony with each other—each doing its work in the refinement of the planet, and each by its formation, growth and death, giving

birth to higher life and greater beauty by constantly changing conditions, and assuming new forms—as change is progression—until, after ages upon ages had elapsed, man was produced, which is the highest form of animal life capable of being grown upon the planet, embracing within itself the elements of all below. Man is declared to be an epitome of the universe.

The first development of the genus homo, was not such as I see before me to-day; forms of symmetry and beauty, with faces lighted up with the clear brilliancy of cultivated intellectual and spiritual natures; nor were they such as we were once taught to believe existed, by the Eden Romance; but such as, could they be seen to-day, would be transported through the country as exhibits of the wonderful freaks of nature. They were crude, coarse, mammoth productions; corresponding with the coarse flags and gigantic trees in the vegetable, and the huge leviathans and mastodons in the animal formations.

The evolution of matter does not cease with the formation of physical man, even in his present advanced condition; but constantly, every atom in the human being is in motion, and a finer form of matter is evolved—not visible to the coarse, material senses—which we call spirit matter. This is the next step in evolution above the physical. Every part of the organism develops a corresponding material, which, at the separation of the spirit and body by what we term death, is attracted together, particle to particle, forming the spirit body; and the texture of spirit bodies differ as does the texture of forms physical. As it is action that develops and refines matter, it follows that organ or part, most exercised, will develop most of spirit matter; for instance, a man who exercises his frontal brain—his reasoning faculties—far more than any other portion of his brain or body, will develop more spirit matter from these organs, so that when the spirit separates from the physical, the spirit body will have a disproportionately large front brain, while the least exercised portions of brain or body will be very defective; making an unbalanced spirit. A man who lives on the animal plane, indulging appetites and passions, with no aspi-

rations above animal gratifications, will find—on entering spirit life—that he has an enormous basilar region, little front or top brain, and perhaps a very differently formed head from that which he possessed here; caused by the continued intense action at one point, evolving a great amount of the spirit element; while there was so little activity at the other parts that little spirit matter was developed.

The same with the body, the spirit being the natural outgrowth of the corresponding part of the physical; hence you see what change of form may be ours on entering spirit life. A person with finely formed limbs here, by non-use of them, may find himself almost a deformity there, hence the importance of a harmonious action of every organ and part of brain and body, not only for our health, beauty and happiness here; but in order that we may commence our life in the next sphere in the best possible condition.

These ideas may seem strange to you, but are they not reasonable? What better method have we for accounting for the existence of the spirit than its birth from the body by the natural, ever pervading law of evolution.

I have seen with my clairvoyant vision—as have others also—this process go on; have seen the spirit matter separate particle by particle from the physical, standing as a vapor around the body; and then, true to the law of attraction, each particle was attracted to its corresponding particle, forming a separate existence beside the physical body from which it was developed. As a butterfly from the chrysalis is born to a higher life; so the spirit is the natural outgrowth of the body.

The purity or impurity of the physical also affects the spirit matter eliminated; and some spirits are—from the physically impure conditions in which they have been gestated—diseased when born into spirit life, as a child is diseased from the condition of its mother, and must go through a process of purification there, analogous to disease here, which would not have been necessary had the persons lived rightly here. You see the close connection between the physical and spiritual, makes bodily health of utmost importance, and physical and mental

culture a promoter of spiritualization and beauty in the blest hereafter.

At every step in evolution, matter has an expression true to its degree of unfoldment. The higher the development the more perfect the expression, until voice is reached in the animal; the first a slight tone, but improving with every step in progress. The same species of birds sound the same notes, sing the same songs; the different members of the same species of animals, giving the same expressions, only varying in pitch and volume, until we come to man. Here we have in the earlier races, very imperfect language, little expression of countenance, because the earthy elements as yet predominated over the spiritual; but as the races became more advanced, language was more perfect, and emotion greater, and often more can be conveyed in a look, by one whose spiritual is largely developed, than words can express. But there is a deeper, fuller, sweeter language, where spirit speaks to spirit, through the law of sympathy, and sound would mar the harmony. Oh! the eloquence of silence, when soul communes with soul; with the dear invisibles who hover around us; invisible to gross mortal sight, but seen by the clear spiritual eyes of those who, although wearing the garb of mortality, may yet live more in spiritual realms than earthly habitations.

Man's religious ideas always correspond with his development and surroundings, and the growth of the races may be likened to the growth of a child. The first instinct of childhood is for self sustenance, with no idea beyond; no robbery of its neighbor, or thought of accumulation for the future, and when this is obtained, satisfaction is the result. So with the early races; simple, childlike, subsisting upon the fruits of the earth, without utensil of husbandry or implements of war, they lived—almost vegetated,—simple-minded, harmless, ignorant.

The first organs developed in the child are the selfish, accumulative, destructive faculties. The child observes something it wants; tries to obtain it, if it is withheld struggles to possess it; becomes angry, screams, strikes, and if satisfied in

that direction, looks immediately for something more to acquire, and is devoid of aught but selfish feelings.

The races correspond in their development. The acquisitive, combative, destructive faculties are developed; they make war upon each other, pillage and plunder, and their Gods are Gods of war and peace, of battle and conquest. The child still grows, full of selfishness and passion, and its will-power is strongly developed. It must be taught the right of the parent to rule. Absolute control, enforced obedience is necessary and right for the child, and it acts thus and so, from hope of reward and fear of punishment. It has not learned the law of kindness and sympathy, but is tyrannical and selfish.

Thus it was at the time of the "Mosaic dispensation." Selfishness, war, rapine and murder, was the law of the land—"an eye for an eye, blood for blood." At all periods in past history we find some one person more advanced than the rest, in almost every land. At that time, Moses, we are informed, took the rule in his own hands with a "thus saith the Lord," for without thus appealing to their superstitious ignorance, he could not have controlled them. He taught them that instead of many, there was but one God; and in Him was embodied their undeveloped ideas of perfection. They made Him after their own image, as every one who believes in a God always does; for there is no evidence of any such existence outside the fertile imaginations of the ignorant; and the more profoundly ignorant the individual, the more he knows and talks about God. Theirs was a God of war; cruel, vindictive, given to anger, unmerciful, unlovable in character; selfish in caring for a special few, and hating the creations of his own hands. The terrible outrages, awful carnage, beastiality and crimes that were perpetrated by the direct command of God—who was only an incarnation of their own selfish natures—is a catalogue appalling to read, but shows us through what terrible conditions man has come up during the ages to his present state.

As the child grows older, his love of the beautiful, his reverence, his benevolence is unfolded. He loves to listen to

stories; and through parables and figures, he is taught by his teacher many beautiful lessons. He loves his teacher and takes him for authority. He believes if he is good and learns his lessons he will have a prize when school closes; his teacher tells him so; and if a question is raised on any subject, it is easily settled with "the teacher says so."

As the races advance, we are informed, a teacher was developed, through very wonderful methods, to fill a demand for a more advanced doctrine, who, after living, teaching, being maligned, scorned and ill-treated—as all advanced teachers have always been—was put to death as an impostor; but afterwards worshiped, thus verifying the words of the poet:

The demons of our Sires become,
The saints that we adore.

The first institution claiming to be based upon the teachings of the Nazarene was the Catholic Church, in which not only he, but his mother also was worshipped. This church had a creed, a measure that all must come within, and the right of private judgement was denied the people; the priests being the only ones who could rightly interpret the word of God. But their creeds and measures could not prevent the growth of now and then a soul, who would see new light, perceive more of truth, and advocating that new truth through persecution and death, mark another mile-stone on the road of progress. From Catholicism Protestantism was born—a step in advance to be sure. Protestantism stoutly maintains the right of private judgement—*provided you think as I do*—denies the power of the priest to forgive sins; but expects salvation through repentance, and the merits of the blood of Christ, the same as the Catholic does. In the protestant church we have sects innumerable, almost; founded on some slight increase in knowledge, some little growth beyond the prescribed measure, for, mind you, just so soon as any person perceives a truth in advance, if only a step, of the creed enunciated, he is scouted as a heretic and branded as mad; but by his persistent advocacy

of that truth, by perhaps sealing it with his blood, one step is taken in the advance position.

Each sect believing they had all there was of truth, set stakes and said to the spirit of progress: "Thus far shalt thou go and no farther;" and after bearing, for the sake of that truth, persecutions, torture, even the rock and gibbets, as soon as that was established and generally recognized, would themselves be ready to enact the same role with those who might take a step in advance of them. They would amid great trials and sufferings flee their country to escape tyrannical persecutions, for conscience sake, and then establish the same tyranny over those differing from them. They would sing praises to Christ, and live the law of Moses; had Christ on the brain, but Moses in the heart.

It is soul-sickening to trace the progress of truth through the ages, and note the religious wars, bloodshed and carnage of the churches, fighting under the banner of him whom they claim said, "put up thy sword—love thine enemies—if a man smite thee on thy right cheek turn to him the left also." But in all these expressions of character, the condition of the people was manifested, their degree of growth exhibited; each acted true to their organization and could not receive a truth beyond their comprehension.

As the child grows to manhood, his reasoning faculties are developed; the last of the faculties to reach their full growth and strength. He must then, when told a thing is so, know the reason for it, the why and wherefore; must have it proved by actual demonstration; can not take father, mother or the teacher as authority, but must have demonstrations that he can see, hear or feel, that he can take cognizance of by the senses—as it is only through the senses that we can receive any positive knowledge—and from facts form theories and conclusions. The same with mankind as it advances from one step to another, from one belief to another, finally coming to the manhood of the race; the era when the demands of reason must be met, proof of immortality must be shown, and before the test of

reason all the theories of the churches faded like mists before the morning sun. They found in these sacred oracles the most contradictory statements, absurd conclusions, immoral teachings and obscene language. Ignorance, superstition, and knowledge strangely commingled, but nowhere proof of immortality, much less light on the condition of the future state. Found from this same book—said to contain all men ever need know—were taught the most contradictory doctrines of the duties of life; rules of moral ethics, etc. Found that the salvation of the world was based upon the birth and death of Christ, who was born without a father; sent by the Lord of heaven and earth to be slain to appease his own wrath, and pacify him in his anger against the creatures of his own hand. These seemed to the reasoning mind like childish stories, absurd notions, opposed to natural laws and scientific facts, and the enlightened world was fast running into materialism. The great minds of the age were—for lack of proof of the contrary—denying the facts of immortality, and adopting the belief that all there was of life was this brief existence on the earth; and that man—like the flower of the field—was cut down and returned to the elements from which he was formed. The intellect was untempered by the spiritual nature.

To meet this demand for proof came Spiritualism with its positive demonstrations. Those who had reached the manhood plane were ready to receive it in its broadest philosophical sense, because it could be proved. Spirits came to us, could be seen, heard and handled. They brought to us proof of a life beyond this, and demonstrated their ability to return and commune with us here; and oh! the joy it brought to the weary waiting heart. How the mother rejoiced to know that the dear jewel, the household treasure, that she had consigned to its dark, cold earth bed, in hopeless despair, was not there in the clay tenement; but that her child had only laid off its outer garment, and was clothed in spirit form and still hovering near her, clasping her neck, caressing her, pressing the affectionate kiss upon lip and brow, and, although perhaps unseen, seeing

and felt, loving and beloved; watching over the dear mother, nestling beside her when at rest in the still hours of the night, and waiting to enjoy her presence forever, when she shall have donned her better garments, and taken the little boat ride across the dark river.

I know human beings live after the change called death, by the same means that I know you live before me to-day; through my senses. I have seen them, felt them, heard them, clasped their hands and received words of love and sympathy from them.

But how did the church receive Spiritualism? In the same manner it has every reform; by persecution. But why is Spiritualism so obnoxious to the masses of the people? For the same reason that every new idea has always been; because it is beyond the growth or comprehension of those who oppose it. It is not their fault but their misfortune; they can not receive a quart in a pint measure. The child must have garments adapted to its size; the garments of manhood ill fit the growth of childhood; but its clothing must be made larger and larger, as the child grows in stature; but we must not forget that there are other babies who must go through the same process of growth, and not condemn their clothing because we have outgrown them. Different beliefs are the outgrowths of the different degrees of development of man, and belong to him at that stage of growth, and persons who are wise, will not condemn others for their opinions—however childish they may appear—any more than a baby for wearing the garb of infancy; be sure however to furnish proper conditions for healthy growth. All churches, all institutions are the expression of the highest idea of their founders, and steps in the ladder of progress; useful in their time and place, but should not be allowed to block the path or stand in the way of the advancement of new ideas. The great mistake in the past has been, that these institutions have believed they had in their keeping all there was of truth—not recognizing the universal law of evolution—and they sat stakes; established measurements within whose dimen-

sions all must come; and if any individual outgrew by a head's length the prescribed limit, the head must be sacrificed, so that the lines be kept inviolate.

Spiritualism sets no stakes, establishes no measures, but emphasizes evolution; eternal progress. It is often urged against Spiritualism that no two of its advocates agree. Very likely.

We find in nature *unity in variety*. We observe that no two leaves of the forest are precisely alike; no two animals of the flock exactly similar; no two human beings have the same physiognomical or phrenological development. Now, if no two persons are mentally or physically organized alike, it stands to reason, that if left untrammelled, no two would think the same; and with freedom to express different views and opinions, without fear or favor, we have the best means for intellectual and spiritual growth; for mental friction brings out the fires of genius, and the depth of philosophy as nothing else can.

We find, also, no two persons wholly dissimilar, but sufficient unity exists for all practical purposes, if the spirit of toleration—rather justice—prevails; for the simple rule which accords to every person, what each one claims for himself—freedom to think and opportunity to express his honest thought—would remove all chance for inharmony.

If the largest mental liberty be maintained, with the broadest platform for free discussion, where each can speak his honest thought and receive a courteous hearing; there will be no need for any other movement, as this will receive, gladly, all new ideas and welcome honest investigation. But if any standard is erected—any stakes set—as some propose, then some more advanced movement must supercede Spiritualism, for truth is limitless, and to keep abreast of the onward march of progress requires constant pressing forward; and let any individual or institution halt, or cease in its efforts; it fossilizes, and remains as a reminder of what was life in the past, but with that life

extinct; and must be buried with the past institutions that have done their work and ceased to exist.

Then let us see to it that no false friend, either in the form physical or spiritual, consign our cause to the dark confines of the tomb, by limitations.

We enter the next state of existence just as we leave this, are wise or ignorant, moral or immoral, the change making no difference in our natures.

Life may be compared to a graded school, and earth-life the primary department, where certain lessons are to be learned, certain experiences gained, that can be acquired only here. If a person dies prematurely or otherwise fails to learn the lessons that belong to this department, before leaving the physical body, he is not qualified to take up the studies of the next grade; but, as it would be in our schools, he is sent back here to learn what he should have acquired before entering the higher grade; must learn the rudiments of life's great studies before he can take up the higher branches; and these lessons and experiences must be learned at a disadvantage through other organisms, many times, which accounts very largely for the unreliable communications given through mediums; the controlling spirit being ignorant. When we learn to take every communication from spirits, the same as we do from any other source, subjecting it to the test of our reason, we shall have made great progress. Mediumship, like every other good thing, has its abuses as well as its uses.

It is through mediumship alone, that we know anything of spirit life; and little as we have learned, compared with what is yet to be acquired, it is of priceless value. The early orthodox training of nearly all who have come to know something of this modern unfoldment; and their present environments, make it almost impossible to disconnect superstitious ideas from the truth. People had so long believed that all from the other life was pure and holy, that they simply transferred their blind devotion from the Bible to spirit communications. It was hard for them to comprehend, the now well established fact,

that spirits are only human being; and some are untruthful, designing, even murderous; their magnetism being a positive injury to any one who has the misfortune to come under their influence. That there are those also who delight in misleading the honest inquirer for selfish purposes, the same as before entering spirit life, they would sacrifice the innocent and unsuspecting to gain their ends. Those who are wise in these things will—while admitting the uses of every kind of phenomena to prove the fact of spirit life and return—demand that the same degree of culture and refinement; the same intelligence and courtesy be manifested by spirits with whom they associate, as they would require of persons in the physical form; and will no sooner yield their individual opinions and judgments in methods of action to them. Many in the past, and some I fear at the present time, take spirits as authority, will follow their direction, tell what "the spirits say" upon any subject, or what "the spirit world" wishes them to do, or say; as though it was any more sensible than to quote what the people wish them to do, and then follow that; or what this world wished them to do or say. These statements only show the ignorance of those who utter them. The spirit world is no more unanimous in its ideas or wishes than this world, and no one could know what its views or desires were, any better.

We are all influenced more or less by other minds, both in and out of the physical form, and the same psychologic, or magnetic law by which an operator influences his subject here, extends into the next sphere of life; it being a law of mind, operating wherever mind exists; the positive controlling to a greater or less degree the negative. It is by this psychologic law that our mediums are controlled to speak, write, or give various other manifestations.

This kind of speaking has done great good in demonstrating the fact of spirit power; but when greater growth is attained by the people, the ideas, the philosophy advanced, will be what will be judged; not the source from which it emanates.

whether it be mortal or spirit, or whether from the highest or humblest individual.

The spirit and physical side of life are so inter-dependent that one can not advance without corresponding progress in the other. Spirit realms are peopled from this world and are consequently very like this, and can not be very far in advance of this; for while some of them have the advantage of having lived much longer than any on the earth; we have the compensation of being born with more advanced conditions and environments the planet being more matured, refined, and capable of producing a higher grade of being.

The advantages for growth in the next life, whether they are better or not so good, depends upon the condition of the individual when he makes the change. Here business and for various other reasons the good and bad, the developed and undeveloped (these terms are all relative, there being no absolute conditions either good or bad) are thrown together in many ways, when there is really no natural attraction, and the uncultivated, undeveloped are benefitted by the association, even if it be a forced one. They get new ideas from necessity and the association helps their growth, through the law of magnetic exchange. A good honest intellectual and moral man is really a benefactor wherever he goes, throwing off elements that will affect those he comes in contact with for their good. In spirit life the law of attraction controlling, each person is drawn to his kindred spirit, "like attracts like," so his chances for improvement are not as good as they are here. He lives in his congenial elements until surfeited with his ignorance and sin, drinking the dark waters of dissipation, until in his misery, (for ignorance is the only cause of misery,) he cries enough, and longs for a better life. This aspiration and effort, attracts spirits from higher spheres who go as missionaries or teachers to him, with human love and sympathy, to instruct and aid him to advance into higher conditions, which he can do only through effort to do good, for it is through efforts to benefit others that we can best help ourselves. On the con-

trary those who have lived here, with high and noble purposes, true and worthy lives; doing good to their fellows, and blessing the world while in it; have better conditions for growth there, for association with those of their own kind only; and the soul hunger for companionship with congenial spirits, so universally felt here, by those who are in advance of the masses of the people, is supplemented there with such a communion of kindred spirits whose aims are similar, whose work for the good of mankind is in unison, that the pains and struggles of this life, with its cold neglect, its better wrongs will be forgotten, in the bliss of sweet sympathy and tender communions of those, whose spirits are attained to the same harmonies.

"For there, up there 'tis heart to heart."

It is because people fail to observe and understand the fact and laws of spirit control that we have so many cases of obsession, where undeveloped spirits—either from lack of understanding, or desire for mischief—take possession of persons and cause irregular, erratic and violent manifestations; often resulting in landing the victim in some lunatic asylum, where, in the elements surrounding them, cures are very unusual. I have had many cases come under my professional care—that had been, by experts, pronounced incurably insane—which were cases of obsession, and only required right conditions to dispossess the spirit, to permanently cure them. This law, not being understood by the people, or by the medical profession, causes an untold amount of misery and suffering that might otherwise be avoided. The scientists, so called, have vied with the theologians in their exhibit of intolerance, and thus prostituted their normal functions to dancing attendance on theology.

The legitimate functions of the scientist is the careful and unbiased examination of all phenomena as to its causes, in the interest of truth. A true scientist can be no partizan. But with few exceptions, those claiming that honored name, have ignored the subject; have passed by with silence, or a sneer well attested phenomena, of mightiest import; manifest in

almost every city, town and hamlet in the country ; thus writing themselves down, *not scientists, but bigots*. There have been some honorable exceptions. Prof. Hare, after a careful scientific investigation of phenomena, came out a strong believer in Spiritualism, in the early days of its modern manifestation. Added to his, in the role of honor should, be placed the names of Professors Mapes, Crookes, Wallace, Zollner and a few others, who will be venerated in the future, as worthy one of the highest encomium ever pronounced upon any person, that of *an honest man*. Scientists, like theologians, never discover new truths, or advocate unpopular doctrines ; but after they have been popularized, by the discovery and advocacy of others, they stand ready to adopt them with a flourish of trumpets as theirs, and will claim all the credit.

In spirit life, as in this, every shade of opinion, and all kinds of belief, are found to exist ; with different degrees of development, from the lowest to the highest ; people going there in all these various stages of growth, will hold them until through natural processes, they evolve to higher planes. While there is liberty, there is no opportunity for the undeveloped to molest the more advanced, for it is impossible for them to enter planes of life that are above them, the law of attraction holding them to their own. Spirit life is an evolution from this ; a continuation of life, that is without beginning or end, but constantly changing form and expression. With an eternity in the past, with its histories rock-written and magnetically impressed upon everything, subject to the cognizance of the sensitive psychometrist, to be revealed to the present, and an eternity in the future with its wealth of knowledge, its vast stores of wisdom to be gained ; its never-ending opportunities for growth ; its unlimited resources for doing good ; who would not rejoice to live ; and that every truth learned ; every shadow of ignorance banished ; every revelation of nature rightly interpreted, helps to dispel the dark clouds of misery and suffering

that shadows the hearts and lives of humanity, and lift them into spheres of greater enjoyment and usefulness.

The whole aim and object of life then is culture, physical, mental and spiritual.

We, as a people, lay great stress upon education. We boast of our public schools, our seminaries, our colleges; but do they educate? Is the art of repeating words without knowing their import; of reciting other people's ideas, without comprehending them; of being crammed with dead languages, mathematical calculations, various scientific researches, without understanding them, constitute education? If so, then all it requires to be the possessor of all the lore the world contains, is books and a verbal memory. If this is all, then have our schools developed, many educated men and woman. But on the contrary, if it means growth, development of inborn powers, an understanding of the simple natural laws governing every-day life, then few indeed are educated. How many of our "educated(?)" know the elements necessary to grow a human body properly, or understand the simple processes of digestion and assimilation, a thing of vital importance to every one? I had a patient that was college educated, could speak with fluency, several languages, but could not tell where her liver was located. How many know anything of the principles of equity in finance, or the relation of capital and labor; or even the principles upon which common courtesy is based; in fact, anything of practical importance? How many are prepared to take up life's duties understandingly, and perform them heroically? Our students leave college physical wrecks, with their memories stored with past theories, many of which, in the experiences of life, they will have to unlearn; (the only real development seeming to be in the line of self-conceit,) without practical ideas; and if they are a success, or of use to the world, it is in spite of their teachings. But we are improving on the old, and are on the eve of a change in methods in these things. The Kindergarten is a move in the right direction, to be followed by an abolition of routine work, that all must go through;

but each will be considered individually, his natural talent encouraged, his interior nature grown. As in the floral garden we find the rose, the pink, the lily, the sunflower and marigold, each developing in its own individuality, unlike, but beautiful in its kind, so children will be helped to unfold naturally from within, care being exercised always that the best germs—as in vegetable life—be planted, for you cannot raise “grapes of thorns, nor figs of thistles.”

The first in importance is physical education, muscular development, for this lays the foundation for mental strength and moral purpose. As rightly directed action grows the intellectual powers, so physical strength and integrity is the result of proper physical training. This has received but little attention as yet by the American people. The Germans have their “Turn-Vereins,” in which both girls and boys are muscularly developed, by well regulated methods—thus setting us an example we cannot too soon follow. Dancing is also a useful, as well as pleasing, exercise; cultivating not only muscular activity and nerve power, but also grace and ease of carriage and manner, which is an essential in good society. This does not, however, necessitate late hours, suppers, or any other evil. Every home should have its pleasant evening entertainment, a select company, with music—which always has a refining, elevating influence—which some member of the family should be able to execute; and thus for two or three hours enjoy the beauties and benefits of the Terpsichorean art.

The Church is said to have recently awakened to the fact that the Devil had all the best times, and changed their methods in regard to singing accordingly. So people are beginning to learn that the Devil has monopolized many of our most useful recreations, and are changing their *condemnation for regulation*.

I have treated more at length of physical conditions necessary to development in my lecture on Life and Health, hence will not repeat it at this time. Spiritual development is largely the result of experience, causing intense action of the depths

of our natures. The experiences of sorrow, though bitter to the taste and hard to be borne, bring forth sweetest flowers and richest fruitage. Tears shed in the heart's deepest agony, are not in vain; they do for the spirit what the falling waters do for vegetation; enrich the soil, swell the buds of goodness and virtue, and unfold, petal after petal, the immortal flowers of life. From the deepest agony of despair, come some of our most useful lessons. It is thus our sympathies are grown, and our hearts made tender for others' woes. Who that has never known sickness, can feel for the invalid; can realize the soreness of nerves, the sensitiveness of brain, and susceptibility to every kind of discordant sound; can smooth the pillows, arrange the room, moving about with noiseless tread and gentle, tender ways? Who, that has been nursed upon the lap of luxury, with every desire satisfied, every want supplied; with plenty smiling on the board, and contentment filling the house, can feel for the poor homeless wanderers, with no place of shelter, no stored treasures ready to come forth at nature's demands, but want, misery and hopeless neglect, their portion.

Can the mother—as she decks her child with everything that will please the eye, or gratify the fancy—feel for the poor woman, who, with aching head and waning strength, toils by day and by night, to keep starvation at bay? She too, has a child, a little delicate rose-bud, that she is trying to shield from the chills of this cold, selfish world; and when she sees that little form grow thinner and paler day by day, and the little shrunken limbs lose their wonted activity, and knows that hunger and want are robbing her of her jewel, where can she go for help, to whom apply for succor? The proud woman turns from her with disdain; she knows not of want, has had no experiences to mellow the soil in which the seeds of kindness and sympathy germinate.

The poor woman strives by honest but ill-requited toil to sustain herself and child, but failing, she resorts to crime, for which society pays a recompense. And what mother, under such circumstances, can say she would not do thus. Nothing

is too great to sacrifice to save our only treasure, our hearts' idol, from such a fate. Can you say that in that poor woman's suffering and travail of soul, she is not burnishing the spirit, purging it of dross, and preparing it with lessons of charity and unselfish love, for a brighter home in spirit life? Surely there must be compensation somewhere for such injustice. To such an one could come a sorrowing and forsaken soul, and find sympathy and counsel, for, having tasted of the bitter waters of a like experience and learned its lessons, she can stand as a teacher to others in a similar condition. Then chide her not for thus "falling," as you say. She has acted true to a noble feeling; the highest, holiest sentiment of the soul—*self-sacrificing love*; a feeling you may never have felt or known. Rather revere than condemn; and when you would stay this evil in the land, remove the cause. Raise your voices for woman's equality with man in every position in life, which would ensure equal pay for equal labor, and the same opportunities for remunerative employment. Women are not naturally depraved, they prefer virtue to vice, but it is often as I have described, the only resort.

Turn not away, you who have never been tempted, for your innocence is not virtue, or goodness. The child is innocent; it does no wrong, knows none; that is not virtue, but a negative condition, neither good nor bad, but *innocent*. So with some people, they are innocent. *Goodness, virtue*, is quite another condition, *it is wisdom which comes from knowledge, which is born of experiences*. Many *innocent* ones will find when the veil is lifted and they are seen as they really are, that many a poor, down-trodden, despised, child of earth will stand far ahead of them in spiritual unfoldment. Then wrap not around you the garment of self-righteousness, with the "I am more than thou," but let sweet charity grow in your hearts, ever cherishing the feeling that all mankind are one family, and as the sick or unfortunate child always receives the tender care and solicitude of the family, so every erring, weak mortal should be treated with tenderest consideration and sympathy.

The greatest spiritual unfoldment comes through an exercise of the affectional nature, and here is where to the spiritual person comes the greatest suffering, also, the greatest happiness. Every human being needs love, as it is to the spirit as is sunshine to the plant. Without sunlight and love—light the plant and the spirit becomes alike, withered and blighted. The more spiritually unfolded beings become, the more they are susceptible to this subtle influence, the more it becomes a necessity to them; and a yearning for love, an atmosphere of trust and rest is ever uppermost in their hearts. Shared with one we love, how labor is lightened! How easily trials are borne! How uncomplainingly can poverty be endured! How the eye brightens and the heart beats quickly at the dear familiar footsteps! How the heart bounds to meet its kindred heart! Oh! who can picture the beauty, the glory, the strength, that comes from the union of two congenial souls. You who have awakened such feelings in the heart of another, and whose own beats responsive to its deep, unwritten language; cherish it with fondest care. Let no weeds of neglect, no frosts of coldness, nor unfeeling words mar its beautiful existence; but feed it with pleasant smiles, endearing expressions, gentle caresses, considerate care and tender sympathies. Let not the heart-strings become rusted by bitter tears shed over disappointed hopes; and your souls will be doubly blessed, and the sunshine of your life will be bright and glorious. The grand watchword of progress is action; physical action, mental action, moral action, and above all, harmonious action of the whole. What the reformer most needs at the present time is courage; true moral bravery, that will stand for the right regardless of consequences to self; that will follow truth, lead wherever it may, for I tell you friends the time is coming that will try men's souls. The great contest between freedom and slavery; between Spiritualism and Catholicism; between radicalism and conservatism, is yet to be settled, and there will be no place for neutrals any where. Those in the intermediate positions will gravitate to the side they are nearest in their unfoldment, and the question will then be

settled forever, in this country, between mental freedom and ecclesiastical rule ; between the rights of a few and those of the many; between aristocracy and democracy. Let us hope that the intelligence of the age is such that this may be a war of ideas unstained with blood, but I fear not; and let us labor to make it such, to strengthen the forces of freedom, for many now living will take part in this great conflict.

The success of the life of an individual is here generally measured by the wealth he has acquired, or the popularity he has attained. The position he is accorded is in consequence of these conditions, which are often the result of injustice and wrong toward others, and is generally accompanied by extreme selfishness. The external conditions of life is the basis upon which the merits of the individual, his valuation is set. In spirit life it is different. There character and not reputation—which here are many times antipodes—is recognized, and worth always commands its just position. Our good deeds here, create our wealth there. Every tear we have wiped away; every wrong we have righted; every crushed being we have uplifted; every sad heart that we have made glad; every wayward life that we have reclaimed; every despairing soul that we have filled with hope and stimulated to earnest endeavor; all these acts, will be there transformed into gems of light. If we fill our lives with these loving deeds, we shall make the world the better for our living, and grateful hearts will prepare for us bowers of immortal beauty, as compensation for our good works and self-sacrifice here; and we shall be welcomed to our rightful—because earned—possessions with rejoicing, and enjoy the fruits of our labors in the companionship of congenial spirits, and with them continue our loving ministrations; growing richer, more beautiful and happier, throughout the endless cycles of eternity.

TO THE LIBERAL PUBL

Having been a Student of the problems involved in **Hun** for many years, and a practicing Physician for over a quart century, I have been called upon to write and lecture upon the practical questions of the day. The following Lecture prepared with care and have been delivered in many parts Country, and I have consented to put them in pamphlet form order that they may reach those who cannot hear them.

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MARRIED MEN AND WOMEN.

THIRD EDITION.

Revised and Enlarged.

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THIRD EDITION OF "DIANA."

PUBLISHER'S PREFACE.

The teachings of "DIANA" have been welcomed by hundreds of intelligent and thoughtful people. Many of these have expressed their pleasure at receiving the pure and refining light thrown upon sexual subjects by the principles advanced in it. ALFISM and DIANISM are now words which have a specific meaning among those who are seeking to effect a reform in the general thoughts and habits of people on the sex question. The theory of "Dual Functions," first advanced in "DIANA," has been received with special favor. The clean and scientific method employed in this work has prevented all objections to it on the score of immorality, and its renewed publication is justified, not alone by its merits, but by the numerous letters of approval received. Extracts from a few of these are hereto appended.

WILLIAM YOUNG, Secretary of the Society for the abolition of Compulsory Vaccination, London, Eng., writes:—"I have to thank you for a copy of DIANA. I have read it carefully, and must confess that it places the truth as to marital continence and chastity in a very different light to what it is generally viewed in. Great as are the errors prevailing on this matter, I am convinced that in the majority of cases it is the error of ignorance, and I feel that the free circulation of such works as DIANA is well calculated to diffuse light and to dispel ignorance. It does seem strange that the most elementary physiological truths, which are regarded by breeders of dogs, sheep, horses, and oxen as of essential importance, should be totally ignored in the propagation of those who we are assured were created but 'a little lower than the angels'.

I regard the letter at the end of the pamphlet DIANA, addressed to young men, as of sterling merit, and which cannot be too widely circulated amongst those who have the teaching and guidance of youth."

J. WILLIAM LYON, Grahamville, Fla., a student of social science writes:—"Having made a special study of human electricity, especially as between the sexes, I am particularly struck with the scientific value of the treatment of that subject in DIANA. I regard it as the text book, *par excellence*, for the beginner in sex reform. Clean, concise, and accurate in expression, logical and philosophical in argument, it is more satisfactory to the thinker than any work of its class with which I am acquainted. Moreover it is so chaste and particular in its wording that our modern Goddess of the Proprieties—Mrs. Grundy—can surely find no fault in it. It is indeed a sunburst, piercing the dark cloud of sexual ignorance."

E. C. WALKER, says:—"This little work (DIANA) abounds in original ideas, tersely and vigorously expressed; although written from what may be called the conservative standpoint, its perusal will stimulate thought and investigation in regard to the causes that underlie and produce the crime and misery, everywhere observed in connection with the marital relations of men and women."

A PROFESSOR IN A PROMINENT COLLEGE writes:—"Wife and I read DIANA yesterday. I am very favorably impressed with the theory, which is new; most teaching being that the less advance, the easier to avoid the electric. I have leaned strongly to continence for both married and single; but there were grave difficulties for most people, especially men. Many inherit so highly sexed natures that it requires great moral courage. The Diana plan removes the great objection for the wife who needs the galvanic, and often, rather than forego that, endures the electric."

Many persons have written in substance as did a friend in Ohio, who says:—"I received the book DIANA and read it with great interest. It was full of new thought to me. I wish I had known the principles taught in that book several years ago. It is a new theory, and I believe it is the true and natural teachings on the sexual philosophy. I read the "ALPHA" and think its teachings will do much good. If Dianism is a full complement of Alphonism, it is a grand thing and well worth a trial."

[The simplified spelling of this work is mainly in accordance with the "Partial Corrections of English Spelling" approved by the Philological Societies of England and America, and by the American Spelling Reform Association.]

INTRODUCTION.

The records of our courts, and the drift of popular Literature, seem to indicate that the institution of marriage is losing its hold upon the consciences and lives of our people. This is not because the public morals are growing more corrupt; for perhaps there has never been, in the history of the world, a time when there has been more rapid progress, both in morality and in intelligence, than in the very communities where the evil is most apparent. Nor is it because the institution of marriage itself is a relic of former ages, the spirit of which we have out-grown; for altho it will not come within the scope of the present treatise to defend it, the writer believes, and not without careful study, that monogamy, the marriage of one man to one woman, is the highest form of marriage which either has been or can be instituted in this or in any age.

The difficulty is that our interpretation of marriage has not kept pace with the progress in freedom in other respects. We are not, to-day, satisfied with that interpretation which

makes the husband and wife one, and that one the husband. The tendency of this age, and especially of this community, is to the elevation and the equality of woman. Neither are we satisfied with the interpretation of marriage which ignores reciprocal attraction. Marriage for convenience we no longer regard as a true marital relation. It is the dissatisfaction with the conscious failure to form true marital relations, in which there shall be equality and reciprocal attraction, which is manifesting itself; and which has become so great that the skeleton is no longer hid in the closet; but there is, a continually increasing protest against false marital relations.

There are two chief causes of these false marital relations; 1st. Ignorance of the true psycho-physiological laws governing the relations between the sexes; 2d. The sexual intemperance which grows out of that ignorance. If we can clearly understand the laws, and will obey the laws, marriage will become a spiritual as well as a physical union; and such marriages will not be liable to lead to apathy or discontent.

The law of temperance carried to the extreme of continence, will probably strike most thoughtful readers, cognizant of the physiological facts and theories commonly advanced, as a hard saying, which few can hear. But there must be something wrong in theories which legitimately lead to the evils everywhere apparent; and it is believed that a candid examination of the new theories, will demonstrate their truth, and prove that obedience to nature's laws, is the way of pleasantness and the path of peace.

SEXUAL RELATIONS.

In order to secure proper and durable relations between the sexes, it is essential to live in harmony with the law of Alfirm.

"Continence except for procreation."

But if that principle is adopted alone, no means being taken to provide for the due exercise of the sexual faculties, it will be likely either to be abandoned or to lead to a life of asceticism. In order to make Alfirm practicable for ordinary men and women, another law must be observed:—

Sexual satisfaction from sexual contact..

Understanding by the term contact, not merely actual physical nude, external contact, but using the term in its more general sense, to include sexual companionship, or even correspondence, bringing the minds into mental contact.

The observance of this law will lead to complete and enduring satisfaction in continence; and to the explanation of this, the reasons for it, and to considerations connected therewith these pages will be mainly devoted.

These fundamental principles cannot be overturned by mere negative testimony. If we have positive evidence that they are true, as applicable to a single individual, and if it can be shown that their general adoption would put an end to acknowledged evils, such evidence will outweigh any number of failures.

THE LAW OF SATIETY.

Pleasurable sensations and emotions depend primarily on the existence of a structure which is called into activity, and secondarily, on the condition of that structure as fitting or unfitting it for activity. (See Herbert Spencer's *Data of Ethics*, Chap. 6.) The sexual attraction is an emotional pleasure, made possible partly by the existence of sexual apparatus, generative organs, and nerves and cerebration connected with them, and partly by the states of these structures, as fitting or unfitting them for activity. The sexual organs are connected with a nervous ramification extending over the whole frame, capable of being called into intense activity, and causing in proper and healthful action the most intense pleasure; and when these organs have become wearied from use, they cease to be the cause of either pleasurable sensations or emotions, until they have had opportunity to become refreshed and invigorated. Unbroken continuity in sexual feelings eventually brings satiety; the pleasurable consciousness becoming less and less vivid; and there arises a necessity for a period of rest. The appetite created by sexual capabilities, being the desire for their exercise, is followed by satiety, in precisely the same manner and for the same reasons, that other appetites and desires, when fully satisfied, lead to similar apathy, and then to antipathy; the intensity being greater simply because the sexual passion is more central and more powerful.

PHYSICAL NEEDS.

That full satisfaction for the time may usually be obtained from mere sexual companionship, is beyond question. But it is generally supposed that there are physical reasons why this will not always suffice. It is supposed that it is necessary for the highest welfare of man, that the spermatic secretion should be continuous; which

involves the necessity of its being either expelled from the system in sum way, or restored to the system by assimilation. Even if it were proved that it could escape without detriment into the bladder, yet any man believing that the sperm is expelled from the system, will naturally conclude that if the choice is simply between expelling it with the pleasures of the orgasm, or leaving it to be expelled without these pleasures, nature herself has indicated, by that very ecstasy of pleasure, the best mode of expelling it. When, therefore, we are told by physiologists that the blood receives useful additions only thru the medium of the stomach, and that all matters taken up by the lymphatic circulation are received into the blood only to be conveyed to organs of excretion, it becomes manifest that the physical facts relating to the spermatic secretion, are of vital importance in determining the true sexual relations. The physical branch of the theory then takes precedence.

THEORY OF DUAL FUNCTIONS.

The ovaries in woman, and the testicles in man, which may be called the sexual batteries, have two distinct functions; 1st, the production of ova, and of sperm to impregnate them; which may be called their generative function; 2d, the production of a physical force, giving masculinity to the man, femininity to the woman, strength, health and vitality to both; which may be called their affectional function. It is the power which makes the perfect man, more noble than the eunuch. It is the source of sexual attraction.

That this sexual attraction between man and woman, beginning in early childhood, before procreation becomes possible, and continuing after it has ceased to be possible, is not merely mental, is shown by its continuing during sleep; that it is not merely the desire for physical action, is shown by its being content without

any action whatever, and its coming to the condition of satisfaction in such mere contact, terminating in apathy, or even in a gentle repulsion.

DEFINITION OF TERMS.

Including all sexual emotions under the general term "amatory," I will distinguish between the "amative" desires or feelings, which constitute the general attraction between male and female, arising from the operation of the affectional function above stated, and the "amorous" desires, which tend to generation, arising from the operation of the generative sexual function.

DIRECTION OF FORCE.

Altho the two functions are spoken of as distinct, perhaps the difference consists principally, if not entirely, in the direction which the sexual force takes. If it is directed towards certain nerves of the genital organs, stimulating them, it produces amorous desire; while if it is more diffused in its action, extending thru the system and to the brain, it produces amative affection, and causes little or no perceptible sexual secretion.

One indication of the truth of the theory of dual functions, is an observed fact which has been for years an unexplained mystery; the tendency of an interruption of friendly sexual relations to lead to unusual passionate outbreaks. So long as the relations continue such as to call forth and satisfy the affectional function, calm and satisfied continence continues; but when that affectional function suddenly ceases to have employment, there is a tendency for the sexual force to take the other form, of its generative function, causing an abnormal and unusual tendency to passionate feeling. If, at this juncture, the misunderstanding is explained, or there is a reconciliation, there is an unusually strong physical temptation to intercommunication.

Another illustration of the same principle is the readiness with which "the hart is caut upon the rebound," in the case of a final separation between lovers; so that one or both of them immediately form new alliances.

The stimulating effect of coquetry or coyness, depends upon the same principle. So far as it tends to make the man doubtful of the real feelings of the woman, first feeling more or less convinced of her sexual attraction for him, calling forth in response his affectional feelings towards her, then suddenly interrupting that by doubts, leaving the sexual force no other resource than its generative function, it stimulates an amorous feeling much more likely to take the form of a jealousy cruel as the grave, than of a satisfied continence.

CORRELATION OF FORCES.

Sexual force is a mode of molecular motion. The affectional force is quantitativ and diffusiv; the generative force intensiv and selectiv. In correlation with the vital forces, the affectional force adds to the vital power, and the generative force absorbs it.

CONSUMPTION OF FORCE.

Vital power or action of any kind comes from consumption of living tissue. As muscular effort consumes the nerves and muscles; as thought consumes the gray matter of the brain; producing disintegration, the waste matter being carried off from the system; so, the sexual batteries must cause in their action, disintegration and waste; but this waste matter is lifeless, and could not add to the pleasure of the orgasm were it present.

What fluid it is which is disintegrated in the production of amative affection, it is for physiologists to discover, and a pure question of science. It is not un-

likely that in man it is the sperm itself, and that that secretion resembles the lacrymal secretion in being continuous as well as variable, ordinarily required for one function, but upon special occasions for another. Or it may be that the disintegration takes place in the tissue of the brain.

TIME OF SECRETION.

"The prostatic fluid, according to Robin, is secreted only at the moment of ejaculation." Flint's Physiology, Vol. V, page 321. The remaining element of the spermatogenic secretion is produced, under normal circumstances, only as it is required, either for impregnation or for the maintenance of the affectional function.

ANALOGY OF SECRETIONS.

The theory that the sperm is naturally secreted only as it is required, brings it into harmony with other secretions. The tears, the saliva and the perspiration, are always required in small quantities; and the secretion is continuous; but if required in large quantities, the secretion becomes great almost instantly. The mother's milk is chiefly secreted just as it is required for the infant; and when not required, the secretion entirely ceases; yet it recommences the moment the birth of another child makes it necessary. There is no reason to believe that any of these secretions are restored to the system. But if this were an exception, the mere secretion of the sperm from the blood, could not give sexual power; it would have no advantage over nonsecretion; it would be like putting money into the bank and drawing it out again, the amount remaining unchanged. There would not even be the accumulation of interest.

SUPERABUNDANCE OF GERMS.

The production and expulsion by every woman, of several hundred ova which are never impregnated, might indicate by analogy that there may be an equal expenditure of vital force by man in the production of sperm which is never employed. But if this expenditure by man is analogous also in going on without nervous excitation, and separate from the other sex, it will not justify departure from the principle of Alfirm.

It is a principle of nature, and a manifest result from the development theory, that there shall be produced such a superabundance of germs as to provide for any possible adverse contingencies. Nature does not wait for the individual to acquire its full strength before conferring the power of reproduction; for it may never attain that full strength. So there is a profusion of blossoms, but few of which are ripened into fruit; for various adverse influences will destroy most of them. But the tree is not strengthened by the production of useless blossoms; it is a loss to the individual for the sake of the perpetuity of the species. It is one of the duties of the horticulturist, where it is practicable to do so, and especially with young and choice specimens, to thin out superabundant blossoms and fruit, to give strength to the remaining fruit; and the earlier this duty is performed the more effective it is. If the perpetuity of the human race were still in jeopardy, from wars and famine and pestilence, it might be safer to take advantage of every possibility of conception; and the prevention of conception, even by continence, might be regarded as detrimental to the public good. But we have reached a period in the world's history when we need quality rather than quantity; and now the preservation of our full vigor by avoiding all useless expenditure, is equally a benefit to the individual and to the race.

Moreover, it is supozed that a singl zoosperm is sufficient for the impregnation of a singl ovum. Yet, in a singl emission there are milions of zoosperms, but one of which is availabl. Here is a milion-fold superabundance of germs, in impregnation. Emission at uther times, when not needed for impregnation, wld be analogous to the blossoming of a tree at unseasonabl periods.

INDEPENDENT MODES OF ACTIVITY.

When there is more than one mode of activity for the same organs, their use in performing one function, has no tendency to incite to activity or to satisfy the activity of another function. The use of the lips, teeth and tung, for instance, in talking, has no tendency to increase the dezire for food, or to satisfy the cravings of hunger. So the indulgence of amativ feelings has no natural tendency to create amorus dezires; altho the two classes of feelings hav been confounded in consequence of the limitation of the two manifestatious to the same persons.

CHOICE OF FUNCTIONS.

The fyzical question then is simply, which function shal be calld into exerceize at any given time; and this is determind chiefly by another class of considerations.

ABNORMAL CONDITIONS.

Begining with the generativ function, both man and woman hav been for many generations in an unnatural state, perhaps hav never reacht a natural state. The production of the ova in woman is atended with an abnormal loss of blnd in menstruation; and the sperm in man is uzualy secreted in such excessiv quantities, that he has rezorted to sexual abuses in order to dispose of it. Masturbation, prostitution, and marital profligacy, alike result from this cauz. The irritability

and discomfort which men often feel, apparently from a fullness of the seminal vessels, is not always a result even of excessiv secretion, but of the nervus derangement and stimulation produced by an inordinate demand upon the secretion. Experience proves that the irritability is often greatest immediately after an excessiv drain, before there can have been time for a new accumulation; and that if there is no disturbing cause, the longer the period of continence, the less of this irritability and discomfort is felt.

Medical testimony goes to prove that sensations of pain or discomfort do not always arise from disturbance in those parts of the body where the pain or discomfort is felt. It is sympathetic, depending upon nervus derangement of other parts of the system. A burning sensation in the hands and feet is often dependent upon dyspeptic conditions, there being really no increase of heat in the hands and feet.

But if these organs have a dual function, these difficulties disappear just as soon as man and woman are brought into normal conditions; for it is not necessary that there should be sperm expended in order to derive from the genitals their full beneficial influence as the source of sexual attraction, or to give them activity in order to preserve their vigor. And the ovaries do not lose their vitality, or their like beneficial influence, when woman reaches the turn of life.

THE EFFECT OF SEXUAL CONTACT.

It is an observed fact that sexual contact incites to activity the affectional action of the sexual organs, with their connected sensibilities extending over the whole frame, and by their exercise satisfies them, without calling into action the special generative function of the sexual organs. And it is also an observed fact that the repression of this affectional activity naturally creates a desire for the exercise of the other; so that the

true remedy for sexual intemperance is the full satisfaction of the affectional mode of activity by frequent and free sexual contact.

MODES OF GRATIFICATION.

Sexual satisfaction may be derived from personal presence, conversation, a clasp of the hands, kissing, caressing, embracing, personal contact with or without the intervention of dress, internal contact, mutual friction, or the experiencing of the orgasm; in greater intensity and with greater rapidity in the order here stated.

COMPLETE SATISFACTION.

The degree of satisfaction necessary for the physical welfare of an individual, depends chiefly upon his mental disposition. When he makes up his mind that he desires sexual gratification of a certain order, and that only, he will be completely satisfied with that, for the time, and it will not be a temptation to a higher order of gratification. If he desires gratification of a certain order, sexual gratification of a lower order in the scale of intensity, may have either of two contrary effects. It may be accepted and understood by him as tending towards that which he desires; so that a kiss may lead to an embrace, and that to a still higher order, for instance; or it may be accepted and understood by him as a temporary substitute; in which case, the more kisses he takes the better satisfied he will be to postpone all higher orders of sexual gratification. Let the mind be convinced that the highest satisfaction will be found in continence, and the lower orders of gratification will assist in the observance of the law.

AFFECTIONAL EXHAUSTION.

The exercise of the affectional function of the generative organs tends to satiety and exhaustion in the

same way with all other physical or mental exercise; but if it is not carried to excess it is a permanent benefit. There are three independent forms which the excess may take.

1. If the sexual contact or association is unusual, there is danger, even in moderation; as the too closely guarded child is easily overcome by exposure to even mild weather. This is one great danger from ordinary customs, that a very slight departure from the accustomed routine involves injurious stimulation.

2. If the sexual association or contact is intimate and prolonged, it may lead to nervous depletion.

3. If the parties are not mutually and reciprocally attractive, the association will soon become exhausting. Especially is this true of both parties, where either seeks from the other a greater degree of reciprocation than is cheerfully given; for the yearning of the one, and the resistance of the other, are alike exhausting.

All these causes of exhaustion can be avoided between parties who are mutually attractive, and are in a position to yield to the attraction, and the highest benefits of mutual association can be secured, if their intimacy progresses with such moderation that neither will feel disposed to check it, yet with such manifest advance as continually to furnish new exercise for the affectional function.

MALE CONTINENCE.

It is the common idea that sexual attraction leads from one step to another with accelerated velocity, so that at each step more and more self-denial is required to cum to a stop. The principle of "male continence" tant by Dr. Noyes, at Oneida, (which has no relation to the system of complex marriage formerly existing there,) is based upon the idea that the self-denial is so nearly the same at one stage as at another, that we may enjoy any amount of sexual gratification consist-

ent with continence, and still feel no irksome restraint from continence. But if the first principle above stated is true, there will be no self-denial whatever involved in continence if the relations of the sexes allow proper sexual companionship. Carrying out the same principle a little further than Dr. Noyes has done, but no further than experience has demonstrated, this full satisfaction may be reached without even approaching amorous excitement or stimulation.

The theory herein set forth radically differs from the Onchla method of internal contact either with or without friction. One fatal defect of that method is that it necessarily stimulates into activity the generative function of the sexual batteries; and this not only causes a wasteful use of sperm, but diverts the sexual batteries from their affectional function, diminishing amative attraction.

The danger of impregnation from unexpected emission, against which the party most concerned has no protection, is another fatal defect.

Experience in each individual case can alone determine what degree and what form of external sexual contact will afford the highest satisfaction, and how long it requires to be continued to produce and to preserve the feeling of physical content.

INFLUENCE OF THE MIND.

Our physical wants depend upon two factors; 1st, the existence of certain faculties which require exercise, and nerves of sensation which perceive an injury to the system from want of use; and 2d, the action of the mind directing the attention to and stimulating those faculties and nerves of sensation. If we have been without food until we need a new supply, we become hungry; but the mind may be so diverted that the want may be overlooked until it becomes overpowering; or it may be so directed to the subject of eating as to

greatly stimulate the desire for food ; and may even so stimulate it that there may be a fictitious hunger created before the system really needs food. Or suppose, after a long walk, just as we think we are about to reach our destination, we discover that we have mist our way and are several miles distant, the general sense of weariness instantly becomes very great ; and yet we may not have taken a single step since making the discovery. The physical weariness is no greater ; but that which was a moment ago disregarded, suddenly becomes, by the action of the mind, overwhelming. And so the form which the sexual wants may take, depends primarily upon the needs of the system, affected largely by the action of the mind.

The fact that the sexual wants are stimulated by the mind, does not make them the less real physically ; and after being called into exercise by the action of the mind, it may not be easy for the mind to exercise the spirits it has called up. Under circumstances causing the mind to have an abnormally stimulating effect, there may be required a correspondingly abnormal degree of sexual gratification to produce physical satisfaction.

ABNORMAL CRAVINGS.

A desire for the exercise of certain faculties, whether normal or otherwise, if not soon satisfied, may, through sympathy, extend to other faculties, which do not really need exercise. Little children, from want of sleep or rest, sometimes get cross and fretful, wanting something and not themselves knowing what it is that they want. And children of a larger growth sometimes find it difficult to discriminate between the natural desire for sexual companionship, which perhaps would be fully satisfied through mental sympathy, with little or no physical contact, and the unnatural craving which arises from perverted habits. It is this, perhaps, more than anything else, which has led to free love varietyism ; first the mis-

taken need, and hence the misinterpretation or misdirection of the craving which is felt; and then, attributing to ultimate sexual indulgence the relief, which actually results largely, and in a normal condition would result chiefly, from the mere companionship of mentally and morally, as well as physically sympathetic persons of opposite sex.

In addition to the normal desire for the exercise of our faculties, there may be an abnormal craving for further exercise arising from excessive stimulus. For instance, walking calls into play certain muscles. If we sit a great deal, there is a normal desire for walking. If, on the other hand, we enter upon a walking mach, and bring an inordinate strain upon those muscles for several days, it sends a continuous current of energy thru those muscles, making it imperative that they should be used with unaccustomed and abnormal frequency. A man who, by inordinate generative indulgence, continued for a series of years, has created abnormal passionate cravings, can no more judge from his own feelings what is the normal need of the system, than a man at the end of a walking mach can judge from his own feelings how much walking is essential for continued health.

There is a physical result from a sedentary life, producing a stagnation of the blood in the neighborhood of the genitals, which tends to stimulate amorous feeling. For the same reason, on first waking in the morning, before having moved sufficiently to start the blood, there is sometimes a special tendency in the same direction. In both cases, an intelligent self-restraint while the circulation is being restored to its normal condition, may be requisite.

There is an effect resulting from our present customs which I can best illustrate mechanically. Suspend a plummet six inches from a wall. There is no tendency to approach the wall. That corresponds with the normal

condition of Alfism. Now draw back the plummet twelve inches, and there will be a constant pressure, sufficient, the moment the pressure is removed, to cauz the plummet to strike the wall every time. That represents the abnormal condition of ordinary married parties, separated by custom to three times the distance which their mutual attraction wuld prompt. So long as they exert themselves to maintain this abnormal position, they will be continually tempted to violate the law of Alfism; and the only remedy is to seek such intimacy as their mutual attraction prompts, in continence.

ASSOCIATION OF IDEAS.

The action of the mind depends largely upon the association of ideas. We acquire the habit of feeling a certain want, and of stimulating it by the action of the mind, in connection with circumstances which of themselves do not cauz or indicate such wants. The bel rings for dinner. We are interrupted in the midst of our uther employments, which hav been engrossing the attention, so that we hav felt no hunger, and immediately the sensation of hunger is felt; altho there is no natural connection between the sound of a bel and the necessity for food. Another illustration may be found in the not uncommon mistake of warming the hands or sitting by a cold stove, imagining that there is a radiation of heat from it, in consequence of the habit of receiving heat from a stove. So in the relations between the sexes, whether the siht or contact of the nude form shal stimulate the affectional or the generative action of the sexual batteries, wil depend greatly upon the habits of association. We hav only to accustom ourselves to associating it with the affectional action, by frequent repetition when the affectional action is all that is felt or thaut of, in order to cultivate such habits and associations as wil make the siht and contact of

the nude form tend to repress passionnal desires, by the direction of the sexual forces into the channel of galvanic attraction.

IMPERFECT SATISFACTION FROM REPRESSION.

In isolation, the sexual attraction is slowly dissipated; and if the mind is so diverted to other subjects that the sexual function receives very little stimulation, there may be a satisfied continence even in the absence of all sexual relations or companionship. But this results, unless the circumstances are recognized as making sexual companionship temporarily impracticable, from the blunting of an important element of our natural sensibility. In the companionship of the two sexes, each complementing the polarity of the other, by radiation when there is no contact, and by conduction when there is contact, the polarity is kept nearly at an equilibrium, depending upon the amount of stimulation, and the amount of the opportunity for the equalizing effect. So long as the mental stimulation does not overpower the opportunities for equalization, there will still be a satisfied continence, united in this case with a helpful action of the sexual system.

MODE OF EQUILIBRATION.

The mode of sexual equilibration is not essential, whether it is by mere companionship, or by a greater or less degree of nude contact, provided it is effectual in producing a satisfied continence. So much depends upon habit, that it may be too early to even conjecture whether the desire for frequent and continued nude contact is an outgrowth of perverted passion, which will diminish when sexual feeling preserves habitually its proper channel, or whether it is a normal and desirable manifestation of vigorous sexual feeling.

Indeed, both physical and mental or spiritual contact are required for complete satisfaction; and of the two.

the spiritual contact is that which affords the greatest satisfaction. If a woman permits unrestricted physical contact as a matter of wifely obedience merely, while to her it is a matter of indifference or repugnance, it will afford far less satisfaction than when the husband feels that there is no mental aversion; even tho the state of her health, or other unavoidable circumstances, may make physical contact impracticable. Between those who are truly mated, the physical contact will be largely valued as a manifestation of the spiritual contact.

SEXUAL POLARITY.

The affectional action of the sexual batteries, produces a sexual polarity, which we may call positive in the male, and negative in the female. In sexual companionship or contact, there is a radiation or conduction which reduces the polarity, and restores the equilibrium, thus tending to prevent the action of the sexual batteries from taking the generative form.

While polarity exists, there is attraction, or sympathy: when the polarity is satisfied, this is followed by equilibrium, or apathy. If the close contact is continued, there results an identity of polarization, which causes repulsion, or antipathy. The antipathy seems to be more forcible than the attraction; as physical pain is generally more violent than physical pleasure. If people will keep their distance, and avoid a forced identity of polarization, they can be on good terms, when the same people, thrown into closer relations, will feel an unconquerable antipathy.

MAGNETIC ANALOGY.

There are some respects in which the sexual attraction appears to take different forms, resembling magnetic, galvanic and electric attractions. It may be convenient sometimes to adopt that form of expression, even tho we may consider them fundamentally one; as the differ-

ences between the material magnetic, galvanic and electric attractions are so marked that even if it were demonstrated that they are all manifestations of a single force, it might be found convenient to continue the present designations. Wherever a single force will explain all the phenomena, it is unscientific to attribute them to different forces; and yet we may properly designate different forms of a force by different names.

For convenience in distinguishing between the different physical, or perhaps more properly termed psychic manifestations, they may receive the same names with the material attractions of magnetism, galvanism and electricity, to which some analogies may be traced.

The magnetic attraction may be the name given to the manifestations of attraction independent of sex, like the love of Jonathan for David, "passing the love of women," or like the attraction which more frequently women feel for women.

The galvanic attraction corresponds to the affectional function of the sexual batteries. In the attraction of material galvanism, which is much stimulated by the presence of moisture connecting the surfaces in contact, there is a continuous thrilling effect upon the nerves of sensation, which is much heightened at every break. An illustration of this is found in the familiar experiment by which the galvanic flash is made visible; which is only seen at the moment of making the contact of the two metals, but may be repeated as often as may be desired, by simply renewing the contact. So in sexual contact, kisses, lay-pats and caresses consist in making and breaking the contact.

In the attraction of material electricity, friction leads to a gradually accumulating attraction, which suddenly reaches the point of explosion or instant discharge; and then the two bodies becoming identical in polarity, repel each other. The analogy between this and the generative function of the sexual batteries is too obvious to require elucidation.

Perhaps even polarity is not essential to our analysis, altho a convenient form of expression. The fact that the amorous form of excitation is not the ordinary form, allows the structure called into action to be sooner satisfied and fatigued; the amorous action becoming soon weary, like the muscles of voluntary action; while the amative action continues with undiminished vigor, like the beating of the heart, or the breathing of the lungs. It is not necessary, therefore, that there should be an electric radiation; for the fatigue of voluntary action will take its place; nor is the permanence of galvanic action necessary to be invoked, because that is replaced by the want of fatigue in involuntary action.

NECESSITY FOR CULTIVATION.

The degree of sexual companionship or contact, necessary to overcome polarity and restore satisfaction, will vary in different individuals, and at different times in the same individual. The state of the health, or other circumstances, may tend to vary the direction or the form of the amatory force; so that at one time it may become exclusively galvanic, and at another partially or entirely electric. The form of the force will depend very much upon cultivation. Persons who have formed the habit of allowing the force always to expend itself in amorous excitement, will feel little pleasure from sexual contact, except so far as it stimulates amorous feelings. Libertines acquire such power and influence by this force sympathetically arousing a similar direction of the force on the part of the women with whom they come in contact, that it has a seductive power almost irresistible. Reduced polarity on the part of the woman, or the habit of giving the force a galvanic direction, will tend to protect her from this baleful influence.

There is also an organic necessity for cultivation; for whatever is the fluid which is disintegrated in the production of amative affection, that fluid must be ex-

peld from the system when it has done its work. Organs grow from exercise; and it is only in continence that the absorbing glands have the opportunity by exercise to become capable of disposing of this fluid without inconvenience. A man accustomed to sexual contact in continence, will not suffer from any accumulation that may be incited, even if it should be unusual; while a man whose absorbing glands have never had occasion to take up the secretion, will be in trouble; just as a cow which has not been milked will be in trouble, altho if running wild, she would never have any necessity for milking.

OBJECTIONS ANSWERED.

The principal objections to the law of Alism take four forms:

1. The great majority give way to their appetites, regardless of consequences. It is sufficient for them that Alism requires that the appetites be brought within the dominion of reason. Their objection is unanswerable, so long as they continue in that low stage of development. They must live on wild fruit until they learn the art of cultivation.

2. The objection that man needs physical relief from a continuous secretion, is answered by the theory, sustained by many facts, that this secretion is normally utilized in sexual affection; and by the admitted fact that men, not deficient in sexual vigor, live for months, and probably for years, in strict continence, without even nocturnal emission, and with no such physical inconvenience as is often complained of by men who happen to be deprived of their accustomed indulgence for a week or two at a time.

3. The objection that Alism deprives its followers of that lively manifestation which brings them into closest union, is answered by the existence of prostitution, which demonstrates that merely physical sex desire is not an evidence of real affection. It is only Alism which ena-

bles the parties to demonstrate to each other pure and unselfish affection. The physical manifestations which do not invite ultimatum, are the best and surest evidence of sexual affection, and the highest possible manifestation of sexual love.

4. The objection urged against the doctrine of Alfirm that it rests upon a depreciation of sexual relations, applies not to the doctrine itself, but only to the personal opinions of some of its advocates. Ideas of shame or impurity connected with sex, come only from the abuse of sex. Alfirm knows no conceivable mode of reproduction, higher or more pure than that which exists throughout the more developed classes of the vegetable and animal kingdoms, in diversified forms, culminating in the human race. But Alfirm demands that so far as regards the physical functions of the sexual organism, they shall be restricted in the same manner as the functions of other organisms are restricted, to useful results. It is well known that if the digestive apparatus should act when there is no food to digest, if the heart should act beyond what is necessary to produce a normal circulation of the blood, if the organs of secretion were to act when not required to serve a useful purpose, in either case it would produce physical injury to the entire system. And since the sexual function is as much more important than any other function of the body, as the preservation of the race is more important and higher than the preservation of the individual, this fact gives everything connected with sex a sacred character, and makes sexual wrong a profanation.

COMPLETE SATISFACTION.

It is to be remembered that complete and enduring satisfaction, like perfect happiness, is, strictly speaking, an impossibility. It is sufficient if we find in continence the same measure of enduring completeness which could be found from any other conceivable course. It is

fair to compare it with the happiness and satisfaction resulting from the life which Alfishm seeks to supplant. Many who live a life of temperance and approximate Alfishm, find satisfaction in the marriage relation. But shall we lift the veil? What is it that leads the way to marital infelicity, to divorce, to prostitution? And what are those darker depths known only to those who have wallowed therein, or to those who are seeking sexual reform? Is it not evident that the greater the sexual indulgence, the greater the burning and corroding of unsatisfied desire? In the light of these facts, which investigation makes continually more patent, it is safe to say that not only will perfect satisfaction be found from the observance of the law of Alfishm, but that it is the only source of complete, enduring sexual satisfaction.

THE LAW OF ALFISHM.

Sum of the physical arguments for the law of Alfishm has been already partially developed. There are, in addition, other reasons involving mental considerations.

ILLUSTRATIONS.

"Wine and women" have been clasped together from the days of ancient history; and the two kinds of intoxication are alike in many respects. Each is a pleasure to the senses at the moment, followed by a corresponding exhaustion. Each tends to the formation of a habit, calling continually for indulgence, until, if there is no curb placed upon it, the health breaks down under it. Each tends to degradation and to crime. The license of lawful wedlock and of moderate drinking are respectable, and the evils are less marked; but the law of total abstinence applies equally to both. In itself there is no great harm in a marital indulgence, or in drinking a glass of wine; the temporary excitement dies away, and the system scarcely feels the shock; but

each indulgence calls for another; and even when there is no physical ruin, there is a blunting of the sensibilities; and the amount of pleasure does not compensate for this.

It is not unlikely that there is another connection between these two classes of dissipation. If the nervous energy is exhausted by spermatic waste, it is not to be wondered at that a stimulus should seem to be required to restore the equilibrium, or that the stimulus of alcoholic drink should be resorted to. On the other hand, it is well known that an unnatural nervous stimulus from the use of intoxicating drinks, leads to the temptation to expend itself in amorous indulgence.

It may be well here to call attention to the distinction between proof and illustration. It has been stated that the same law applies to man as to other animals. This is not stated as a proof, for there might be a different law for man; but it tends to throw the burden of proof upon the other side, and to make it necessary for those who make man an exception, to show the reasons for it. So with regard to total abstinence from alcoholic drinks. Comparisons do not run on all fours. There are differences between two things that are compared as well as resemblances. But the land is full of temperance arguments which apply so well to the question of Alism, that rather than to attempt to reproduce them with the few changes that may be required, it is better to refer to them in this brief way, leaving it to the discretion of the reader to make those changes.

FORCE OF HABIT.

Parentage is a duty as well as a pleasure with those who are so constituted that their children will contribute to the advance of mankind. As a rule, every man and every woman ought to have, at a proper time, the sexual experience in its highest form. But neither is fitted for parentage before the age, we will say, of 21. Probably

few children are so unservant, and kept so carefully in ignorance, that they do not learn more or less of the mystery by the time they are 9 years of age. This leaves 12 years of continence to begin with, from 9 to 21, at the time when the years seem longest; and 7 years after the time when the genitals of both are so far matured as to create, if ever, a physical desire for coition. If there is any period in life when relief from surplus secretion is desirable, it must be during those 7 years from puberty to marriage; not that there may not be very much more apparent necessity for it in more mature years, when the secretion is more rapid, but that if it is true that there is a constant secretion from which it is desirable to be relieved, the desirability of that relief must commence with the commencement of the secretion, and continue as long as the secretion is formed. If there is any period in life when intercommunication as a luxury, for the purpose of producing strong ties between the sexes, is desirable, it must be during those 12 years, from 9 to 21, when the ties are being formed between the young of both sexes. And after the habits of continence are fixed by a virtuous life of 12 years, at the time when habits are forming, it must be comparatively easy to continue in continence when we have reached maturer years, and are accustomed to live according to our habits, rather than to form new ones. It is the first step that costs; and after having learned to be continent, and lived in continence for 12 years, a mental conviction of the truth of the law of Altruism, will surely prevent the desire to form habits or to commit acts in violation of it.

ANTICIPATIONS.

The pleasures of anticipation are so nearly equal to those of participation, that the question, which are the greater, is still in dispute. For twelve years the young man and young woman may enjoy all the pleasures of anticipation, gradually increasing as the hour of marriage

approaches, as fully and as freely as now. On the other hand, are the pleasures of memory; and nothing here will be lost. Neither the pleasures of anticipation nor the pleasures of memory can be increased by the repetition of the act; and especially will there be a loss if the memory of a perfect union is crowded out by the memory of later imperfect attempts at union; so that it is only the fleeting sensations of the moment, unanticipated yesterday, experienced to-day, and forgotten to-morrow, which are the reward for the ordinary indulgences of married life.

That the repetition of an experience does not dull the pleasure itself, and that the pleasures of anticipation and memory are divided between the two instead of being concentrated upon the one, may be shown by illustration. Few people care to read a novel, however absorbing in its interest, more than once. A beautiful painting or statue, attracts us much less after the first or second visit. A visitor to the White Mountains might be delighted with a trip to the summit of Mount Washington; and yet on the following day, taking into consideration the keen, frosty air, and the tedious and apparently dangerous ascent and descent, he might prefer to trust to his memory of the surrounding view for pleasure, rather than to go up again, no more warmly clad, and running the chance of the sky being less clear.

LOSS OF NOVELTY.

But the question will arise whether a man and woman can be content, after having experienced the full pleasure of a reciprocal and simultaneous orgasm, to live on, year after year, with such possibilities within their reach, without repetition of them. Certainly not, if they believe that the repetition will add to their happiness. But it is not uncommon for people to enjoy to the utmost an experience which they would not care to

hav repeated. So the huzband and wife may appreciate to the utmost what they hav enjoyd together; and yet, appreciating also the fact that every exhilarating experience tends to blunt the sensibility, and make them less enjoy the chaste plezure of sexual attraction, they may be wize enuf to chooz to prezerv undiminisht as long as posibl that which they can enjoy with mutual advantage as wel az plezure, rather than to sacrifice it for a momentary paroxysm.

Perhaps it is poetical exaggeration to say,

"Of all the passions that puzess mankind,
The lov of novelty rules most the mind;"

but we know that this element ads largely to all plezures tending to exhilaration. There is a class of plezures, the lov of quiet, of home, of rippling brooks, which depend much upon habit; and it is this class of plezures which is alied to the plezures of sexual contact, which is always restful. But it is a dangerous thing for the perpetuity of marital happiness, when it is founded upon those exhilarating plezures, which grow less as the novelty fades away.

This element of novelty not only ads to the plezure of the parents, but to the wel-being of the offspring; and it may not be too much to say that the child is wrongd whoze parents hav worn out that charm of novelty, and thus partially incapacitated themselves for meeting for procreativ purposes. There can be but one first-born in a family; and yet, thru Alfism, the younger children may be endowd with life-force scarcely exceded by the elder.

NECESSITY FOR EXERCIZE.

All our faculties require to be exercized in order giv them vigorous helth. This principl is not overloc in the theory of Alfism. The frequency of exerc required varies with diferent organs. The hart :

lungs are exercised without cessation. The stomach requires at least daily exercise, but also requires rest as often. Passing over other organs requiring periodical exercise, but generally in a state of quiescence, the female organs called into exercise by conception, lose nothing from the long intervals between successive conceptions. Nature's law is exercise at such times only as the organs may be used with beneficial result.

The fear is sometimes expressed that the want of exercise may lead to impotence. If we did not know the fact, we might imagine that a woman who ceases secreting milk, would be unable to nurse another child; but we know better, by large observation and experience. If the spermatic secretion is of a similar character, as it evidently is, it will become stimulated to activity whenever it is required.

It has been well said by Dr. Winslow, in the "*Alpha*." "Sexual power depends upon the purity and richness of the blood—not upon the cultivation or exercise of the muscles."

But there is still another point to be considered; that the theory of dual functions provides exercise for the sexual batteries, not merely in intercommunication, but at all times when the sexes can meet either physically or mentally. As thought gives exercise to the brain, so does sexual affection give exercise to the organs producing it.

SELF-DENIAL.

The question whether a husband and wife will be satisfied to adopt in practice a life of Abstinence, is analogous to the question whether a man or woman will be content to live without masturbation, having formed the evil habit, and after being convinced that it is injurious. In each case it is the simple question whether they shall forego the pleasure of the orgasm, when it is within their reach, or, in spite of its evil effects, shall continue

to indulge in it. In either case, indulgence means pleasure only, and not benefit, but rather physical loss; of which the parties are convinced. To the well-balanced mind there would be no desire for such indulgence, and no self-denial in the life which gives the highest benefits; and to those to whom Alfirm would be a self-denial, it is a self-denial of the same class with other self-denials, so often necessary for the sake of our health or physical welfare; such as abstinence from alcoholic drinks, opium, tobacco, and from various articles of food which have been found either unhealthful or injurious to individual constitutions; a self-denial to which every reasonable person will cheerfully submit.

If fruit is eaten before it is fully ripe, it is not only astringent in taste, and wanting in the flavor which it has at maturity, but is likely to injure the health. When children have been taught to deny themselves the pleasure of eating green apples and peaches, and to wait for them to become fully ripe, it does not seem hard for them to learn to deny themselves the pleasure of immature sexual gratification, and to wait for the time when nature gives it health-giving and life-producing sweetness.

THE PRACTICABILITY OF ALFIRM.

There is abundant testimony that when constrained by religious scruples or unfavorable circumstances, men, as well as women, may live in satisfied continence without apparent physical detriment. But it may be doubted whether conditions will not often arise in which more self-denial will be needed than the mass of men habitually exercise. This can best be settled by experience; and the results of the experience of many, even under the disadvantages of a new course of action, show that when the mind has fully accepted the Alfirm principle, whatever desire there may be for the affectional association which circumstances make impossible, neither the deprivation of magnetic interchange for long periods

of time, nor, on the other hand, unrestricted magnetic interchange at long intervals, need occasion passionate desire.

THE ONLY BOUNDARY.

It can hardly be questioned that a wife, during pregnancy and lactation, apt to be exempt from intrusion. She needs her husband's care and love, his caresses and embraces; but if she can have these, she does not need, and does not naturally desire intercommunication. Since men and women are adapted to each other, here is one indication that man does not naturally need relief from surplus spermatic secretion as frequently as once a year. If he feels such a need, it must be from chronic habits, which he should seek to correct. As Mrs. Stenker has well said, "There is but one possible boundary, and that is the legitimate and natural use of the function—propagation of our kind."

WOMAN THE UMPIRE.

The principle is now generally conceded by those who have studied the subject, that it is the woman, she having the closest relation to the children of a marriage, who should decide when and under what circumstances she shall become impregnated. Uniting that principle with that of Altruism, there naturally results the principle that the sexual feeling in man should never take the generative form until it is intentionally inspired by the woman for the express purpose of parentage. There is no more necessity for those sexual organs of man specially adapted for procreation to be stimulated into useless activity, than for those of woman. It may not be exaggeration even to say that the order of nature is that the production of a child shall always be preceded by a two-fold impregnation; first, a spiritual impregnation of the man by the woman, waking into activity his generative capacity; and next the physical impreg-

nation of the woman by the man, waking into activity her generative capacity. Until the time comes when she desires to become a mother, the sexual force in both should be exclusively turned into the affectional channel.

CONTENT WITHOUT SATISFACTION.

Whatever the cause, it is often the fact that the wife does not reciprocate even affectional demonstrations by the husband. A few months of intemperance may create such sexual aversion that years of continuous kindness and love will not overcome it. Neither party can receive from the other sexual satisfaction. Yet both, if their minds are properly instructed and regulated, may have sexual content.

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

The capacity for parentage, and the capacity for physical, sexual equilibration, may alike lie dormant for months and years. The highest life depends upon the due exercise of all our faculties; but perfection is a practical impossibility. The doctrine of physical necessity, so long taught by physiologists, being shown by a multitude of facts and the experience of many men and women to be an error, or to exist only as the result of erroneous life or ideas, sexual capacity is placed in the same position with mental or physical capacity. A born poet or painter lives a higher life, with greater happiness, if he can exercise his capacities; but if circumstances make it impossible, and if he recognizes and mentally submits to that impossibility, he may live a happy and contented life in a far different sphere. And the man or woman to whom love is denied, in whatever form, may still teach his heart to cease its vain repinings, and find content-

ment and happiness; the gem of purest ray, the flower of beauty and fragrance, may never be disclosed.

RESULTS OF EXCESS.

Incontinence is a mental as well as a physical dissipation, and tends to make us unsatisfied with the smooth, even current of every day life. The recreation of the summer vacation tends to unfit the boy for study, and the man for work, for a time. Those who go to the theater every night, lose the charm, and less enjoy real life. It is so with all our senses. The eye, dazzled by too much light, becomes unable to distinguish faint objects; the ear, after the booming of cannon, cannot so fully appreciate sweet melody; the taste, vitiated with high-seasoned food, fails to find enjoyment in that which is more plain and wholesome. Glaring contrasts of color give less pleasure to the cultivated eye, than more delicate shades. The painter who should imagine that the more of brilliant coloring he put upon his picture the more strikingly beautiful it would be, would soon find, in undertaking to apply the principle, that the purity of white and the depths of black are equally needed for effect. Yet this is the very principle which people are applying in their married life, crowding in the bright and gaudy colors, until they lose all taste for the more subdued; bringing their nerves to the highest tension until they become worn out and incapable of real, quiet, satisfactory enjoyment of anything. The principle of Abstinence will give them the most vivid pleasures, brightening the memories of a lifetime, and at the same time leave them in a condition to enjoy the tranquil delights of ordinary life.

Temporary separation will sometimes, but not always, restore the mutual attraction which sexual excess has dimmed. It is because of sexual excess that the poet sings:

"In youth love's fire burns warm and bright,
But it dies ere the winter of age be past;"

when obedience to the law of Aifsim wold make luv as enduring as he claims frendship to be when he ads ;

"While frendship's flame burns ever the same,
Or glows but the brihter the nearer its last."

SMOOTHING THE PATHWAY.

The maximum of enjoyment is not to be found in increasing the extasy of the scattered moments of pleasure, so much as in making more tolerable the hours of pain. We must fill up the valleys, taking the earth from the hill-tops, to make the pathway more smooth. So if in our life there are exaltations, followed by corresponding depressions, the total of our happiness will be less.

THE FIRST KISS.

The pleasures of memory are not confined to memories of coition, even when so harmonious as to result in a mutual orgasm. On the contrary, it is not uncommon for the recollection of embraces before marriage, perhaps with no more personal contact than of the hands or of the lips, to retain their original brightness, after all memory of the first internal contact has been obliterated; and still oftener the recollection of the embrace is a life-long pleasure, while the memory of the first consummation of marriage is to the man a recollection of disappointment, and to the woman, too often a recollection of embarrassment, and shame, and physical pain, if not of unmitigated disgust.

SLEEPING TOGETHER.

In order to preserve the sexual polarity from becoming excessive, it is important that husband and wife should usually sleep together, with such degree of nude contact as may be adapted to each individual case. Physiologists sometimes assert that no two persons should

sleep together; and they assign two reasons; 1st, that the stronger will absorb the magnetism of the weaker, so that while one will sleep well and be invigorated, the other will sleep restlessly and be debilitated; and 2d, that the weaker will absorb the magnetism of the stronger, so that old people may keep up their vitality at the expense of the young people sleeping with them. What is especially remarkable is that these contradictory reasons are usually advanced by the same individuals. I presume the explanation is that they do not think it safe to assign the true reason for their belief, or else that the hindrances in the way of investigation of sexual facts have prevented their learning the actual causes of the facts they observe. When a man and a woman sleep together and one of them yields to the intemperate sexual demands of the other, the health of the weaker fails; and the physician prescribes change of climate, which separates them with a beneficial effect. And if the physician thinks that sleeping separately will check their intemperance, he may venture to recommend that, when he would not dare to give the true reason for his advice. The fact is also to be taken into consideration that with the exception of man and wife, whose sleeping together is supposed to tend to sexual excess, it is persons of the same sex who sleep together, and in that case the magnetism being of the same polarity, and therefore repellant, the radiation of the magnetism of each is interfered with by the presence of the other. On the other hand, if persons of opposite sex sleep together in satisfied continence, both will be strengthened by the magnetic radiation. It is not unlikely that by habitually sleeping together the husband and wife may cease to feel a thrill at every contact; but there will be substituted for it a pleasure giving more satisfaction and content. The thrill is like the purring of the brook; but "still waters run deep." The thrill is like the flavor of an artificial drink; but there is nothing that can quench thirst like pure cold water.

There are two effects of sleeping together, considered by Dr. Poote and others as the principal objections to it, both of which appear to be reasons in favor of it. 1st. It is claimed that it tends to bring the parties into sexual equilibrium, and thus to diminish passional attraction. True; but continence being the higher law, altho the husband and wife sleeping together will not have so strong passional attraction, they will have a stronger and more enduring sexual attraction, from the exercise of the affectional function. 2d. It is claimed that it tends to bring the husband and wife into a resemblance to each other, and thus to unfit them for passional attraction, founded upon the law of the opposites. True, but the foundation of marriage being the law of the opposites, in order that the excesses of the one may be balanced by the deficiencies of the other, it is well that when they have been bearing children, when there is no longer occasion for passional attraction, the stimulation for it should be diminished, so that they shall be better adapted to each other for sexual friendship, which does not depend upon that law of the opposites, but rather upon similarity of disposition, and also better balanced as members of society at large.

There is a way in which separate beds for husband and wife may be made useful in promoting Alfirm. Let the wife's bed be sacred to the higher law. It will require no great self-denial to keep that resolution; and yet the deliberation involved in going to the other bed, will be likely to induce gradually increasing temperance. The association will be more free in the wife's bed, from the knowledge that it will not be regarded as inviting ultimation; and after a time it will be found that there will be more satisfactory enjoyment there than anywhere else.

It seems hardly necessary to say that if husband and wife are not physically attracted to each other, and if for that reason they are content to observe the law of Alfirm, both reasons for their sleeping together cease to exist.

The advantage of accessibility in case of night-mare, or of sudden illness, can be sufficiently secured by separate beds in the same room or in adjoining rooms.

EXCELSIOR.

Altho, as a general rule, the greatest amount of physical pleasure will result from the strict observance of the law of Alfirm, how far this may be modified in individual cases, it is for the parties most interested to decide for themselves. So few have acquired the habit, which requires cultivation, of enjoying the sexual currents from mere embraces, or sexual contact, that the strict observance will usually involve self-denial; and it may be that if the principle were established, an occasional violation of it in practice would be of little more consequence than the violation of the physiological principles, that food shall be taken at regular hours, and sleep during the hours of the night. The main difference is this; that we must eat and we must sleep, at short intervals of time; but there is never a necessity for violating the law of Alfirm. It is a more important matter, and the consequences are therefore likely to be more serious; but still it is a matter wholly within the judgment of the parties; who have as much right, so long as they observe a reasonable degree of temperance, to indulge their wishes, at a loss to themselves, in this respect, as in regard to the hours for eating or sleeping, or as to what they shall eat, or what they shall wear. Yet the influence of even unconscious parental example is so great as to make it desirable for parents to exercise a great deal of self-denial in overcoming bad habits, for their children's sake, even when the results will not seriously affect themselves.

The most important point is the establishment of the principle, so that no man shall resort to masturbation or to prostitution, from the mistaken idea that he is benefiting his health in getting rid of a surplus secretion

which cannot remain in the system without physical detriment; so that there shall be a constant effort on the part of both husband and wife for increased temperance; so that wives shall not refuse their husbands sexual contact lest it should lead to sexual intemperance, from ignorance of the fact that the course they are pursuing has a direct tendency to inflame passionnal desire.

NUDE CONTACT.

The free exchange of sexual currents is so unusual that comparatively few can appreciate and enjoy it; but if it is indulged in up to the border of antipathy, the capacity for such enjoyment will increase. It is better to err in excess than in defect in carrying out a principle where the common error is all the other way. The cultivation of the habits which will tend to the affectional action of the sexual batteries, should include the mental effect of the sight of the nude form, as well as the physical effect of sexual contact. When the twain become one flesh, they should no longer cherish reserve from each other. People do not know what they lose by seeing the nude only in paintings and in statuary. A picture of a fall of snow, of a tree waving in the wind, or of a foaming cataract, may be beautiful; but how much more beautiful is nature herself, where the falling snow, the waving branches, the dashing waters, or in actual motion, making a picture which no art can portray. And so much more beautiful is the nude in action than the lifeless forms of the painter or the sculptor. The chief beauty of a work of art is that it suggests to the mind the motion with which the eye is familiar, so that the imagination can supply the motion which the pencil or the chisel cannot give. But if the eye is not familiar with the nude living form in motion, the imagination has no memory to aid it, and half the charm is lost. Probably this is one reason why artists themselves, from having living models whom they see in motion,

hav a hiher appreciation of the nude in art than those who hav not had that advantage.

When men and their wives can lern to be together, seeing each uthr, and embracing each uthr without the intervention of clothing, and to enjoy such caresses disasociated from passional feelings, there wil be littl danger that there wil ever be such sexual excess between them as to endanger the perpetuity of their mutual attraction.

ADVANTAGES OF ALFISM.

The principl of Alfism promises to be of special importance in two directions where reformers hav anxiously saut for liht.

1st. It wil tend to diminish prostitution; not only by diminishing sexual intemperance, even if the principl is not at once accepted in practice to the full extent, thus diminishing the temptation of the prezent generation, and the hereditary temptation of future generations; but also by correcting the fyziological error which has led astray so many, that entire continence is not conduciv to helth, or to the hihest fyzical plezure, but that emission is an esential feature in male existence.

What wld a machine be good for, if sum of its parts wer frequently cauzd to be moovd oftener or faster than the wurk of the machine calld for? So Alfism is only the aplication to the sex question of a general principl coving all organic action, and all meccanical action.

2d. It furnishes a complete and satisfactory anser to the question of the best mode of preventing conception. There is no uthr mode which is either reliabl or satisfactory. Even wer any reliable mode of preventing conception to be made known, it wld hardly be satisfactory to woman, for she cld no longer plead danger, to protect herself from unwelcome intruzion. Yet there ar few married wimen who wld not be benefited if

they could be saved from the burdens and the dangers of frequent pregnancy.

PRACTICAL SUGGESTIONS.

When one party only accepts the law of Alfirm, receiving new light after marriage, it need not introduce into the family an element of discord. The wife, for instance, may not feel justified in adopting a course tending to induce her husband to seek from others the satisfaction she denies him; and yet may make such efforts to give him galvanic satisfaction, and thus to restore sexual equilibrium in the normal way, that he will become less inclined to amorous excess. If she finds that from force of perverted habits, such efforts on her part seem to stimulate passion, she may make it a condition that he will control himself; and thus she may gradually change such perverted habits. So the husband may not feel justified in forcing his wife to live a life she had not anticipated; and yet by keeping always in view the advantages of Alfirm, he may gradually educate his wife and himself to find a higher pleasure in galvanic satisfaction.

In other cases, where true marital affection has died out, or has never existed, the law of Alfirm may be at once reduced to practice with manifest advantage. It may be that in such cases there is no resource further than cold self-denial; but at least the inharmony necessarily resulting from repellant contact can be avoided; and quiet friendship can take the place of secret or open hostility.

This essay is addressed to married men and women. It is intended especially for those who are truly mated, between whom there is a sexual attraction. It is not to be supposed that those who have perverted all that is holy in marriage for other considerations, who have married for money, for station, or even for a home, can enjoy the benefits, when they have wantonly violated the sanctities of marriage. Yet in the eye of the law,

they are married men and women ; and it is therefore right that they should not be ignored, but that such comfort or consolation as the truth will afford, should be given them. Like an alligator in a flower garden, they may be out of harmony with their surroundings, attracted by nothing but the fountain's spray, and more tantalized than satisfied with that ; yet the gates are shut ; they cannot escape : and they must make the best of their position.

The principles herein laid down consist of a duty and a privilege ; the duty of continence except for procreation, and the privilege of sexual satisfaction from sexual contact. Improper marriage does not relieve from the duty, altho it may prevent the enjoyment of the privilege. For those who are not so attracted to each other as to find sexual satisfaction in any kind of companionship or contact, the true philosophy is resignation ; turning the life forces into other channels, and away from the sexual channel, except so far as it can be exercised in the ordinary amenities of social life. They may yet live a high and a noble life, altho not that complete life in all departments of our being, which a true relation would permit.

There are many who have not wilfully sinned ; who supposed that they married from love, but who have since become separated in feeling, so that their attraction for each other seems to be dead. If it is really dead, whatever the cause, there is no remedy ; these, too, must learn the philosophy of resignation. But perhaps it is not dead. Perhaps it is the repulsion from an improper married life which has separated them ; and it may be that if they adopt the law of continence, they may overcome the repulsion ; and if they seek to restore the old attraction, it will come back to them, at least in such degree as to give them pleasure in companionship, and a certain amount of sexual satisfaction.

Still another class claims our attention and our sym-

pathy. In their early married life there seemd to be a mutual attraction ; but on the one side that seems to hav past away, while on the other it stil continues. The principl that action and reaction ar equal, seems here to fail. So when a blow is givn and receivd, action and reaction ar equal ; but the effects upon the two parties depend upon their diferent inherent circumstances. The attraction between the parties may hav been originally more ideal than real. The wife thinks that she stil luvz her luvband, if he wer only what she supozed him to be when she married him ; but does she luv him as he realy was and realy is ? Luv begets luv ; but the luv of an ideal man wil not beget luv in an actual man widely diferent from that ideal. It may be that in this case also, the real luv has died out on both sides, when brant to the test : altho one or the other, stil cherishing an illusory ideal, imaginz it to continue on one side while it is lost upon the other. In any event there is but one chance for redemption. If the two actualy luv each uthr, and hav been separated by misunderstandings, either can draw the uthr back ; not by recrimination ; not by separation ; not by coldness ; but by kindness and loving asociation, as close as can be attained without obtrusivness. So far as the disagreement has arisen from mental cauzes, this wil giv oportunity for harmony to take its place. Fyzical contact wil help break down and remove mental disagreement. If it has arisen partialy or entirely from fyzical cauzes, it wil be necessary to accept the situation, and to secure all the harmony and frendly asociation that the circumstances wil admit of. There must be very few cases, if any, where the fyzical disagreement is so one-sided that the one party cannot be satisfied without a degree of asociation which the uthr party cannot tolerate ; for careful observation shows that a degree of asociation may be passively enjoyed, far exceeding that which can be freely and actively reciprocated.

ALFITE MARRIAGE.

There is another consideration perhaps not less important. There are many young persons of both sexes, who for various reasons are unfitted to become parents. They may be in temporary ill-health, or in such financially embarrassed circumstances that they could not properly provide for children; or they may know that there is danger of scrofula, insanity, or other disease, being transmitted to their children, so that they may both be permanently unfitted for parentage. The theory of Alfism opens the way for such persons to enjoy all the advantages of marriage excepting parentage. And altho self-denial will be required in foregoing parentage, it will be far less than they must exercise in celibacy; especially if, when permanently incapacitated, they shall adopt from time to time, children to care for and to brighten their family circle.

Under the present views and practices with regard to marriage, prudent young men and women, who can only make a respectable living for themselves, are utterly deterred, for fear of offspring which they cannot support, from uniting as husband and wife, to make a pleasant, mutual home. Yet a home, be it ever so humble, is the acknowledged safeguard of virtue. There may smiles and pleasant words and loving caresses abound; there may evenings and leisure hours be past in harmless amusement, music, reading or study, and agreeable and instructive conversation. Such affectionate intercourse, based on the doctrine of continence, would banish the sexual starvation, which leads to sexual vice, and would keep many well-disposed young men from beer saloons and gambling houses, which appear so much more attractive with their music and glitter, than the lonely, bare rooms of their boarding houses.

MUTUAL UNDERSTANDING.

But it is essential that before marriage upon this basis, either for temporary or permanent reasons, both

parties shùd thuroly understand and hartily accept the basis of the union. If the explanation is left by either to be made after marriage, or is not made, the uthér party will feel aggrevd, and may not willingly acquiesce ; but if made beforehand, it will be not only a matter of prudence but of pride with both, to asist each uthér in observing the law of continence.

In cuming to such an understanding, the names of Alfa and Diana wil be especially serviceabl ; for it wil be eazy for the parties to express their beleef in the principls of Alfa or Diana, even when a false education makes difficult a more definit introduction of the subject, or explanation of views upon it.

To avoid misapprehension, these two theories shùd be clearly defined, and the distinction between them explained. The doctrin of Alfism is confined to one principl, the law of

"Continence except for procreation."

Those who beleev in this doctrin may be divided into different classes. Sum beleev in it as a matter of duty, to be enforced by precept and self-denial ; sum beleev in it as a matter of riht, requiring no self-denial. In this latter is included the doctrin of Diana, which may be defined to be the law of

Sexual satisfaction from sexual contact.

In uthér wurd, Dianism is Alfism as the rezult of sexual equilibration. This doctrin is founded upon the theory of dual functions ; but that theory is not an esential part of it. Any person who carries out the principl of continence except for procreation, whatever his motivs or ideás connected with it, is a practical Alfite. And any Albite who seeks sexual companionship of greater or less intimacy, for the purpose of sexual equilibration as an aid to continence, is a practical Dianite.

THE LAW OF DEVELOPMENT.

One suggestion in conclusion. Herbert Spencer has shown that if any law is calculated to promote the welfare of the race, human nature will be remodelled to correspond with it; so that obedience to the law will become, even if it is not now, the highest pleasure. (See Data of Ethics, sec. 67, pages 183 and 186.) We must not rely too much upon our past habits and present environments, but look rather to what man should be, and may be in a glorious future.

RECAPITULATION.

The fundamental theory of Diana is that the sexual secretions have two functions, their generative function, and their affectional function; and that except when parentage is desired, the sexual force should be turned into the affectional channel. The manifestation of the affectional function is by sexual contact, which may take such form, from mere companionship to physical nude contact, as mutual attraction may prompt; causing sexual equilibration and thus sexual satisfaction. The form of such manifestation will be largely influenced by the mind, and largely by the force of habit; wherefore the gradual bringing of the mind into harmony with these principles, and the gradual formation of habits consistent therewith, will make more and more evident their beneficial operation.

From "Sexual Intemperance," by Mrs. Elmina D. Stenker, I make the following extracts:

We all know intemperance always grows out of temperate tipping, out of "enjoying" with the proviso of not overstepping the bounds of "moderation." But

*For more on this subject see The Origin of Life
Page 389*

read the record, and ask yourselves if there must not be bounds set and adhered to if safety is expected. And in this question of sexuality there is but one possible boundary, and that is, the legitimate and natural use of the function—propagation of our kind!

You who plead for "moderate indulgence," a "happy medium," or a "natural desire," must remember that every indulgence diverts vital power from the brain and vital principle from the blood, and continued excesses weaken the whole system, mentally and bodily.

A pure and happy lay that yields to sexual indulgence for the sake of procreation, can afford to lose a little for the greater good to be obtained. But a direct waste for momentary gratification, that only increases desire and injures health at the same time, is reprehensible indeed in the wise, and sadly sorrowful to contemplate in the ignorant.

A man gives of his own life to beget his child; he has a pure and holy joy in thus surrendering a portion of his own vital force, and in conjunction with his beloved wife consummates the act that shall make them parents. This is a pure and legitimate enjoyment, where the two are strong and vigorous, mentally and physically. But all indulgence after conception is as unnatural and unhealthy as to eat after the appetite is satiated. To eat simply because food tastes good is a sin against nature, and it is the same in the case of which I have spoken. The wife whose husband feels for her a true, living friendship, who cares more for her health and comfort than his own sensual gratification, and values her for her society, her sympathy, her companionship, and real affection for himself, has a source of pure, sweet contentment the widow and unmarried cannot have. She has one friend who is ever fond and ever true, and is her very own to love and be loved, not in lust and passion, but with a higher and holier oneness of heart, mind and soul. If children come to them they

will not be misbegotten and undeveloped accidents, but the fruit of a wise, careful physiological generation, growing out of pure, true love, and a high and holy purpose.

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An important element in the above theory, is that the sperm is only secreted as it is required, and therefore does not need to be taken up again into the system by assimilation. This point was first brought to my attention by the following letter, in which it is more fully given; and which is appended, altho it has since been separately published as a tract, in order to present the argument in an independent form.

A PRIVATE LETTER.

TO PARENTS, PHYSICIANS, AND MEN-PRINCIPALS OF SCHOOLS.

I take the liberty of offering for your consideration some views on the Spermatic Secretion, which, so far as I know, have not been hitherto entertained, either by physicians or the public generally.

It is customary for physiologists and writers on the sexual organs and functions to assume that the spermatic secretion is analogous to the bile, pancreatic juice, saliva and other secretions which are essential to human life, and which, when once formed, must be used and expelled from the system. The logical deduction from this theory is, that to ensure the perfect health of every man and boy who has attained the age of fourteen or thereabout, he must expel this secretion at regular or irregular periods, either by inter-communication with one of the other sex or by masturbation, unless the secretion passes away by the bladder or by involuntary action during sleep. A further deduction is, that there exists a natural necessity for unre-

stricted inter-communication between the sexes, or, since society will not sanction that, the establishment of houses of prostitution. Now the moral nature and finer sensibilities of both men and women protest against such a conclusion, and therefore the truth of the theory which gives rise to it, is to be doubted. For myself, I consider that to this theory, so generally believed, is due a large part of that sexual immorality which turns the heaven of the affections into a hell of the passions, and is destroying at once the vitality and happiness of our race.

"As a man thinketh so is he." This is classic truth. If a boy obtains the impression, from books or from companions older than himself, that at the age of fourteen or fifteen the spermatic secretion is necessarily formed and accumulated, and that, too, without his knowledge, volition, or power of prevention; and that in order to keep his health he must in some way periodically throw off that secretion, his actions will immediately begin to correspond with his belief.

The comparison by medical men of this secretion with the bile, gastric juice, etc., fixes the theory in his mind and confirms him in his pernicious habits. But substitute the word "tears" for bile, and you put before that boy's mind an altogether different idea. He knows that tears, in falling drops, are not essential to life or health. A man may be in perfect health and not cry once in five or even fifty years. The lacrymal fluid is ever present, but in such small quantities that it is unnoticed. Where are the tears while they remain unshed? They are ever ready, waiting to spring forth when there is an adequate cause, but they do not accumulate and distress the man because they are not shed daily, weekly or monthly. The component elements of the tears are prepared in the system, they are on hand, passing thru the circulation, ready to mix and flow whenever they are needed; but if they mix, accumulate and flow without

adequate cause—without physical irritation or mental emotion—the physician at once decides that there is disease of the lacrimal glands. It is my belief that tears and the spermatic fluids are much more analogous, in their normal manner of secretion and use, than is the bile or gastric juice and the semen. Neither flow of tears or semen is essential to life or health. Both are greatly under the control of the imagination, the emotions, and the will; and the flow of either is liable to be arrested in a moment by sudden mental action. Also, when a man sheds tears there is a subsequent depression arising from nervous exhaustion, consequent upon the violent emotions which caused the tears, and a similar effect follows sexual emission.

Now were men and boys made to believe and feel that it is as degrading for them to allow a seminal emission without rational and proper cause, as it is unmanly for them to shed tears frequently or on trivial occasions, and that moreover uncalld for emission is a destructive waste of life material, the formation of habits of masturbation, promiscuous intercourse and marital profligacy, with all their disastrous consequences, might be largely prevented. The difficulty of dealing with this subject, aside from the delicacy which is supposed to attend its consideration, lies chiefly in the fact that most people are born with large amative propensities. The sexual license of past generations has engendered a sexual excitability in the present which can only be counteracted, and even then very gradually, by direct education of the young in sexual ethics, and by a general dissemination of knowledge on the normal functions and rational use of the generative organs. In beginning thus to educate the people in sexual hygiene, scientists should be very careful to arrive at true theories on the subject. A theory which tends to bad results, which promises no amelioration of the troubles which now distress humanity, is to be doubted. My heart ached when, at the close of a physiological lecture on the Passions, a young man exclaimed

in appealing tones, "What shall we young men do? We want to do right, but our passions are strong, and you doctors don't tell us what to do." The several medical gentlemen were present, not one offered a word to strengthen that young man's will power in the line of continence.

Is it not probable that help in ascertaining the normal action of the human organism may be obtained from comparative anatomy and physiology? Suppose the student of Nature dissects and examines the sexual structure of the wild deer or ape, and compares it with the human. Will not such comparison aid in determining whether it is in accordance with nature's simple, unvitiated law, and with human happiness, that the spermatie secretion should be formed in such quantity and reproduced so continuously as is now considered natural in man? It is at least pertinent to ask whether, if this accumulation and mixture of the sexual secretions is found in man, it is not, to a very great extent, the result of habit, just as an enormous flow of saliva is consequent upon a cultivated habit of expectorating. Some men will spit a pint a day, others seldom or never spit.

On parents and teachers devolves the duty of preventing the formation of wrong sexual habits in childhood and youth. Besides direct instruction on the subject, children should be early trained to the habit of Self-control. The valuable teachings contained in the following extract should be deeply pondered by all who have the management of youth. The writer says: "If there is one habit which above all others, is deserving of cultivation, it is that of self-control. In fact it includes so much that is of valuable importance in life, that it may almost be said that, in proportion to its power, does the man obtain his manhood and the woman her womanhood. The ability to identify self with the highest parts of our nature, and to bring all the lower parts into subjection, or rather to draw them all upwards

into harmony with the best that we know, is the one central power which supplies vitality to all the rest. How to develop this in the child may well absorb the energy of every parent; how to cultivate it in himself may well employ the wisdom and enthusiasm of every youth. Yet it is no mysterious or complicated path that leads to this goal. The habit of self-control is but the accumulation of continued acts of self-denial for a worthy object; it is but the repeated authority of the reason over the impulses, of the judgment over the inclinations, of the sense of duty over the desires. He who has acquired this habit, who can govern himself intelligently, without painful effort, and without fear of revolt from his appetites and passions, has within him the source of all real power, and of all true happiness. The force and energy which he has put forth day by day, and hour by hour, is not exhausted, nor even diminished; on the contrary it has increased by use, and has become stronger and keener by exercise; and, altho it has already completed its work in the past, it is still his well-tried, true and powerful weapon for future conflicts in higher regions."

In the earlier stages of the world's history, conditions aside from sexual needs caused woman to become the slave of man. Had the sexes been equal in strength and equally free, with full liberty of choice and refusal in sexual relations, with equal liberty of advance and repulse in every one of the many steps by which love proceeds, from the glance of an eye to that intercommunication which is primarily, and as I think solely, intended for the production of offspring, there is reason to believe that this free communion of man with woman, and, by equalizing the sexual forces, have prevented that excessive desire for intercommunication which has possessed man thru all recorded time, and which amounts to little less than a mania afflicting the whole race.

SAXON.

24 CLINTON PLACE, New York.

JOINT RULES FOR NEW SPELLINGS, recommended for general use
by the Philological Associations of Great Britain and America.

- e.—Drop silent e when sonetically useless, as in *live, vineyard, single, engine, granite, ruined, eaten*, etc.
- ea.—Drop a from ea having the sound of e, as in *feather, leather, jealous*, etc.
- Drop e from ea having the sound of o, as in *heart*, etc.
- ea.—For beauty use the old beauty.
- eo.—Drop o from eo having the sound of e, as in *jeopardy, leopard*. For *yeoman* write *yoman*.
- i.—Drop i of *parliament*. [Also *friend* and derivatives.]
- o.—For o having the sound of u in *but* write u in *above* (*abuv*) *some* (*sum*), *tongue* (*tung*), etc. For *women* write *wimen*.
- ou.—Drop o from ou having the sound of u, as in *journal, nourish, trouble, rough* (*ruf*), *tough* (*tuf*), and the like.
- u.—Drop silent u after g before a, as in *guard, guess, quilt*, etc.
- ue.—Drop final ue in *catalogue, pedagogue, league, harangue*, etc.
- y.—Spell *rhyme* *rima*. —Doubt consonants may be simplified. Final b, d, g, n, r, t, f, l, z, as in *ebb, odd, egg, in, pier, butt, bailiff, dull, buzz*, etc. (not *alt, halt*) etc.; *now putt, full*, etc. Medial before another consonant, as *buttle, ripple, written* (*writn*), etc. Initial unaccented prefixes, and other unaccented syllables, as in *abbreviate, accuse, affair*, etc., *envenoming, traveller, usually*, etc.
- h.—Drop silent h in *hamb, crumb, debt, doubt, dumb*, etc.
- c.—Change c back to s in *cinder, fence, hence, once, place, scarce, since, source, thence, tierce, whence*.
- ch.—Drop the h of ch in *chamewise, cholera, school, stomach*, etc. Change to k in *ache* (*ake*), *anchor* (*anker*).
- d.—Change d and ed final to t when so pronounced, as in *crossed* (*crosty*), *looked* (*lookt*), etc., unless the e affects the preceding sound, as in *chased, chanced, placed*.
- g.—Drop g in *feign, foreign, sovereign*.
- gh.—Drop h in *equash, burgh, ghost*. Drop gh in *houghty, though* (*tho*), *through* (*thru*). Change gh to f where it has that sound, as in *cough*, etc.
- l.—Drop l in *coul*. p.—Drop p in *receipt*.
- s.—Change s to z in distinctive words, as in *abuse* verb, *house* verb, *rice* verb, etc. Drop s in *nide, dmesne, island*.
- se.—Drop e in *seed, seethe* (*pillu*). —sch.—Drop t as in *catch, pith, teach*, etc. —w.—Drop w in *whole*.
- ph.—Write f for ph, as in *philosophy, sphere*, etc.

Words spelt in accordance with any of the Joint Rules may now be considered as orthographically correct on the very best authority. Information and pamphlets on Spelling Reform may be obtained at the

SPELLING REFORM ROOMS,

24 CLINTON PLACE, NEW YORK.

FRUITS OF PHILOSOPHY.

A TREATISE

ON THE

POPULATION QUESTION.

BY

CHARLES BRADLAUGH

AND

Mrs. ANNE BESANT.

PUBLISHERS' PREFACE.

The pamphlet which we now present to the public is one which has been lately prosecuted under Lord Campbell's Act, and which we republish in order to test the right of publication. It was originally written by Charles Knowlton, M. D., whose degree entitles him to be heard with respect on a medical question. It was first published in England, about forty years ago, by James Watson, the gallant Radical who came to London and took up Richard Carlile's work when Carlile was in jail. He sold it unchallenged for many years, approved it, and recommended it. It was printed and published by Messrs. Holyoake and Co., and found its place, with other works of a similar character, in their "Freethought Directory" of 1853, and was thus identified with Freethought literature at the then leading Freethought depot. Mr. Austin Holyoake, working in conjunction with Mr. Bradlaugh at the *National Reformer* office, Johnson's Court, printed and published it in his turn, and this well known Freethought advocate, in his "Large or Small Families," selected this pamphlet, together with R. D. Owen's "Moral Physiology" and the "Elements of Social Science," for special recommendation. Mr. Charles Watts, succeeding to Mr. Austin Holyoake's business, continued the sale, and when Mr. Watson died in 1875, he bought the plates of the work (with others) from Mrs. Watson, and continued to advertise and to sell it until December 23, 1876. For the last forty years the book has thus been identified with Freethought, advertised by leading Freethinkers, published under the sanction of their names, and sold in the headquarters of Freethought literature. If during this long period the party has thus—without one word of protest—circulated an indecent work, the less we talk about Freethought morality the better; the work has been largely sold, and if leading Freethinkers have sold it—profiting by the sale—is mere carelessness, few words could be strong enough to brand the indifference which thus scattered obscenity broadcast over the land. The pamphlet has been withdrawn from circulation in consequence of the prosecution instituted against Mr. Charles Watts, but the question of its legality or illegality has not been tried; a piece of "Guilty" was put in by the publisher, and the book, therefore, was not examined, nor was any judgment passed upon it; no jury registered a verdict, and the judge stated that he had not read the work.

We republish this pamphlet, honestly believing that on all questions affecting the happiness of the people, whether they be theological, political, or social, fullest right of free discussion ought to be maintained at all hazards. We do

not personally indorse all that Dr. Knowlton says: his "Philosophical Proem" seems to us full of philosophical mistakes, and—as we are neither of us doctors—we are not prepared to indorse his medical views; but since progress can only be made through discussion, and no discussion is possible where differing opinions are suppressed, we claim the right to publish all opinions so that the public, enabled to see all sides of a question, may have the materials for forming sound judgment.

The alterations made are very slight; the book was badly printed, and errors of spelling and few clumsy grammatical expressions have been corrected; the subtitle has been changed, and in one case four lines have been omitted, because they are repeated word for word further on. We have, however, made some additions to the pamphlet, which are in all cases kept distinct from the original text. Physiology has made great strides during the past forty years, and not considering it right to circulate erroneous physiology, we submitted the pamphlet to a doctor in whose accurate knowledge we have the fullest confidence, and who is widely known in all parts of the world as the author of the "Elements of Social Science"; the notes signed "G. R." are written by this gentleman. References to other words are given in foot-notes for the assistance of the reader, if he desires to study up the subject further.

Old Radicals will remember that Richard Carlile published a work entitled "Every Women's Book," which deals with the same subject and advocates the same object as Dr. Knowlton's pamphlet. R. D. Owen objected to the "style and tone" of Carlile's "Every Women's Book," as not being in "good taste" and he wrote his "Moral Physiology" to do in America what Carlile's work was intended to do in England. This work of Carlile's was stigmatized as "indecent" and "immoral," because it advocated, as does Dr. Knowlton's, the use of preventive checks to population. In striving to carry on Carlile's work, we cannot expect to escape Carlile's reproach; but, whether applauded or condemned, we mean to carry it on, socially as well as politically and theologically.

We believe, with the Rev. Mr. Malthus, that population has a tendency to increase faster than the means of existence, and that some checks must therefore exercise control over population. The checks now exercised are semi-starvation and preventable disease; the enormous mortality among the infants of the poor is one of the checks which now keep down the population. The checks that ought to control population are scientific, and it is these which we

advocate. We think it more moral to prevent the conception of children than, after they are born, to murder them, by want of food, air, and clothing. We advocate scientific checks to population, because, so long as poor men have large families, pauperism is a necessity, and from pauperism grow crime and disease. The wages which would support the parents and two or three children in comfort and decency is utterly insufficient to maintain a family of twelve or fourteen, and we consider it a crime to bring into the world human beings doomed to misery or to premature death. It is not only the hard-working classes which are concerned in this question. The poor preacher, the struggling man of business, the young professional man, are often made

wretched for life by their inordinately large families, and their years are passed in one long battle to live; meanwhile the woman's health is sacrificed and her life embittered from the same cause. To all of these, we point the way of relief and of happiness; for the sake of these we publish what others fear to issue; and we do it, confident that if we fail the first time, we shall succeed at last; and that the English public will not permit the authorities to stifle a discussion of the most important social question which can influence a nation's welfare.

CHARLES BRADLAUGH.

ANNIE BESANT.

PREFACE TO SECOND NEW EDITION.

We were not aware, when we published the first edition, that the editions published by James Watson and professing to be reprinted by Holyoake & Co., Auston & Co., F. Farrar, J. Brooks, and Charles Watts, contained any variations. Those variations are all of the most unimportant character; but as it was the edition

issued by Mr. Watson, which was prosecuted, and as on careful reading we find there are some slight differences, the present edition is reprinted from his, with the exception of errors in printing and grammar.

CHARLES BRADLAUGH.

ANNIE BESANT.

PREFACE.

BY ONE OF THE FORMER PUBLISHERS.

It is a notorious fact that the families of the married often increase beyond a regard for the young beings coming into existence, or the happiness of those who gave them birth, would dictate; and philanthropists of first-rate moral character, in different parts of the world, have for years been endeavoring to obtain and disseminate a knowledge of means whereby men and women may refrain at will from becoming parents, without even a partial sacrifice of the pleasure which attends the gratifications of the productive instinct. But no satisfactory means of fulfilling this object was discovered until the subject received the attention of a physician who had devoted years to the investigation of the most

recondite phenomena of the human system, as well as to chemistry. The idea occurred to him of destroying the fecundating property of the sperm by chemical agents; and upon this principle he devised "checks," which reason alone would convince us must be effectual, and which have been proved to be so by actual experience.

This work, besides conveying a knowledge of these and other checks, treats of Generations, Sterility, Impotency, etc., etc. It is written in a plain yet chaste style. The great utility of such a work as this, especially to the poor, is ample apology, or apology be needed, for its publication.

PHILOSOPHICAL PROEM.

CONSCIOUSNESS is not a "principle" or substance of any kind, nor is it, strictly speaking, a property of any substance or being. It is a peculiar action of the nervous system, and the system is said to be sensible, or to possess the property of sensibility, because those sentient actions which constitute our different consciousnesses may be excited in it. The nervous system includes not only the brain and spinal marrow but numerous soft white cords, called nerves, which extend from the brain and spinal marrow to every part of the body in which a sensation can be excited.

A sensation is a sentient action of a nerve and the brain: a thought or idea (both the same thing) is a sentient action of the brain alone. A sensation or a thought is consciousness, and there is no consciousness but that which consists either in a sensation or a thought.

Agreeable consciousness constitutes what we call happiness, and disagreeable consciousness constitutes misery. As sensations are a higher degree of consciousness than mere thought, it follows that agreeable sensations constitute a more exquisite happiness than agreeable thoughts. That portion of happiness which consists in agreeable sensations is commonly called *pleasure*. No thoughts are agreeable except those which were originally excited by or have been associated with agreeable sensations. Hence if a person never had experienced any agreeable sensations, he could have no agreeable thoughts, and would of course be an entire stranger to happiness.

There are five species of sensation,—seeing, hearing, smelling, tasting, and feeling. There are many varieties of feeling,—as the feelings of hunger, thirst, cold, hardness, etc. Many of these feelings are excited by agents that act upon the exterior of the body, such as solid substances of every kind, heat, and various chemical irritants. These latter feelings are called *passions*.

Those passions which owe their existence chiefly to the state of the brain, or to causes acting directly upon the brain, are called the moral passion. They are grief, anger, love, etc. They consist of sentient actions, which commence in the brain and extend to the nerves in the region of the stomach, heart, etc. But when the cause of the internal feeling or passion is seated in some organ remote from the brain, as in the stomach, genital organs, etc., the sentient action which constitutes the passion commences in the nerves of such organ and extends to the brain, and the passion is called an *appetite*, *instinct*, or *desire*. Some of these passions are natural, as hunger, thirst, the reproductive instinct, the desire to urinate, etc. Others are

gradually acquired by habit. A *hankering* for stimulants, as spirits, opium, and tobacco, is one of these.

Such is the nature of things that our most vivid and agreeable sensations cannot be excited under all circumstances, nor beyond a certain extent under any circumstance, without giving rise in one way or another to an amount of disagreeable consciousness or misery, exceeding the amount of agreeable consciousness which attends such ill-timed or excessive gratification.

To excite agreeable sensations to a degree not exceeding this certain extent is temperance; to excite them beyond this extent is intemperance; not to excite them at all is mortification or abstinence. This certain extent varies with different individuals, according to their several circumstances, so that what would be temperance in one person may be intemperance in another.

To be free from disagreeable consciousness is to be in a state which, compared with a state of misery, is a happy state: yet absolute happiness does not exist in the absence of misery; if it do, rocks are happy. It consists, as aforesaid, in agreeable consciousness. That which enables a person to excite or maintain agreeable consciousness is not happiness: but the *idea* of having such in one's possession is agreeable, and of course is a portion of happiness. Health and wealth go far in enabling a person to excite and maintain agreeable consciousness.

That which gives rise to agreeable consciousness is *good*, and we desire it. If we use it intemperately, such use is bad, but the thing itself is still good. Those acts (and intentions are acts of that part of man which intends) of human beings which tend to the promotion of happiness are good; but they are also called *virtuous*, to distinguish them from other things of the same tendency. There is nothing for the word *virtue* to signify but virtuous actions. Sin signifies nothing but sinful actions, and sinful, wicked, vicious, or bad actions are those which are productive of more misery than happiness.

When an individual gratifies any of his instincts in a *temperate* degree, he adds an item to the sum total of human happiness, and causes the amount of human happiness to exceed the amount of misery further than if he had not enjoyed himself, therefore it is virtuous, or, to say the least, it is not vicious or sinful for him to do so. But it must ever be remembered that this temperate degree depends on circumstances; that one person's health, pecuniary circumstances, or social relation may be such that it would cause more misery than happiness for him to do an act which being done by a person under different circumstances would cause more happiness than misery. Therefore it would be

right for the latter to perform such act, but not for the former.

Again: owing to his ignorance, a man may not be able to gratify a desire without causing misery (wherefore it would be wrong for him to do it), but with knowledge of means to prevent this misery, he may so gratify it that more pleasure than pain will be the result of the act, in which case the act, to say the least, is justifiable. Now, therefore, it is virtuous, nay, it is the duty, for him who has a knowledge of such means, to convey it to those who have it not, for by so doing he furthers the cause of human happiness.

Man by nature is endowed with the talent of devising means to remedy or prevent the evils

that are liable to arise from gratifying our appetites; and it is as much the duty of the physician to inform mankind of the means to prevent the evils that are liable to arise from gratifying the productive instinct, as it is to inform them how to keep clear of the gout or dyspepsia. Let not the old ascetic say we ought not to gratify our appetites any further than is necessary to maintain health and to perpetuate the species. Mankind will not so abstain, and if it means to prevent the evils that may arise from a farther gratification can be devised, they need not. Heaven has not only given us the capacity of greater enjoyment, but the talent of devising means to prevent the evils that are liable to arise therefrom and it becomes us, "with thanksgiving," to make the most of them.

CHAPTER I.

Showing how desirable it is, both in a political and a social point of view, for mankind to be able to limit at will the number of their offspring, without sacrificing the pleasure that attends the gratification of the reproductive instinct.

FIRST.—In a political point of view.—If population be not restrained by some great physical calamity, such as we have reason to hope will not hereafter be visited upon the children of men, or by some moral restraint, the time will come when the earth cannot support its inhabitants. Population unrestrained, will double three times in a century. Hence, computing the present population of the earth at 1,000 millions, there would be at the end of 100 years from the present time, 8,000 millions.

At the end of 200 years, 64,000 millions.

" 300 " 612,000 "

And so on multiplying by eight for every additional hundred years. So that in 500 years from the present time there would be thirty-two thousand seven hundred and sixty-eight times as many inhabitants as at present. If the natural increase should go on without check for 1,500 years, one single pair would increase to more than thirty-five thousand one hundred and eighty-four times as many as the present population of the whole earth!

Some check then there must be, or the time will come when millions will be borne hut to suffer and to perish for the necessities of life. To what an inconceivable amount of human misery would such a state of things give rise! And must we say that vice, war, pestilence, and famine are desirable to prevent it? Must the friends of temperance and domestic happiness stay their efforts? Must peace societies excite to war and bloodshed? Must the physician cease to investigate the nature of contagion, and to search for the means of destroying its baneful influence? Must he that becomes diseased be marked as a victim to die for the public good, without the privilege of making an effort to restore him to health? And in case of a failure of crops in one part of the world, must the other parts withhold the means of supporting

life that the far greater evil of excessive population throughout the globe may be prevented? Can there be no effectual moral restraint, attended with far less human misery than such physical calamities as these? Most surely there can. But what is it? Malthus, an English writer on the subject of population, gives us none but celibacy to a late age. But how foolish it is to suppose that men and women will become as monks and nuns during the very holiday of their existence, and abdure during the fairest years of life the nearest and dearest of social relations, to avert a catastrophe which they and perhaps their children will not live to witness. But besides being ineffectual, or if effectual, requiring a great sacrifice of enjoyment, his restraint is highly objectional on the score of its demoralizing tendency. It would give rise to a frightful increase of prostitution, of intemperance and onanism, and prove destructive to health and moral feelings. In spite of preaching, human nature will ever remain the same; and that restraint which forbids the gratification of the reproductive instinct will avail but little with the mass of mankind. The checks to be hereafter mentioned are the only moral restraints to population known to the writer that are unattended with serious objections.

Besides starvation, with all its accompanying evils, overpopulation is attended with other public evils, of which may be mentioned ignorance and slavery. Where the mass of the people must toil incessantly to obtain support, they must remain ignorant; and where ignorance prevails, tyranny reigns.

* The scientific part of Malthus's Doctrine of Population is not very clearly or correctly given in the above passages. His great theory, now generally held by the most eminent political economists, is that the increase of population is always powerfully checked in old countries by the difficulty of increasing the supply of food; that the existing evils of poverty and low wages are really at bottom caused by this check, and are brought about by the pressure of population on the soil, and the continual overstocking of the labor market with laborers; and hence that the only way in which society can escape from poverty, with all its miseries, is by putting a strong restraint on their great natural power of multiplication. "It is not in the nature of things," he says, "that any permanent and general improvement in the condition of the poor can be effected without an increase in the preventive checks to population."—G. R.

Second.—*In a social point of view.*—"Is it not notorious that the families of the married often increase beyond what a regard for the young being coming into the world, or the happiness of those who give them birth, would dictate? In how many instances does the hard-working father, and more especially the mother, of a poor family rem in slaves throughout their lives, tugging at the oar of incessant labor, toiling to live, and living to toil; when, if their offspring had been limited to two or three only, they might have enjoyed comfort and comparative affluence? How often is the health of the mother, giving birth every year to an infant—happy if it be not twins—and compelled to toil on, even at those times when nature imperiously calls for some relief from daily drudgery,—how often is the mother's comfort, health, nay, even her life thus sacrificed? Or if care and toil have weighed down the spirit, and at length broken the health of the father, how often is the widow left unable, with the most virtuous intentions, to save her fatherless offspring from becoming degraded objects of charity, or profligate votaries of vice!"

"Nor is this all. Many women are so constituted that they cannot give birth to healthy, sometimes not to living children. Is it desirable, is it moral, that such women should become pregnant? Yet this is continually the case. Others there are who might never become parents; because, if they do, it is only to transmit to their offspring grievous hereditary diseases, which render such offspring mere subjects of misery throughout their sickly existence. Yet such women will not lead a life of celibacy. They marry. They become parents, and the sum of human misery is increased by their doing so. But it is folly to expect that we can induce such persons to live the lives of Shakers. Nor is it necessary; all that duty requires of them is to refrain from becoming parents. Who can estimate the beneficial effect which a rational moral restraint may thus have on the health and beauty and physical improvement of our race throughout future generations?"

Let us now turn our attention to the case of unmarried youth.

"Almost all young persons, on reaching the age of maturity, desire to marry. That heart must be very cold, or very isolated, that does not find some object on which to bestow its affections. Thus, early marriage would be almost universal did not prudential consideration interfere. The young man thinks, 'I cannot marry yet; I cannot support a family. I must make money first, and think of a matrimonial settlement afterwards.'

"And so he goes to making money, fully and sincerely resolved in a few years to share it with her whom he now loves. But passions are strong and temptations great. Curiosity, perhaps, introduces him into the company of those profligate creatures whom society first reduces to a dependence on the most miserable of mercenary trades, and then curses for being what she has made them. There his health and moral feelings alike made shipwreck. The affection he had thought to treasure up for their first object are chilled by dissipation, and blunted by excess. He scarcely retains a passion but avarice. Years

pass on—years of profligacy and speculation—and his first wish is accomplished, his fortune is made. Where now are the feelings and resolves of his youth?

"Like the dew on the mountain,
Like the foam on the river
Like the bubbles in the fountain,
They are gone—and forever."

"He is a man of pleasure, a man of the world. He laughs at the romance of his youth, and marries a fortune. If gaudy equipage and gay parties confer happiness, he is happy. But if there be only the sunshine on the stormy sea below, he is a victim to that system of morality which forbids a reputable connection until the period when provision has been made for a large expected family. Had he married the first object of his choice, and simply delayed becoming a father until his prospects seemed to warrant it, how different might have been his lot. Until men and women are absolved from the fear of becoming parents, except when they themselves desire it, they will ever form mercenary and demoralizing connections, and seek in dissipation the happiness they might have found in domestic life."

"I know that this, however common, is not a universal case. Sometimes the heavy responsibilities of a family are incurred at all risks; and who shall say how often a life of unremitting toil and poverty is the consequence. Sometimes, if even rarely, the young mind does hold its first resolves. The youth plods through years of cold celibacy and solitary anxiety, happy if, before the best hours of his life are gone and its warmest feelings withered, he may return to claim the reward of his forbearance and his industry. But even in this comparatively happy case, shall we count for nothing the years of ascetic sacrifice at which after-happiness is purchased? The days of youth are not too many, nor its affections too lasting. We may, indeed, if a great object require it, sacrifice the one, and mortify the other. But is this, in itself, desirable? Does not wisdom tell us that such a sacrifice is a dead loss—to the warm-hearted often a grievous one? Does not wisdom bid us temperately enjoy the springtimes of life, 'while the evil day come not, nor the years draw nigh, when we shall say we have no pleasure in them.'

"Let us say, then, if we will, that the youth who thus sacrifices the present for the future, chooses wisely between the two evils, profligacy, and asceticism. This is true. But let us not imagine the lesser evil to be a good. It is not good for man to be alone. It is for no man or woman's happiness or benefit that they should be condemned to Shakerism. It is a violence done to the feelings and an injury to the character. A life of rigid celibacy, though infinitely preferable to a life of dissipation, is yet fraught with many evils. Peevishness, restlessness, vague longings, and instability of character are amongst the least of these. The mind is unsettled and the judgment wrapped. Even the very instinct which is thus mortified assumes an undue importance, and occupies a portion of the thoughts which does not of right or nature belong to it, and which during a life of satisfied affection it would not obtain."

In many instances, the genital organs are rendered so irritable by the repletion to which un-natural continency gives rise, and by the much thinking caused by such repletion, as to induce a disease known to medical men by the name of *Gonorrhœa Dormientium*. It consists in an emission or discharge of the semen during sleep. This discharge is immediately excited in most instances by a lascivious dream, but such dream is caused by the repletion and irritability of the genital organs. It is truly astonishing to what a degree of mental anguish the disease gives rise in young men. They do not understand the nature, or rather the cause of it. They think it depends on a weakness; indeed, the disease is often called a "sceminal weakness"—and that the least gratification in a natural way would but serve to increase it. Their anxiety about it weakens the whole system. This weakness they erroneously attribute to the discharges: they think themselves totally disqualified for entering into or enjoying the married state. Finally, the genital and mental organs act and react upon each other so perniciously, as to cause a degree of nervousness, debility, emaciation and melancholy—in a word, wretchedness that sets description at defiance. Nothing is so effectual in curing this diseased state of a body and mind in young men as marriage. All restraint, fear and solicitude should be removed.

"Inasmuch, then, as the scruples of incurring heavy responsibilities deter from forming moral connections, and encourage intemperance and prostitution, the knowledge which enables man to limit the number of his offspring would, in the present state of things, save much unhappiness and prevent many crimes. Young persons sincerely attached to each other, and who might wish to marry, should marry early, merely resolving not to become parents until prudence permitted it. The young man, instead of solitary toil and vulgar dissipation, would enjoy the society and the assistance of her he has chosen as his companion; and the best years of life, whose pleasures never return, would not be squandered in riot, nor lost through mortification."

CHAPTER II.

On Generation.

I hold the following to be important and undeniable truths: That every man has a natural right both to receive and convey a knowledge of all the facts and discoveries of every art and science, excepting such only as may be secured to some particular person or persons by copyright or patent: That a physical truth in its general effect can not be a moral evil. That no fact in physics or in morals ought to be concealed from the inquiring mind.

Some may make a misuse of knowledge; but that is their fault: and it is not right that one person should be deprived of knowledge, of spirits, of razors, or of anything else which is harmless in itself and may be useful to him, because another may misuse it.

* The passages quoted are from Robert Dale Owen's "Moral Physiology." (Published by E. Truelove)—(Publishers' Note.)

The subject of generation is not only interesting as a branch of science, but it is so connected with the happiness of mankind that it is highly important in a practical point of view. Such, to be sure, is the custom of the age that it is not considered a proper subject to investigate before a popular assembly, nor is it proper to attend the calls of nature in a like place, yet they must and ought to be attended to, for the good, the happiness of mankind require it; so too, for like reason, the subject of generation ought to be investigated until it be rightly understood by all people, but at such opportunities as the good sense of every individual will easily decide to be proper. This I presume to say, not simply upon the abstract principle that all knowledge of nature's workings is useful, and the want of it disadvantageous, but from the known moral fact that ignorance of this process has in many instances proved the cause of a lamentable "mis-hap," and more especially as it is essential to the attainment of the great advantages which it is the chief object of this work to bestow upon mankind.

People generally, as it was the case with physicians until late years, entertain a very erroneous idea of what takes place in the conception. Agreeably to this idea the "check" which I consider far preferable to any other would not be effectual, as would be obvious to all. Consequently entertaining this idea, people would not have due confidence in it. Hence it is necessary to correct a long held and widely extended error. But this I cannot expect to do by simply saying it is an error. Deeply rooted and hitherto undisputed opinions are not so easily eradicated. If I would convince any one that the steps in one of the most recondite processes of nature are not such as he has always believed, it will greatly serve my purpose to show what these steps are. I must first prepare him to be reasonable with, and then reason the matter all over with him. I must point out the facts which disprove his opinion, and show that my own is unattended with difficulties.

But what can be more obvious than that it is absolutely impossible to explain any process or function of the animal economy, so as to be understood, before the names of the organs which perform this function have been defined, that is, before the organs themselves have been described. Now it is well known to every anatomist, and indeed it may be obvious to all, that in describing any organ or system of organs we must always begin with some external and known parts, and proceed regularly, step by step, to the internal and unknown. As in arithmetic, every thing must be understood as you go along.

Folly to effect the objects of this work it is, therefore, a matter of necessity that I give an anatomical description of certain parts—even external parts—which some, but for what I have just said, might think it useless to mention. It is not to gratify the idle curiosity of the light-minded that this book is written, it is for utility in the broad and truly philosophical sense of the term: nay, father, it shall, with the exception of here and there a little spicing be.

* This is an Americanism, which appears to us to convey a false idea. If it refers to the cases named as

confined to *practical utility*. I shall, therefore, endeavor to treat of the subject in this chapter so as to be understood, without giving any description of the male organs of generation; though I hold it an accomplishment for one to be able to speak of those organs, as diseases often put them under the necessity of doing, without being compelled to use low and vulgar language. But I must briefly describe the female organs; in doing which I must, of course, speak as do other anatomists and physiologists; and whoever objects to this will discover more affectation and prudery than good sense and good will to mankind.

The adipose, or fatty matter, immediately over the share bone, forms a considerable prominence in females, which, at the age of puberty, is covered with hair, as in males. This prominence is called *Mons Veneris*.

The exterior orifice commences immediately below this. On each side of this orifice is a prominence continued from the *mons veneris*, which is largest above and gradually diminishes as it descends. These two prominences are called the *Labia Externa*, or external lips. Near the latter end of pregnancy they become somewhat enlarged and relaxed, so that they sustain little or no injury during parturition. Just within the upper or anterior commissure, formed by the junction of these lips, a little round oblong body is situated. The body is called the clitoris. Most of its length is bound down, as it were, pretty closely to the bone; and it is of very variable size in different females. Instances have occurred where it was so enlarged as to allow the female to have venereal commerce with others; and in Paris this fact was once made a public exhibition of to the medical faculty. Women thus formed appear to partake in their general form of the male character, and are termed hermaphrodites. The idea of human beings, called hermaphrodites, which could be either father or mother, is, doubtless, erroneous. The clitoris is analogous in its structure to the penis, and like it, is exclusively sensive, being as it is supposed the principal seat of pleasure. It is subject to erection or distension, like the penis, from like causes.

The skin which lines the internal surface of the external lips is folded in such manner as to form two flat bodies, the exterior edges of which are convex. They are called the nymphæ. They extend downwards, one on each side, from the clitoris to near the middle of the external orifice, somewhat diverging from each other. Their use is not very evident. The orifice of the urethra (the canal, short in females, which leads to the bladder) is situated an inch or more farther inward than the clitoris, and is a little protuberant.

Passing by the external lips, the clitoris, the nymphæ, and the orifice of the urethra, we come to the membrane called the hymen. It is situated just at or a trifle behind the orifice of the urethra. It is stretched across the passage, and were it a complete septum, it would close up the anterior extremity of that portion of the

passage which is called the vagina. But the instances in which the septum or partition is complete are very rare, there being, in almost all cases, an aperture either in its centre or more frequently in its anterior edge, giving the membrane the form of a crescent. Through this aperture passes the menstrual fluid. Sometimes, however, this septum is complete, and the menstrual fluid is retained month after month, until appearances and symptoms such like those of pregnancy are produced, giving rise perhaps to unjust suspicions. Such cases require the simple operation of dividing the hymen. In many instances the hymen is very imperfect, inasmuch that some have doubted whether it is to be found in the generality of virgins. Where it exists it is generally ruptured in the first intercourse of the sexes, and the female is said to lose her virginity. In some rare instances it is so very strong as not to be ruptured by such intercourse, and the nature of the difficulty not being understood, the husband has sued for a divorce. But everything may be put to rights by a slight surgical operation. The parts here described are among those called the external parts of generation.

The internal organs of generation consist in the female of the Vagina, the Uterus, the Ovaries and their appendages.

The Vagina is a membranous canal commencing at the hymen and extending to the uterus. It is a little curved, and extends backwards and upward between the bladder, which lies before and above it, and that extreme portion of the bowels called the rectum, which lies behind it. The coat of membrane which lines the internal surface of the vagina forms a number of transverse ridges. These ridges are to be found only in the lower or anterior half of the vagina, and they do not extend all round the vagina, but are situated on its anterior and posterior sides, while their lateral sides are smooth. I mention these ridges because a knowledge of them may lead to a more effectual use of one of the checks to be made known hereafter.

The Uterus or womb is also situated between the bladder and the rectum, but above the vagina. Such is its shape that it has been compared to a pear with a long neck. There is, of course, considerable difference between the body and the neck, the first being twice as broad as the last. Each of these parts is somewhat flattened. In subjects of mature age, who have never been pregnant, the whole of the uterus is about two inches and a half in length, and more than an inch and a half in breadth at the broadest part of the body. It is near an inch in thickness. The neck of the uterus is situated downwards, and may be said to be inserted into the upper extremity of the vagina. It extends down into the vagina the better part of an inch. In the uterus is a cavity which approaches the triangular form, and from which a canal passes down through the neck of the uterus into the vagina. This cavity is so small that its sides are almost in contact. So that the uterus is a thick, firm organ for so small a one. Comparing the cavity of the uterus to a triangle, we say the upper side or line of this triangle is transverse with respect to the body, and the other two lines pass downwards and inward, so

Illustration. Dr. Knowlton is more sparing in his use of them than either Dr. Bull or Dr. Cline. — (PUBLISHER'S NOTE).

that they would form an angle below, did they not before they meet take a turn more directly downwards to form the canal just mentioned. In each of the upper angles there is an orifice of such size as to admit of a hog's bristle. These little orifices are the mouths of two tubes, called the fallopian tubes, of which more will be said presently. The canal which passes through the neck of the uterus, connecting the cavity of this organ with that of the vagina, is about a quarter of an inch in diameter. It is different from other ducts, for it seems to be a part of the cavity from which it extends, inasmuch as when the cavity of the uterus is enlarged in the process of pregnancy, this canal is gradually converted into a part of that cavity.

The lower extremity of the neck of the uterus is irregularly convex and tumid. The orifice of the canal in it is oval, and so situated that it divides the convex surface of the lower extremity of the neck in two portions, which are called the lips of the uterus. The anterior is thicker than the posterior. The orifice itself is called *os tinctæ* or *os uteri*, or in English, the mouth of the womb. When the parts are in a weak, relaxed state, the mouth or neck of the uterus is quite low, and in almost all cases it may be reached by a finger introduced into the vagina, especially by a second person who carries the hand behind.

The Ovaries are two bodies of a flattened or oval form, one of which is situated on each side of the uterus at a little distance from it, and about as high up as where the uterus becomes narrow to form its neck. The longest diameter of the ovary is about an inch. Each ovary has a firm coat of membrane. In those who have not been pregnant, it contains from ten to twenty vesicles, which are little round bodies, formed of a delicate membrane, and filled with a transparent fluid. Some of these vesicles are situated so near the surface of the ovary as to be prominent on its surface. They are of different sizes; the largest nearly a quarter of an inch in diameter.

In those in whom conception has ever taken place, some of these vesicles are removed, and in their place a cicatrix or scar is formed which continues through life. However, the number of cicatrices does not always correspond with the number of conceptions. They often exceed it, and are sometimes found where conception has not been known to take place. The Fallopian Tubes are two canals four or five inches in length, proceeding from the upper angles of the cavity of the uterus, in a transverse direction in respect to the body. Having so proceeded for some distance, they turn downwards towards the ovaries. At their commencement in the uterus they are very small, but they enlarge as much as they progress. The large ends which hang loose, terminate in open mouths, the margins of which

consist of fimbriated processes, and nearly touch the ovaria.

We are now prepared to treat of conception. Yet, as menstruation is closely connected with it, and as a knowledge of many things concerning menstruation may contribute much to the well-being of females, for whom this work is at least as much designed as for males, I shall first briefly treat of this subject.

Menstruation.—When females arrive at the age of puberty they begin to have a discharge once every month, by way of the vagina, of the color of blood. This discharge is termed the menses. To have it, is to menstruate. The age at which menstruation commences varies with different individuals, and also in different climates. The warmer the climate the earlier it commences and ceases. In temperate climates it generally commences at the age of fourteen or fifteen, and it ceases at forty-four, or a little later.*

Whenever it commences the girl acquires a more womanly appearance. It is a secretion of the uterus, or in other words, the minute vessels distributed to the inner coat of the uterus, select as it were, from the blood, and pour out in a gradual manner the materials of this fluid. It has one of the properties, color, of blood, but it does not coagulate, or separate into different parts like blood, and cannot properly be called blood †. When this discharge is in all respects regular, it amounts in most females to six or eight ounces, and is from two or four days' continuance. During its continuance the woman is said to be unwell, or out of order. Various unpleasant feelings are liable to attend it; but when it is attended with severe pain, as it not unfrequently is, it becomes a disease, and the woman is not likely to conceive until it be cured. During the existence of the "turns," or "monthlies," as they are often called, indigestible food, dancing in warm rooms, sudden exposure to cold or wet, and mental agitations, should be avoided as much as possible. The "turns" do not continue during pregnancy, nor nursing, unless nursing be continued after the "turns" recommence. Some women, it is true, are subject to a slight hemorrhage that sometimes occurs with considerable regularity during pregnancy, and which has led them to suppose they have their turns at such terms; but it is not so; the discharge at such times are real blood.**

The use of the menstrual discharge seems to be, to prepare the uterine system for conception. For females do not become pregnant before they

* Dr. Chavasse, on p. 94 of his "Advice to a Wife" (published by W. H. Smith & Son), gives instances of very early menstruation and consequent fecundity. — [Publishers' note.]

† The menstrual discharge, says Dr. Kirke: "consists of blood effused from the inner surface of the uterus, and mixed with mucus from the uterine, vaginal, and the external parts of the generative apparatus. Being diluted by this admixture, the menstrual blood coagulates less perfectly than ordinary blood; and the frequent acidity of the vaginal mucus tends still further to diminish its coagulability."—Handbook of Physiology, 8th ed., p. 727, 1874.—G. R.

** Consult on the whole of this Dr. Chavasse's book, pp. 91—101, where full details are given. — [Publishers' note.]

* The vesicles here mentioned are the so-called Graafian vesicles, or ovaries, each of which contains in its interior a little ovum or egg. In the human female the ovum is extremely minute, so as only to be visible with the aid of a lens. The Graafian vesicles are not limited to a certain small number, as was formerly thought, but continue to be formed in the ovaries, and to discharge at intervals mature ova during the whole of the fruitful period of life.—G. R.

commence, nor after they cease having their turns; nor while they are suppressed by some disease by cold or by nursing. Some credulous women, however, have said that they become pregnant while nursing, without having had any turn since their last lying-in. It is believed that in these cases they had some discharge, colorless perhaps, which they did not notice, but which answered the purposes of the common one. Women are not nearly so likely to conceive during the week before a menses, as during the week immediately after.† But although the use of this secretion seems to be to prepare for conception, it is not to be inferred that the reproductive instinct ceases at the "turn of life," or when the woman ceases to menstruate. On the contrary, it is said that this passion often increases at this period, and continues in a greater or less degree to an extreme age.

Conception.—The part performed by the male in the reproduction of the species consists in exciting the organism of the female, and depositing the semen in the vagina. Before I enquire what takes place in the females, I propose to speak of the semen.

This fluid, which is secreted by the testicles, may be said to possess three kinds of properties,—physical, chemical, physiological. Its physical properties are known to every one,—it is a thickish, nearly opaque fluid, of a peculiar odor, antish taste, etc. As to its chemical properties, it is found by analysis to consist of 900 parts of water, 60 of animal mucus, 10 of soda, 30 of Phosphate of lime. Its physiological property is that of exciting the female genital organs in a peculiar manner.

When the semen is examined by microscope, there can be distinguished a multitude of small animalcules, which appears to have a rounded head and a long tail. These animalcules move with a certain degree of rapidity. They appear to avoid the light and to delight in the shade. Leeuwenhoek, if not the discoverer of the seminal animalcules, was the first who brought the fact of their existence fully before the public. With respect to their size, he remarked that ten thousand of them might exist in a space not larger than a grain of sand. They have a definite figure, and are obviously different from the animalcules found in any other fluid.* Leeuwenhoek believed them to be the beginnings of future animals—that they are of different sexes, upon which depends the future sex of the fetus. Be this as it may, it appears to be admitted on all hands that the animalcules are present in the semen of the various species of male animals, and that they cannot be detected when either from age or disease the animals are rendered sterile. "Hence," says Bossoek, "we can scarcely refuse our assent to the position that these animalcules are in some way or other instrumental to the production of the fetus."

The secretion of the semen commences at the age of puberty. Before this period the testicles secrete a viscid, transparent fluid, which has never been analyzed, but which is doubtless essentially different from semen. The revolution which the whole economy undergoes at this period such as the tone of the voice, and development of hairs, the beard, the increase of the muscles and bones, etc., is intimately connected with the testicles and the secretion of this fluid. "Eunuchs preserve the same form as in childhood; their voice is effeminate, they have no beard, their disposition timid; and finally their physical and moral character very nearly resembles that of females. Nevertheless, many of them take delight in venereal intercourse, and give themselves up with ardor to a connection which must always be unfruitful.‡

The part performed by the female in the reproduction of the species is far more complicated than that performed by the male. It consists, in the first instance, in providing a substance which, in connection with the male secretion, is to constitute the fetus; in furnishing a suitable situation in which the fetus may be developed; in affording due nourishment for its growth; in bringing it forth, and afterwards furnishing it with food especially adapted to the digestive organs of the young animal. Some parts of this process are not well understood, and such variety of hypotheses have been proposed to explain them that Drelincourt, who lived in the latter part of the 17th century, is said to have collected 260 hypotheses of generation.

It ought to be known that women have conceived when the semen was merely applied to the parts anterior to the hymen, as the internal surface of the external lips, the nymphæ, etc. This is proved by the fact that several cases of pregnancy have occurred when the hymen was entire. This fact need not surprise us, for, agreeable to the theory of absorption, we have to account for it only to suppose that some of the absorbent vessels are situated anterior to the hymen—a supposition by no means unreasonable.

There are two peculiarities of the human species respecting conception which I will notice. First, unlike other animals, they are liable and for what has been proved to the contrary, equally liable to conceive at all seasons of the year. Second, a woman rarely, if ever, conceives until after having several sexual connections; nor does one connection in fifty cause conception in the matrimonial state, where the husband and wife live together uninterruptedly. Public women rarely conceive owing probably to a weakened state of the genital system, induced by too frequent and promiscuous intercourse.

It is universally agreed, that some time after a fruitful connection, a vesicle (two in case of twins) of one or the other ovary becomes so enlarged that it bursts forth from the ovary and takes the name of ovum, which is taken up, or rather received, as it bursts forth, by the ambricated extremity of the fallopian tube, and is

† See however, Dr. Bell's "Hints to Mothers," pp. 31—58, and 127—129 (published by Longmans, Green & Co.).—[Publishers' note.]

* See Dr. Carpenter's "Animal Physiology," p. 558 (published by H. G. Rohn); Nichol's "Human Physiology," pp. 253—255 (published by Trübner & Co.).—[Publishers' note.]

• Nichol's "Human Physiology," pp. 257, 258.—[Publishers' note.]

‡ Magendie's Physiology.—[Author's note.]

then conducted along the tube into the uterus, to the inner surface of which it attaches itself.*

Here it becomes developed into a full grown foetus, and is brought forth about forty-two weeks from the time of conception by a process termed parturition. But one grand question is, does the semen operate itself, or any part thereof reaches the ovary, and if so, in what way it is conveyed to them. It was long the opinion that the semen was ejected into the uterus in the act of coition, and that it afterwards, by some unknown means, found its way into and along the fallopian tubes to the ovary. But there are several facts which weigh heavily against this opinion, and some that entirely forbid it. In the first place, there are several well-attested instances in which impregnation took place while the hymen remained entire, where the vagina terminated in the rectum, and where it was so contracted by a cicatrix as not to admit the penis. In all these cases the semen could not have been lodged anywhere near the mouth of the uterus, much less ejected into it. Secondly, it has followed a connection where, from some defect in the male organs, as the urethra terminating some inches behind the end of the penis, it is clear that the semen could not have been injected into the uterus, nor even near its mouth. Third the neck of the unimpregnated uterus is so narrow as merely to admit a probe, and is filled with a thick mucous fluid, which seemingly could not be forced away by any force which the male organ possesses of ejecting the semen, even if the mouth of the male urethra were in opposition with that of the uterus. But fourth, the mouth of the uterus is by no means fixed. By various causes it is made to assume various situations, and probably the mouth of the urethra rarely comes in contact with it.

Fifth. "The tenacity of the male semen is such as renders its passage through the small aperture in the neck of the uterus impossible, even by a power of force much superior to that which we may rationally suppose to reside in the male organs of generation."

*Since Dr. Keown's work was written, the very important fact has been discovered that ova are periodically discharged from the ovaries in the human female and other animals, not in consequence of sexual connection having taken place, as was formerly believed, but quite independently of intercourse with the male. Such a discharge of ova occurs in the lower animals at the time of heat or rut, and in women during menstruation. At each menstrual period, a Graafian vesicle becomes enlarged, bursts, and lets the ovum which it contains escape into the fallopian tube, along which it passes to the uterus. "It has long been known," says Dr. Kirk, "that in the so-called oviparous animals, the separation of ova from the ovary may take place independently of impregnation by the male, or even of sexual union. And it is now established that a like maturation and discharge of ova, independently of coition, occurs in Mammalia, the periods at which the matured ova are expelled from the ovaries and received into the fallopian tubes being indicated in the lower Mammalia by the phenomena of heat or rut; in the human female by the phenomena of menstruation. Sexual desire manifests itself in the human female to a greater degree at these periods, and in the female of the inferior animals at no other time. If the union of the sexes takes place, the ovum may be fecundated, and if no union occur, it perishes. From what has been said it may therefore be concluded that the two states, heat and menstruation, are analogous, and that the essential accompaniment of both is the maturation and extrusion of ova."—"Handbook of Physiology," page 724.—G. R.

Sixth. "Harvey and DeGraaf dissected animals at almost every period after coition for the express purpose of discovering the semen, but were never able to detect the smallest vestige of it in the uterus in any one instance."

Aware of the insurmountable objection to this view of the manner in which the semen reaches the ovary, it has been supposed by some physiologists that the semen is absorbed from the vagina into the great circulating system, where it is mixed, of course, with the blood, and goes the whole round of the circulation subject to the influence of those causes which produce great changes in the latter fluid.

To this hypothesis it may be objected, that while there is no direct evidence in support of it, it is exceedingly unreasonable, inasmuch as we can scarcely believe that the semen can go the whole round of circulation, and then find its way to the ovary in such a pure unaltered state as the experiments of Spallanzani prove it must be in, that it may impregnate.

A third set of theorists have maintained that an imperceptible something, which they have called *aura seminalis*, passes from the semen lodged in the vagina to the ovary, and excites those actions which are essential to the development of an ovum. Others, again, have told us that it is all done by sympathy. That neither the semen nor any volatile part of it finds its way to the ovary; but that the semen excites the parts with which it is in contact in a peculiar manner, and by a law of the animal economy, termed sympathy, a consent of parts, a peculiar action commences in the ovary, by which an ovum is developed.

To both the conjectures it may be objected that they have no other foundation but the supposed necessity of adopting them, to account for the effect of impregnation; and further, they make no provision for the formation of mules; for the peculiarities of, and likeness to, parents, and for the propagation of predisposition to disease, from parent to child; for the production of monstrosities, &c.

A fifth, and to me far more satisfactory view of the subject than any other, is that advanced by our distinguished countryman, Dr. Dewees, of Philadelphia. It appears to harmonize with all known facts relating to the subject of conception, and something from analogy may also be drawn in its favor. It is this, that there is a set of absorbent vessels leading directly from the inner surface of the *labia externa* and the vagina to the ovaries, the whole office of which vessels is to absorb the semen and convey it to the ovaries.† I do not know that these vessels

*Dewees' Essay on Superfétation.—[Author's note.]

†This view is not held at the present day. The commonly received doctrine now is that the seminal fluid enters the uterus, whether during the intercourse or after it, and passes along the fallopian tubes to the ovaries; and that fecundation takes place at some point of this course, in or frequent or in the tubes, but also at times in the ovary itself, or even, perhaps, in the uterus. It is essentially wrong, as far as fecundation, that is, the spontaneous union of the spermatozoa with the ovum, is concerned. That the spermatozoa make their way toward the ovaries, and fecundate the ovum either before it entirely quits the ovary or very shortly afterward, says Dr. Carpenter, "appears to be the canonical rule in regard to the Mammalia; and their power of movement

have yet been fully discovered, but in a note on the sixteenth page of his "Essays on Various Subjects," the doctor says: "The existence of these vessels is now rendered almost certain, as Dr. Gartner, of Copenhagen, has discovered a duct leading from the ovary to the vagina."

Another question of considerable moment relating to generation is from which parent are the first rudiments of the fetus derived.

The earliest hypothesis with which we are acquainted, and which has received the support of some of the most eminent of the moderns, ascribes the original formation of the fetus to the combination of particles of matter derived from each of the parents. This hypothesis naturally presents itself to the mind as the obvious method of explaining the necessity for the co-operation of the two sexes, and the resemblance in external form, and even in mind and character, which the offspring frequently bears to the male parent. "The principal objections," says Bostock, "to his hypothesis, independent of the want of any direct proof of a female seminal fluid, are of two descriptions, those which depend upon the supposed impossibility of unorganized matter forming an organized being, and those which are derived from observations and experiments of Haller and Spallanzani, which they brought forward in support of their theory of pre-existent germs."

In relation to these objections I remark, first, that those whose experience has been with hile females, I suspect, can have no doubt but that the female organism increases like that of the male, until an emission of fluid of some kind or other takes place. But whether this secretion may properly be called semen, whether any part of it unites with the male semen in forming the rudiments of the fetus, is another question. For my part, I am inclined to the opinion that it does not.* I rather regard it as the result of exalted excitement, analogous to the increased secretion of other organs from increased stimulation; and if it be for any object or use, as it probably is, it is that of affording nature a means of relieving herself; or, in other words, of quieting the venerated passion. If this passion, being once roused, could not by some means or other be calmed, it would command by far too great a portion of our thoughts, and with many constitutions the individuals, whether male or female, could not conduct themselves with due decorum. One fact which leads me to think that the female secretion in the act of coition is not essential to impregnation is, that many females have conceived, if

their unbiassed testimony may be relied on, when they experienced no pleasure. In these cases it is more than probable that there was no orgasm, nor any secretion or emission of fluid on the part of the female.

As to the objection of the supposed impossibility of unorganized matter forming an organized being, I do not conceive that it weighs at all against the hypothesis before us, for I do not believe such a thing takes place, even if we admit that "the original formation of the fetus is a combination of particles of matter derived from each of the parents." What do, or rather what ought we to mean by organized matter? Not, surely, that it exhibits some obvious physical structure, unlike what is to be found in inorganic matter, but that it exhibits phenomena, and of course may be said to possess properties unlike any kind of inorganic matter. Matter unites with matter in three ways, mechanically, chemically and organically, and each mode of union gives rise to properties peculiar to itself. When matter unites organically, the substance or being so formed exhibits some phenomena essentially different from what inorganic bodies exhibit. It is on this account that we ascribe to organic bodies certain properties, which we call physiological properties, such as contractility, sensibility, life, etc. When, from any cause, these bodies have undergone such a change that they no longer exhibit the phenomena peculiar to them, they are said to have lost these properties, and to be dead. A substance need not possess all the physiological properties of an animal of the higher orders, to entitle it to the name of an organized or living substance, nor need it possess the physical property of solidity. The blood, as well as many of the secretions, does several things, exhibits several phenomena, which no mechanical or mere chemical combinations of matter do exhibit. We must therefore ascribe to it certain physiological properties, and regard it as an organized, a living fluid, as was contended by the celebrated John Hunter. So with respect to the semen, it certainly possesses physiological properties, one in particular, peculiar to itself, namely, the property of impregnating the female; and upon no sound principle can it be regarded in any other light than as an organized, and of course a living fluid. And if the female secretion or any part of it unite with the male secretion in the formation of the rudiments of the fetus in a different manner than any other substance would, then it certainly has the property of doing so, whether we give this property a name or not; and a regard to the soundest principles of physiology compels us to class this property with the physiological or vital, and of course to regard this secretion as an organized and living fluid. So, then, unorganized matter does not form an organized being, admitting the hypothesis before us as correct.

That organized being should give rise to other organized beings under favorable circumstances as to nourishment, warmth, etc., is no more wonderful than that fire should give rise to fire when air and fuel are present. To be sure, there are some minute steps in the processes which are not fully known to us; still, if they ever should be known, we should unquestionably see that there is a natural cause for every one of them; and

most obviously be both vigorous and long continued to enable them to traverse to great an extent of mucous membrane, especially when it is remembered that they ascend in opposition to the direction of the ciliary movement of the epithelial cells, and to the downward peristaltic action of the fallopian tubes. . . . There can be no doubt that it is the contact of the spermatozoon with the ovum, and in the changes which occur as the immediate consequence of that contact, that the act of fecundation essentially consists."—"Principles of Human Physiology," 6th ed., p. 361, 1876.—G. R.

* * With regard to this secretion in the female, which has nothing of a seminal character, Dr. Carpenter observes: "Its admixture with the male semen has been supposed to have some connection with impregnation; but no proof whatever has been given that any such admixture is necessary."—"Human Physiology," p. 361.—G. R.

that they are all consonant with certain laws of the animal economy. We should see no necessity of attempting to explain the process of generation by bringing to our aid, or rather to the darkening of the subject, any imaginary principle, as the *visus formativus* of Blumenbach.

As to the "observations and experiments of Haller and Spallanzani," I think with Dr. Bostock that they weigh but little, if any, against the theory before us. I shall not be at the labor of bringing them forward, and showing their utility as objections to this theory, for I am far from insisting on the correctness of it; that is, I do not insist that any part of the female secretion, during coition, unites with the male semen in the formation of the rudiments of the fœtus.

The second hypotheses or theory, I shall notice, as to the rudiments of the fœtus, is that of Leeuwenhoek, who regarded the seminal animalcules of the male semen as the proper rudiments of the fœtus, and thinks that the office of the female is to afford them a suitable receptacle, where they may be supported and nourished until they are able to exist by the exercise of their own functions. This is essentially the view of the subject which I adopt, and which I intend to give more particularly presently.

I know of no serious objections to this hypotheses, nothing but the "extreme improbability," as its opponents say, "that these animalcules should be the rudiments of being so totally dissimilar to them." But I wish to know if there is more difference between a fœtus and a seminal animalcule than there is between a fœtus and a few material particles in some other form than that of such animalcule?

The third hypotheses, or that of pre-existing germs, proceeded upon a precisely opposite view of the subject to that of Leeuwenhoek, namely, that the fœtus is properly the production of the female; that it exists previous to the sexual congress, with all its organs, in some part of the uterine system; and that it receives no proper addition from the male, but that the seminal fluid acts merely by exciting the powers of the fœtus, or endowing it with vitality.

It is not known who first proposed this hypotheses; but strange as it may appear, it has had the support of such names as Bonnet, Haller, and Spallanzani, and met with a favorable reception in the middle of the last century. Agreeable to this hypotheses, our common mother, Eve, contained a number of homuncules (little men) within another, like a nest of boxes, and all within her ovaries, equal to all the number of births that have ever been, or ever will be, not to reckon abortions. Were I to bring forward all the facts and arguments that have been advanced in support of this idea, it seems to me I should fail to convince sound minds of its correctness, as to arguments against it, they sorely seemed uncalled for. Having now presented several hypotheses of generation, some as to the manner in which the semen reaches or influences the ovary, and others as the rudiments of the fœtus, I shall now bring together those views which upon the whole appear to me the most satisfactory.

I believe with Dr. Dewees that a set of absorbent vessels extend from the innermost surface of the *tubia externa*, and from the vagina to the ov-

ary, the whole office of which is to take up the semen or some part thereof and convey it to the ovary. I believe with Leeuwenhoek that the seminal animalcules are the proper rudiments of the fœtus, and are perhaps of different sexes; that in case of impregnation one of them is carried not only to, but into a vesicle of an ovary, which is in a condition to receive and be duly affected by it.* It is here surrounded by the albuminous fluid which the vesicle contains. This fluid being somewhat changed in its qualities by its new-comer, stimulates the minute vessels of the parts which surround it, and thus causes more of this fluid to be formed, and while it affords the animalcule material for its development, it puts the delicate membrane of the ovary which retains it in its place upon the stretch, and finally bursts forth surrounded probably by an exceedingly delicate membrane of its own. This membrane, with the albuminous fluid it contains and the animalcule in the centre of it, constitutes the ovum or egg. It is received by the furnished extremity of the fallopian tube, which by this time has grasped the ovary, and is by this tube slowly conveyed into the uterus, to the inner surface of which it attaches itself, through the medium of the membrane, which is formed by the uterus itself in the interim between impregnation and the arriving of the ovum in the way, I have just mentioned.

The idea that a seminal animalcule enters an ovum while it remains in the ovary was never before advanced to my knowledge; hence I consider it incumbent upon me to advance some reason for the opinion.

First, it is admitted on all hands that the seminal animalcule are essential to impregnation, since "they cannot be detected when either from age or disease the animal is rendered sterile."

Second, the ovum is impregnated while it remains in the ovary. True, those who never met with Dr. Dewees' theory, and who, consequently, have adopted the idea that the semen is ejected into the uterus, as the least improbable of any with which they were acquainted, have found it very difficult to dispose of the fact that the ovum is impregnated in the ovary, and have consequently presumed this is not generally the case. They admit it is certainly so sometimes, and that it is difficult to reject the conclusion that it is always so. Dr. Bostock—who doubtless had not met with Dewees' theory at the time he wrote, and who admits it impossible to conceive how the semen can find its way along the fallopian tubes, how it can find its way towards the ovary, further, at most, than into the uterus, and, consequently, cannot see how the ovum can be impregnated into the ovary—says, "Perhaps the most rational supposition may be that

"The opinion that the spermatozoa of seminal fluids are real animalcules is now abandoned, but it is held by Dr. Carpenter and other authorities that they actually, as here stated, penetrate into the interior of the ovum. "The nature of impregnation," says Dr. Hermann, "is as yet unknown. In all probability it is, above all, essential in order that it should occur, that one or more spermatozoa should penetrate the ovum. At any rate, spermatozoa have been found within the fertilized eggs of the most diverse species of animals." — *Eléments de Médecine Physiologie*, translated from the French, by Dr. Ganges p. 234, 1875.—G. R.

the ovum is transmitted to the uterus in the unimpregnated state; but there are certain facts which seem almost incompatible with this idea, especially the cases which not unfrequently occur of perfect fetuses having been found in the tubes, or where they escaped them into the cavity of the abdomen. Hence it is demonstrated the ovum is occasionally impregnated in the tubes (why did he not say ovaria?), and we can scarcely resist the conclusion that it must always be the case."

"Huller discusses this hypothesis (Bosstock's 'most natural supposition, perhaps') and decides against it."

"The experiments of Cruikshank, which were very numerous, and appear to have been made with the requisit degree of skill and correctness, led to the conclusion that the rudiment of the young animal is perfected in the ovarium."

"A case is detailed by Dr. Granville of a fetus, which appears to have been lodged in the body of the ovarium itself, and is considered by its author as a proof that conception always takes place in this organ."

The above quotations are from the third volume of Bosstock's Physiology.

Now, as the seminal animalculæ are essential to impregnation, and as the ovum, is impregnated in the ovarium, what more probable conjecture can we form than an animalcule, as the real proper rudiment of the fetus, enters the ovum, where, being surrounded with albuminous fluid with which it is nourished, it gradually becomes developed? It may be noticed that Leewenhock estimates that ten thousand animalculæ of the human semen may exist in a space not larger than a grain of sand. There can, therefore be no difficulty in admitting that they may find their way along exceedingly minute vessels from the vagina, not only to, but into the ovum, while situated in the ovarium.

I think no one can be disposed to maintain that the animalcule merely reaches the surface of the ovum, and thus impregnates it. But possible sons may contend that its sole office is to stimulate the ovum, and in this way set going that train of actions which are essential to impregnation. But there is no evidence in favor of this last idea, and certainly it does not so well harmonize with the fact that the offspring generally partakes more or less of the character of its male parent. As Dr. Dewees says of the doctrine of sympathy, "It makes no provision for the formation of males; for the peculiarities of, and likeness of parents; and for the propagation of predisposition to disease from parent to child; for the production of mulattoes," etc.

Considering it important to do away with the popular and mischievous error that the semen must enter the uterus to effect impregnation, I shall, in addition to what has been already advanced, here notice the experiments of Dr. Haigton. He divided the fallopian tubes in numerous instances, and found that after the operation a fetus is never produced, but that *corpora lutea* were formed. The obvious conclusions from these facts, are that the semen does not traverse the fallopian tubes to reach

the ovaria; yet that the ovum becomes impregnated while in the ovarium, and, consequently, that the semen reaches the ovum in some way, except by the uterus and fallopian tubes. I may remark, however, that a *corpus luteum* is not positive proof that impregnation at some time or other has taken place; yet they are so rarely found in virgins that they were regarded as such proofs until the time of Blumenbach, a writer of the present century."

"Harvey and DeGraaf dissected animals at most every period after coition; for the express purpose of discovering the semen, but were never able to detect the smallest vestige of it in the uterus in any one instance."—*Dewees' Essay on Superfétation*. The fact of Superfétation furnishes a very strong argument against the idea that the semen enters the uterus in impregnation.

A woman being impregnated while she is already impregnated constitutes superfétation. It is established beyond a doubt that such instances have occurred, yet those who have supposed that it is necessary for the semen to pass through the mouth of the uterus to produce conception have urged that superfétation could not take place, because, say they—and they say correctly—"so soon as impregnation shall have taken place, the *os uteri* closes and becomes impervious to the semen ejected in subsequent acts of coition."

Dr. Dewees related two cases, evidently cases of superfétation, that occurred to his own personal knowledge. The first shows that, agreeable to the old theory, the semen must have met with other difficulties than a closed mouth of the uterus,—it must have passed through several membranes, as well as the waters surrounding the fetus, to have reached even the uterine extremity of a fallopian tube. The second case I will give in his own words:

"A white woman, servant to Mr. H., of Abington township, Montgomery county, was delivered about five and twenty years since of twins, one of which was perfectly white, the other perfectly black. When I resided in that neighborhood I was in the habit of seeing them almost daily and also had frequent conversations with Mrs. H. respecting them. She was present at their birth, so that no possible deception could have been practised respecting them. The white girl is delicate, fair-skinned, light-haired and blue-eyed, and is said very much to resemble the mother. The other has all the characteristic marks of the African; short of stature, flat, broad-nosed, thick-lipped, woolly-headed, flat-footed, and projecting heels; she is said to resemble a negro. They had on the farm, but with whom the woman never would acknowledge an intimacy: but of this there was no doubt, as both he and the white man, with whom her connection was detected,

"A *corpus luteum* is a little yellowish body, formed in the ovary by changes that take place in the Graafian vesicle, after it has burst and discharged its contents. *Corpora lutea* were formerly considered a sure sign of impregnation, as they were thought to be developed only or chiefly in case of pregnancy, but it is now known that they occur in all cases where a vesicle has been ruptured and an ovum discharged; though they attain a larger size and are longer visible in the ovary when pregnancy takes place than when it does not.—G. R.

* I say surface of the ovum, for it is probably not a mere drop of fluid, but fluid surrounded with an exceedingly delicate membrane.—(Author's note.)

ran from the neighborhood so soon as it was known the girl was with child."

I am aware that some have thought they had actually discovered semen in the uterus, while Ruysch, an anatomist of considerable eminence, who flourished at the close of the 17th century, asserted in the most unequivocal manner that he found the semen in its gross white state in one of the fallopian tubes of a woman, who died very soon after, or during the act of coition; but says Dewees, "the semen, after it has escaped from the penis, quickly loses its albuminous appearance, and becomes as thin and transparent as water. And we are certain that Ruysch was mistaken. Some alteration in the natural secretion of the parts was mistaken for semen. This was no wise difficult for him to do, as he had a particular theory to support, and more especially as this supposed discovery made so much for it. It is not merely speculative when we say that some change in the natural secretion of the parts may be mistaken for semen, for we have the testimony of Morgagni on our side. He tells us he has seen similar appearances in several instances in virgins and others, who had been subject during their lives to leucorrhœa, and that it has been mistaken by some for male semen."

On the whole I would say, that in some instances, where the mouth of the uterus is uncommonly relaxed, the semen may, as it were, accidentally have found its way into it; but that is not generally the case, nor is it essential to impregnation; and further, that whatever semen may at any time be lodged in the uterus, has nothing to do with conception. It is not consistent with analogy to suppose that the uterus has vessels for absorbing the semen and conveying it to the ovaria, considering the other important functions which we know it performs.

The circumstances under which a female is most likely to conceive are, first, when she is in health; second, between the ages of twenty-six and thirty; third, after she has a season been deprived of those intercourse she had previously enjoyed; fourth, soon after menstruating. Respecting this latter circumstance, Dr. Dewees remarks, "Perhaps it is not owing greatly to say, that the woman is liable to conceive at any part of the menstrual interval. It is generally supposed, however, that the most favorable instant is immediately after the catamenia have ceased." Perhaps this is so as a general rule; but it is certainly liable to exceptions,* and he relates

* This view, which concerns a question of the utmost practical importance, is held at the present day by the great majority of physiologists. It is believed that although conception may occur at other times, it is much more likely to happen from intercourse a few days before or after the menstrual period; that is to say, during the time when ova are in process of being ripened and detached from the ovary, and to leave their perich and are conveyed out of the body. "There is good reason to believe," says Dr. Carpenter, "that in the human female the sexual feeling becomes stronger at the period of menstruation; and it is quite certain that there is a greater aptitude for conception immediately before and after that epoch, than there is at any immediate period. This question has been made the subject of special inquiry by N. Baciowski, who affirms that the exceptions to the rule—that conception occurs immediately before or after or during menstruation—are not more than six or seven per cent. Indeed, in his latest work on the subject, he gives the details of fifteen cases, in which the date of conception could be accurately fixed, and the

the following case which occurred to his own notice:—

"The husband of a lady who was obliged to absent himself many months in consequence of the embarrassment of his affairs, returned one night clandestinely, his visit being only known to his wife, his mother, and myself. The consequence of this visit was the impregnation of his wife. The lady was at that time within a week of her menstrual period; and as this did not fail to take place, she was led to hope that she had not suffered by the visit of her husband. But her catamenia not appearing at the next period, gave rise to a fear that she had not escaped; and the birth of a child nine months and thirteen days from the night of clandestine visit proved her apprehensions too well grounded."

I think this case is an exception to a general rule; and, furthermore, favors an idea which reason and a limited observation rather than positive knowledge has led me to advance above, namely, that a woman is more likely to conceive, other things being the same, after being deprived for a season of those intercourse she had previously enjoyed. Had this lady's husband remained constantly at home, she would probably either not have conceived at all, or have done so a fortnight sooner than she did.

This case is also remarkable for two other facts; one, "that a woman in perfect health, and pregnant with a healthy child, may exceed the period of nine months by several days; the other, that a check is not always immediately given to the catamenial flow by an ovum being impregnated." Probably it is not so generally so as many suppose.

The term of utero-gestation, or the length of time from conception to the commencement of labor, is not precisely determined by physiologists. "It seems, however," says Dr. Dewees, "from the best calculations that can be made, that nine calendar months, or forty weeks, approaching the truth so nearly that we can scarcely need desire more accuracy, could it be obtained." Unquestionably, however, some cases exceed this period by many days, or even weeks, and it has been a question much agitated how far this period is ever exceeded. It is a question of some moment in a legal point of view. Cases are reported where the usual period was exceeded by five or six months; cases, too, where the circumstances attending them, and the respectability of their reporters, are such as to command our belief. Dr. Dewees has paid much attention to this subject, and he declares himself entirely convinced, "that the commonly fixed period may be extended from thirteen days to six weeks, under the influence of certain causes or peculiarities of constitution."

These occasional departures from the general rule will, perhaps, be the more readily admitted

time of the last appearance of the catamenia was also known, and in all but one of them the correspondence between the two periods was very close."—"Human Physiology," p. 309. So, too, Dr. Kirkes remarks that "although conception is not confined to the periods of menstruation, yet it is more likely to occur within a few days after cessation of the menstrual flux than at other times."—"Handbook of Physiology," p. 325.

* See tables in Dr. Ellis's "Hints to Mothers," pp. 150-161.—[Publishers' note.]

when we consider that they are not confined to the human species. From the experiments of Tessier, it appears that the term of utero-gestation varies greatly with the cow, sheep, horse, swine, and other animals to which his attention was directed.

Properly connected with the subject of generation are the signs of pregnancy. Dr. Dewees remarks that "our experience furnishes no certain mark by which the moment conception takes place is to be distinguished. All appeals by the women to particular sensations experienced at the instant should be very guardedly received, for we are certain they cannot be relied upon; for enjoyment and indifference are alike efficacious. Nor are certain nervous tremblings, nausea, palpitation of the heart, the sensation of something flowing from them during coition, etc., more to be relied upon." Burns, however, says, "Some women feel, immediately after conception, a peculiar sensation, which apprises them of their situation, but such instances are not frequent, and generally the first circumstances which lead a woman to suppose herself pregnant are the suppression of the menses"; a tickle appetite, some sickness, perhaps vomiting, especially in the morning; retarding qualms, or languor in the afternoon; she is liable to heartburn, and to disturbed sleep. The breasts at first often become smaller, and sometimes tender; but about the third month they enlarge, and occasionally become painful. The nipple is surrounded with an areola or circle of a brown color, or at least of a color sensibly deeper or darker than before. She loses her looks, becomes paler, and the under part of the lower eyelid is often somewhat of a leaden hue. The features become sharper, and sometimes the whole body begins to emaciate, while the pulse quickens. In many instances particular sympathies take place, causing salivation, toothache, jaundice, etc. In other cases very little disturbance is produced, and the woman is not certain of her condition until the time of quickening, which is generally about four months from conception. It is possible for woman to mistake the effects of wind for the motion of the child, especially if they have never borne children, and be anxious for a family; but the sensation produced by wind in the bowels is not confined to one spot, but is often felt at a part of the abdomen where the motion of a child could not possibly be felt. Quite as frequently, perhaps, do fleshy women sink themselves dropsical, and mistake motions of the child for movements of water within the abdominal cavity. The motion of the child is not to be confounded with the sensation sometimes produced by the uterus rising out of the pelvis, which produces the feeling of fluttering. At the end of the fourth month, the uterus becomes so large that it is obliged to rise out of the pelvis, and if this elevation takes place suddenly, the sensation accompanying it is pretty strong, and the woman at the time feels sick or faint, and in irritable habits even a hysterical fit may accompany it. After this the morning sickness and other sympathetic effects of pregnancy generally abate, and the health improves.

Very soon after impregnation, if blood be drawn, and suffered to stand a short time undis-

turbed, it will become sizzly, of a yellowish or bluish color, and somewhat of an oily appearance. But we cannot from such appearances of the blood alone pronounce a woman pregnant, for a suppression of the menses, accompanied with a febrile state, may give the blood a like appearance as pregnancy, so also may some local disease. Of the above-mentioned symptoms, perhaps there is no one on which we can place more reliance than the increased color of the circle around the nipple.*

Six or eight weeks after conception, the most sure way of ascertaining pregnancy is to examine the mouth and neck of the uterus, by way of the vagina. The uterus will be found lower down than formerly, its mouth is not directed so much forward as before impregnation, it is more completely closed, and the neck is felt to be thicker, or increased in circumference. When raised on the finger, it is found to be heavier or more resisting. Whoever makes this examination must have examined the same uterus in an unimpregnated state, and retained a tolerably correct idea of its feeling at that time, or he will be liable to uncertainty, because the uterus of one woman is naturally different in magnitude from that of another, and the uterus is frequently lower down than natural from other causes than pregnancy.†

It has not been fully ascertained how long it is after a fruitful connection before any effect is produced upon the ovaria, that is, before any alteration could be discovered, were the female to be dissected. But Haighton's experiments have established the fact, that with rabbits, whose term of utero-gestation is but thirty days, no effect is propagated to the ovaria until nearly fifty hours after coition; we should judge, therefore, that with the human species it must be several days, and it is generally estimated by Physiologists that the ovum does not reach the uterus until the expiration of twenty days from the time of connection.**

It is probable that in all cases in which any matter is absorbed from any part of the animal system, some little time is required for such matter, after its application, to stimulate and arouse the absorbent vessels to action; hence it is probable that after the semen is lodged in the vagina, it is many minutes, possibly some hours, before any part of it is absorbed.

CHAPTER III.

Of Promoting and Checking Conception.

STERILITY depends either on imperfect organization, or imperfect actions of the organs of generation. In the former cases, which are rare, the menses do not generally appear, the breasts are not developed, and the sexual desire is inconsiderable. There is no remedy in these cases.

* See "Advice to a Wife" P. H. Chavasse, pp. 115-124, where many details are given.—[Publishers' note.

† No one but a doctor, or one trained in physiology, could, of course, make any such examination with safety and utility.—[Publishers' note.

** The time occupied in the passage of the ovum from the ovary to the uterus," says Dr. Kirkes, "occupies probably eight or ten days in the human female."—*Handbook of Physiology*, p. 741.—G. H.

The action may be imperfect in several respects. The menses may be obstructed or sparing, or they may be too profuse or frequent. It is extremely rare for a woman to conceive who does not menstruate regularly. Hence where this is the case the first step is to regulate this periodical discharge. For this purpose the advice of a physician will generally be required, for these irregularities depend upon such various causes and require such a variety of treatment, that it would be inconsistent with the plan of this work to give instructions for remedying them. A state of exhaustion, or weakness of the uterine system, occasioned by too frequent intercourse, is a frequent cause of sterility. The sterility of prostitutes is attributed to this cause, but I doubt it being the only one. With females who are apparently healthy, the most frequent cause is a torpor, rather than weakness, of the genital organs.

For the removal of sterility from this cause, I shall give some instructions, and this I do the more readily because the requisite means are such as will regulate the menses in many cases, where they do not appear so early in life, so freely or so frequently as they ought.

In the first place it will generally be necessary to do something towards invigorating the system by exercise in the open air, by nourishing food of easy digestion, by sufficient dress, particularly flannel, and especially by strict temperance in all things. With this view also, some scales which fall from the blacksmith's anvil, or some steel filings, may be put into old cider or wine (cider the best), and after standing a week or so, as much may be taken two or three times a day as can be borne without disturbing the stomach. All the while the bowels are to be kept rather open, by taking from one to three of *Pill rust* every night on going to bed. These pills consist of four parts of aloes, two parts of myrrh, and one of sulfur, by weight.

These measures having been regularly pursued until the system be brought into a vigorous state, medicines which are more particularly calculated to arouse the genital organs from a state of torpor may be commenced, and continued for months if necessary. The cheapest, most simple (and I am not prepared to say it is not the most effectual in many cases), is cayenne. All the virtues of this article are not generally known even to physicians. I know it does not have the effect upon the coats of the stomach that many have conjectured. It may be taken in the quantity of from one to two rising teaspoonsful, or even more, every day, upon food or on any liquid vehicle. Another medicine of much efficacy is Dewees' Volatile Tincture of Guaiac. It is generally kept by apothecaries, and is prepared as follows:—

Take of Gum Guaiacum, in powder eight ounces; carbonate of Potash, or of Soda; or (what will answer) Salarsatus, three drachms; Alapice, in powder, two ounces; any common spirits of good strength, two pounds or what is about the same, two pints and a gill. Put all into a bottle, which may be shaken now and then, and use of it may be commenced in a few

days. To every gill of this, at least a large teaspoonful of Spirits of Ammonia is to be added. A teaspoonful is to be taken for a dose, three times a day in a glass of milk, cider or wine. It is usually given before eating; but if it should chance to offend the stomach when taken before breakfast, it may in this case be taken an hour after.

Dr. Dewees found this tincture, taken perhaps for months, the most effectual remedy for painful menstruation, which is an obstinate complaint. If there be frequent strong pulse, heat, thirst, florid countenance, etc., it is not to be taken until these symptoms be removed by low diet, a few doses of salts, and bleeding, if required.

A third medicine for arousing the genital organs is tincture of Spanish Flies. But I doubt its being equal, in sterility, to the above-mentioned medicines, though it may exceed them in some cases, and may be tried if these fail. A drachm of them may be put to two gills of spirits. Dose, 25 drops, in water, three times a day, increasing each one by two or three drops, until some degree of strangury occurs, then omit until this pass off, as it will in a day or two. Should the strangury be severe, drink freely of milk and water, slippery elm, or flax-seed tea.

In many cases of sterility, where the general health is considerably in fault, and especially when the digestive organs are torpid, I should have much confidence in a Thomsonian course. It is calculated to arouse the capillary vessels throughout the whole system, and thus to open the secretions, to remove obstructions, and free the blood of those effete and phlegmy materials which nature requires to be thrown off. The views of the Thomsonian as to heat and cold appear to me unphilosophical. But this has nothing to do with the efficiency of their measures.

In relation to sterility, I would here bring to mind, what has been before stated, that a woman is most likely to conceive immediately after a menstrual turn: And now, also, let me suggest the idea that nature's delicate beginnings may be frustrated by the same means that put her agoing. This idea is certainly important when the woman is known to have miscarried a number of times. Sterility is sometimes to be attributed to the male, though he apparently be in perfect health. It would be an interesting fact to ascertain if there be no seminal animalcules in these cases; and whether medicines of any kind are available.

It has been ascertained that a male and female may be sterile in relation to each other, though neither of them be so with others.

The foregoing measures for sterility are also suitable in cases of impotency. This term, I believe, is generally confined to, and defined as a want of desire or ability, or both, on the part of the male; but I see no good reason why it should not comprehend the case in which there is neither desire or pleasure with the female. Such females, it is true, may be fruitful; but so, on the other hand, the semen may not have lost its fecundating property. Impotency, at a young or middle age, and in some situations in life especially, is certainly a serious misfortune, to say the least of it. The whole evil by no means consists, in

*Observe, pp. 67—107, deals very fully with this point.
—[Publishers' note.]

every case, in the loss of a source of pleasure. All young people ought to be apprised of the causes of it,—causes which in many instances greatly lessen one's ability of giving and receiving that pleasure which is the root of domestic happiness. I shall allude to one cause, that of premature, and especially solitary gratification, in another place. Intemperance in the use of spirits is another powerful cause. Even a moderate use of spirits, and also of tobacco, in any form, have some effect. It is a law of the animal economy, that no one part of the system can be stimulated or excited, without an expense of vitality as it is termed. The part which is stimulated draws the energy from other parts. And hence it is, that close and deep study, as well as all the mental passions when excessive, impair the venereal appetite. All excesses, all diseases and modes of life which impair the general health, impair this appetite, but some things more directly and powerful than others.

As to the remedies for impotency, they are much the same as for sterility. It is of the first importance that the mind be relieved from all care and anxiety. The general health is to be improved by temperance, proper exercise in the open air, cheerful company, change of scenery, or some occupation to divert the mind without requiring much exercise of it; nourishing food of easy digestion; flannel worn next to the skin. The cold bath may be tried, and if it be followed by agreeable feelings, it will do good. The bowels may be gently stimulated by the pills before mentioned; and preparation of iron also, already mentioned, should be taken.

To stimulate the genital organs more directly, Cayenne, Dewees' tincture of guaiac, or tincture of flies may be taken. I have given directions for making and taking the tincture of flies, chiefly because it is esteemed one of the best remedies for impotency caused by or connected with nocturnal emissions, to which I have before alluded.

It is in cases where little or no pleasure, nor erection attend these emissions—cases brought on by debauchery, or in elderly persons—that I would recommend tincture of flies, and the other measures above mentioned. In some bad cases, enormous doses of this tincture are required, say two or three hundred drops. Yet the best rule for taking it is that already given, namely, begin with small doses, and gradually increase until some stranguary be felt, or some benefit be received. In this affection, as well as in all cases of impaired virility, the means I have mentioned are to be pursued for a long time, unless relief be obtained. These have cured after having been taken for a year or more without the result. In all cases of impotency not evidently depending upon disease of some part besides the genital organs, I should have much confidence in blisters applied to the lower part of the spine.

Occasional nocturnal emissions, accompanied with erection, and pleasure, are by no means to be considered a disease, though they have given many a one much uneasiness. Even if they be frequent, and the system considerably debilitated, if not caused by debauch, and the person be young, marriage is the proper measure.

There have been several means proposed and practised for checking conception. I shall briefly

notice them, though a knowledge of the best is what most concerns us. That of withdrawal immediately before emission is certainly effectual, if practised with sufficient care. But if (as I believe) Dr. Dewees' theory of conception be correct: and as Spallanzani's experiments show that only a trifle of semen, even largely diluted with water, may impregnate by being injected into the vagina, it is clear that nothing short of entire withdrawal is to be depended upon. But the old notion that the semen must enter the uterus to cause conception has led many to believe that a partial withdrawal is sufficient, and it is on this account that this error has proved mischievous. As all important errors generally do. It is said by those who speak from experience, that the practice of withdrawal has an effect upon the health similar to temperance in eating. As the subsequent exhaustion is probably mainly owing to the shock the nervous system sustains in the act of coition, this opinion may be correct. It is further said that this practice serves to keep alive those fine feelings with which married people first come together. Still I leave it for every one to decide for himself whether this check be so far satisfactory as not to render some other very desirable.

As to the baudruche, which consists in a covering used by the male, made of very delicate skin, it is by no means calculated to come into general use. It has been used to secure from syphilitic affections.

Another check which the old idea of conception has led some to recommend with considerable confidence, consists in introducing into the vagina, previous to connection, a very delicate piece of sponge, moistened with water, to be immediately afterward withdrawn by means of a very narrow ribbon attached to it. But as our views would lead us to expect, this check has not proved a sure preventive. As there are many little ridges or folds in the vagina, we cannot suppose the withdrawal of the sponge would dislodge all the semen in every instance. If, however, it were well moistened with some liquid which acted chemically upon the semen, it would be pretty likely to destroy the fecundating property of what might remain. But if this check were ever so sure, it would, in my opinion, fall short of being equal, all things considered, to the one I am about to mention,—one which not only dislodges the semen pretty effectually, but at the same time destroys the fecundating property of the whole of it.

It consists in syringing the vagina immediately after connection with a solution of sulphate of zinc, of alum, pearl-ash, or any salt that acts chemically on the semen, and at the same time produces no unfavorable effect on the female.

In all probability a vegetable astringent would answer—as an infusion of white oak bark, of red rose leaves, of onigalls, and the like. A lump of either of the above-mentioned salts, of the size of a chestnut, may be dissolved in a pint of water, making the solution weaker or stronger, as it may be borne without producing any irritation of the parts to which it is applied. These solutions will not lose their virtues by age. A

* This was a check advocated by Carlini.—[Publisher's note.]

female syringe, which will be required in the use of the check, may be had at the shop of an apothecary for a shilling or less. If preferred, the semen may be dislodged, as far as it can be, by syringing with simple water, after which some of the solution is to be injected, to destroy the fecundating property of what may remain lodged between the ridges of the vagina, etc.

I know the use of this check requires the woman to leave her bed for a few moments, but this is its only objection; and it would be unreasonable to suppose that any check can ever be devised entirely free of objections. In its favor, it may be said, it costs nearly nothing; it is sure; it requires no sacrifice of pleasure; it is in the hands of the female; it is to be used after, instead of before connection, a weighty consideration in its favor, as a moment's reflection will convince any one; and last, but not least, it is conducive to cleanliness, and preserves the parts from relaxation and disease. The vagina may be very much contracted by a persevering use of astringent injections, and they are constantly used for this purpose in cases of *prolapsed uteri*, or a sinking down of the womb; subject as woman are to *fluor albus*, and other diseases of the genital organs, it is rather a matter of wonder that they are not more so, considering the prevailing practices. Those who have used this check (and some have used it, to my certain knowledge, with entire success for nine or ten years, and under such circumstances as leave no room to doubt its efficacy) affirm that they would be at the trouble of using injections merely for the purposes of health and cleanliness.*

By actual experiment it has been rendered highly probable that pregnancy may, in many instances, be prevented by injections of simple water, applied with a tolerable degree of care. But simple water has failed, and its occasional failure is what we should expect, considering the anatomy of the parts, and the results of Spallanzani's experiments heretofore alluded to.

Thus much did I say respecting this check in the first edition of this work. That is what I call the chemical check. The idea of destroying the fecundating property of the semen was original, if it did not originate with me. My attention was drawn to the subject by the perusal of "Moral Physiology." Such was my confidence in the chemical idea that I sat down and wrote this work in July, 1831. But the reflection that I did not know that this check would never fail, and that if it should I might do some one an injury in recommending it, caused the manuscript to lie on hand until the following December. Some time in November I fell in with an old acquaintance, who agreeably surprised me by stating that to his own personal knowledge this last check had been used as above stated. I have since conversed with a gentleman with whom I was acquainted, who stated that, being in Baltimore some few years ago, he was there informed of this check by those who have no doubt of its efficacy. From what has as yet fell under my own observation, I am not warranted in drawing any conclusion. I can only say I

have not known it to fail. Such are my views on the whole subject, that it would require many instances of its reputed failure to satisfy me that such failures were not owing to an insufficient use of it. I even believe that quite cold water alone, if thoroughly used, would be sufficient. In Spallanzani's experiments warm water was unquestionably used. As the seminal animalcules are essential to impregnation, all we have to do is to change the condition of, or, if you will, to kill them; and, as they are so exceedingly small and delicate, this is doubtless easily done, and hence cold water may be sufficient.

What has now been advanced in this work will enable the reader to judge for himself or herself of the efficacy of the chemical or syringe check, and time will probably determine whether I am correct in this matter. I do know that those married females who have much desire to escape will not stand for the little trouble of using this check, especially when they consider that on the score of cleanliness and health alone it is worth the trouble.

A great part of the time no check is necessary, and women of experience and observation, with the information conveyed by this work, will be able to judge pretty correctly when it is and when it is not. They may rest assured that none of the salts mentioned will have any deleterious effect. The sulphate of zinc is commonly known by the name of white vitriol. This, as well as alum, have been extensively used for leucorrhœa. Acetate of lead would doubtless be effectual—indeed, it has proved to be so; but I do not recommend it, because I conceive it possible that a long continued use of it might impair the instinct.

I hope that no failures will be charged of inefficiency of this check which ought to be attributed to negligence or insufficient use of it. I will therefore recommend at least two applications of the syringe, the sooner the surer, yet it is my opinion that five minutes' delay would not prove mischievous, perhaps not ten.

CHAPTER IV.

Remarks on the Reproductive Instinct.

I SCARCELY need observe that by this instinct is meant the desire for sexual intercourse. Blumenbach speaks of this instinct as "superior to all others in universality and violence." Perhaps hunger is an exception. But surely no instinct commands a greater proportion of our thoughts, or has a greater influence upon happiness for better or for worse. "Controlled by reason and chastened by good feeling, it gives to social intercourse much of its charm and zest, but directed by selfishness or governed by force it is prolific of misery and degradation." In itself it appears to be the most social and least selfish of all instincts. It fires us to give even while we receive pleasure, and among cultivated beings the former power is even more highly valued than the latter. Not one of our instincts perhaps affords larger scope for the exercise of disinterestedness or finer play for the best moral feelings of our race. Not one gives birth to relations more gentle, more humanizing and endearing; not one lies more immediately at the

* There is no doubt that many diseases of the female organs might be prevented by greater personal cleanliness, and by the use of the syringe.—[Publishers' note.]

root of the kindest charities and most generous impulses that honor and bless human nature. It is a much more noble, because less purely selfish instinct than hunger or thirst. It is an instinct that entwines itself around the warmest feelings and best affections of the heart—"Astral Physiology." But too frequently its strength, together with a want of moral culture, is such that it is not "controlled by reason," and consequently, from time immemorial, it has been gratified, either in a mischievous manner, or to such an intemperate degree, or under such improper circumstances, as to give rise to an incalculable amount of human misery. For this reason it has, by some, been regarded as a low, degrading, and "carnal" passion, with which a holy life must be ever at war. But, in the instinct itself, the philosopher sees nothing deserving of degrading epithets. He sees not that nature should war against herself. He believes that in savage life it is, and in wisely organized societies of duly enlightened and civilized beings it *should be*, a source of ten-fold more happiness than misery.

A part of the evil consequences to which this instinct is daily giving rise under the present state of things, it belongs more particularly to the moralist to point out; whilst to others it falls within the province of the physician to treat. But let me first remark, that physicians have hitherto fallen far short of giving those instructions concerning this instinct which its importance demands. In books, pamphlets, journals, etc., they have laid much before the public, respecting eating, drinking, bathing, lacing, air, exercise, etc.; but have passed by the still more important subject now before us, giving only here and there some faint allusion to it. This, it is true, the customs, not to say pruderies, of the age have compelled them to do, in publications designed for the public eye, yet, in some small work, indicated by its title to be for private perusal, they might, with the utmost propriety, have embodied much highly useful instruction in relation to this instinct.*

This instinct is liable to be gratified at improper times, to an intemperate degree, and in a mischievous manner.

True philosophy dictates that this and all other appetites be so gratified as will most conduce to human happiness—not merely the happiness attending the gratification of one of the senses, but all the senses—not merely sensual happiness, but intellectual—not merely the happiness of the individual, but of the human family.

First.—Of the times at which this instinct ought not to be gratified. With females it ought not to be gratified until they are seventeen or eighteen years of age, and with males not until they are a year or two older. The reason is, if they refrain until these ages, the passion will hold out the longer, and they will be able to derive much more pleasure from it in after life, than if earlier gratified, especially to any great extent. A due regard to health also enjoins with most persons some restraint on this instinct—indeed, at all times, but especially for a few

years after the above-mentioned ages. It ought not to be rashly gratified at first. Begin temperately and as the system becomes more mature, and more habituated to the effects naturally produced by the gratification of this instinct, it will bear more without injury. Many young married people, ignorant of the consequences, have debilitated the whole system—the genital system in particular: have impaired their mental energies; have induced consumptive and other diseases; have rendered themselves irritable, unsocial, melancholy, and finally, much impaired, perhaps destroyed their affection for each other by an undue gratification of the reproductive instinct. In almost all diseases, if gratified at all, it should be very temperately. It ought not to be gratified during menstruation, as it might prove productive to the man of symptoms similar to those of syphilis,* but more probably to the woman of a weakening disease called *fluor albus*. In case of pregnancy a temperate gratification for the first two or three months may be of no injury to the woman or the forthcoming offspring. But it ought to be known that the growth of the fetus in utero may be impaired, and the seeds of future bodily infirmity and mental imbecility of the offspring may be sown, by much indulgence during utero-gestation or pregnancy, especially when the woman experiences much pleasure in such indulgences.

Having already glanced at some of the bad effects of an undue gratification of this instinct, I have but little more to offer under the head of Intemperate Degree. It will be borne in mind that intemperance in this thing is not to be decided by numbers, but that it depends on circumstances; and what would be temperance in one, may be intemperance in another. And with respect to an individual, too, what he might enjoy with impunity, were he a laboring man, or a man whose business requires but little mental exercise, would, were he a student, unfit him for the successful prosecution of his studies. Intemperance in the gratification of this instinct has a tendency to lead to intemperance in the use of ardent spirits. The languor, depression of spirits, in some instances faintness and want of appetite, induced by intemperate gratification, call loudly for some stimulus, and give a relish to spirits. Thus the individual is led to drink. This inflames the blood, the passions, and leads to further indulgence. This again calls for more spirits; and thus two vicious habits are commenced, which mutually increase each other. Strange as it may appear to those unacquainted with the animal economy, an intemperate indulgence sometimes gives rise to the same disease—so far as the name makes it so—that is frequently cured by a temperate indulgence; viz., nocturnal emissions.

Every young married woman ought to know that the male system is exhausted in a far greater degree than the female by gratification.

* Since this was written many such popular medical works have been issued and publicly sold.—[Publishers' note.]

* Gonorrhoea, or a purulent discharge, and not syphilis, is evidently what is here meant by Dr. Knowlton. The two diseases were at one time confounded together and were often thought to be different forms of the same disease, but they are now known to be quite distinct. Syphilis is the product of a peculiar blood-poison, and never arises except by contagion from another person suffering from a similar disease.—G. B.

It seems, indeed to have but little effect, comparatively, upon some females. But with respect to the male, it has been estimated by Tissot that the loss of one ounce of semen is equal in its effects upon the system of 40 ounces of blood. As it respects the immediate effects, this estimation, generally speaking, may not be too great. But a man living on a full meat diet might, doubtless, part with fifty ounces of semen in the course of a year, with far less detriment to the system than with 2000 ounces of blood. It is a fact, that mode of living, independent of occupation, makes a great difference with respect to what the system will bear. A full meat diet, turtles, oysters, eggs, spirits, wine, etc., certainly promote the secretion of semen, and enable the system to bear its emission. But a cool vegetable and milk diet calms all the fiercer passions, the venereal especially. Most men adopting such a diet as this will suffer no inconvenience in extending the intervals of their gratification to three or four weeks; on the contrary, they will enjoy clear intellect, and a free flow of spirits. This is the diet for men of literary pursuits, especially the unmarried.

As to the mischievous manner, it consists in the unnatural habit of onanism, or solitary gratification; it is an anti-social and demoralizing habit, which, while it proves no quietus to the mind, impairs the bodily powers, as well as mental, and not infrequently leads to insanity. While the gratification of the reproductive instinct in such manner as mentioned leads to bad consequences, a temperate and natural gratification, under proper circumstances, is attended with good; besides the mere attendant pleasure, which alone is enough to recommend such gratification. I admit that human beings might be so constituted that if they had no reproductive instinct to gratify, they might enjoy health; but being constituted as they are, this instinct cannot be mortified with impunity. It is a fact universally admitted, that unmarried females do not enjoy so much good health and attain to so great an age as the married; notwithstanding that the latter are subject to the diseases and pains incident to child-bearing. A temperate gratification promotes the secretions, and the appetite for food, calms the restless passions; induces pleasant sleep; awakens social feeling; and adds a zest to life which makes one conscious that life is worth preserving.

APPENDIX.

[I here connect with this work, by way of Appendix, the following extract from an article which appeared in the "Boston Investigator," a paper which, *mirabile dictu*, is so "crazy" as to be open to the investigation of all subjects which might concern mankind.]

THE only seeming objection of much weight that can be brought against diffusing a knowledge of checks is, that it will serve to increase illegal connections. Now, this is exactly the contrary effect of that which those who have

diffused such knowledge most confidently believe will arise from it. To diminish such connections is indeed one of the grand objects of these publications,—an object which laws and prisons cannot, or, at least, do not, accomplish. Why is there so much prostitution in the land? The true answer to the question is not, and never will be, Because the people have become acquainted with certain facts in physiology; it is because there are so many unmarried men and women,—men of dissipation and prodigality, owing to their not having married in their younger days and settled down in life. But why are there so many unmarried people in the country? Not because young hearts when they arrive at the age of maturity do not desire to marry; but because prudential considerations interfere. The young man thinks: I cannot marry yet; I cannot support a family; I must make money first, and think of a matrimonial settlement afterwards. And so it is, that, through fear of having a family, before they leave made a little headway in the world, and of being thereby compelled to "tug at the ear of incessant labor throughout their lives" thousands of young men do not marry, but go abroad into the world and form vicious acquaintances and practices. The truth, then, is this,—there is so much of illegal connection in the land, because the people had not, twenty years ago, that very information, which, it would seem to some, doubtless through want of due reflection, are apprehensive will increase this evil. I might quote pages to the point from "Every Woman's Book," but I fear my communication would be too lengthy. I content myself with a few lines. "But when it has become the custom here as elsewhere to limit the number of children, so that none need have more than they wish, no man will fear to take a wife; all will marry while young; debauchery will diminish; while good morals and religious duties will be promoted."

It has been asked if a general knowledge of checks would not diminish the general increase of population? I think that such would not be the result in this country until such result would be desirable. In my opinion, the effect would be a good many more families (and, on the whole, as many births); but not so many overgrown and poverty-stricken ones.

It has been said, it is best to let nature take her course. Now, in the broadest sense of the word "Nature," I say so too. In this sense, there is nothing unnatural in the universe. But if we limit the sense of the word Nature so as not to include what we mean by art, then is civilized life one continued warfare against nature. It is by art that we subdue the forest; by art we contend against the elements; by art we combat the natural tendency of disease, etc.

As to the outrageous slander which here and there one has been heard to utter against the fair sex, in saying that fear of conception is the foundation of their elasticity, it must be the sentiment of a "carnal heart," which has been peculiarly unfortunate in its acquaintances. "To the pure all things are pure." Chastity, as well as its opposite, is in a great degree constitutional; and ought, in a like degree, to be regarded as a physical property, if I may so say, rather than a moral quality. Where the constitution is

favorable, a very indifferent degree of moral training is sufficient to secure the virgin without the influence of the above-mentioned fear; but where it is the reverse, you may coop up the individual in the narrow dark cage of ignorance and fear, as you will, but still you must watch. An eminent moralist has said, "That chastity which will not bear the light [of Physiology] is scarcely worth preserving." But verily I believe there is very little such in the market. What there be is naturally short-lived, and, after its demise, the unhappily constituted individual stands in great need of this light to save her from ignominy. What might it not have prevented in the Fall River affair? And if one

of two things must happen—either the destruction of fecundity or the destruction of life—which of the two is the greater evil? In these cases, alone, this light is calculated to do sufficient good to counterbalance all the evil that would arise from it; so that we should have its important advantages to the married in a political, a domestic, and a medical point of view, as so much clear gain. This, of course, is my opinion; but since I have probably reflected more upon the subject than all the persons concerned in my imprisonment put together, until it can be shown that I have not as clear a head and as pure a heart as any of them, I think it entitled to some weight.

CUPID'S YOKES:

OR,

The Binding Forces of Conjugal Life.

*An Essay to Consider some Moral and Physiological
Phases of*

LOVE AND MARRIAGE,

*Wherein is
Asserted the Natural Right and Necessity of*

SEXUAL SELF-GOVERNMENT;

*The Book which the United States Government and Local
Presumption have repeatedly sought to suppress,
but which Still Lives, Challenging Attention.*

BY

E. H. HEYWOOD.

AUTHOR OF "HARD CASH," "UNCIVIL LIBERTY," "YOURS OR MINE,"
"THE LABOR PARTY," "THE GOOD OF EVIL," "WAR METHODS OF
PEACE," AND OTHER ADDRESSES.

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FEW HAPPY MATCHES.

By ISAAC WATTS, D. D. August, 1701.

Say, mighty Love, and teach my song,
To whom my sweetest joys belong,
And who the happy pairs
Whose yielding hearts, and joining hands,
Find blessings twined with their bands,
To soften all their cares.

Not the wild herd of nymphs and swains
That thoughtless fly into the chains,
As custom leads the way ;
If there be bliss without design,
Ivies and oaks may grow and twine,
And be as blest as they.

Not sordid souls of earthly mould
Who drawn by kindred charms of gold
To dull embraces more ;
So two rich mountains of Peru
May rush to wealthy marriage too,
And make a world of Love.

Not the mad tribe that hell inspires
With wanton flames, those raging fires
The purer bliss destroy ;
On Aetna's top let furies wed,
And sheets of lightning dress the bed
T' improve the burning joy.

Nor the dull pairs whose marble forms
None of the melting passions warm,
Can mingle hearts and hands ;
Logs of green wood that quench the coals
Are married just like stoic souls,
With osiers for their bands.

Not minds of melancholy strain,
Still silent, or that still complain,
Can the dear bondage bless ;
As well may heavenly concerts spring
From two old lutes with ne'er a string,
Or none beside the bass.

Nor can the soft enchantments hold
Two jarring souls of angry mould,
Tho rugged and the keen ;
Sampson's young foxes might as well
In bands of cheerful wadlock dwell,
With firebrands tied between.

Nor let the cruel fetters bind
A gentle to a savage mind,
For Love abhors the sight ;
Loose the fierce tiger from the deer,
For native rage and native fear
Rise and forbid delight.

'Two kindred souls alone must meet,
'Tis friendship makes the bondage sweet,
And feeds their mutual loves ;
Bright Venus on her rolling throne
Is drawn by gentlest birds alone,
And Cupids yoke* the doves.

* Since some "cultured" critics think Cupid's Yokes are "salacious" words, the Springfield Republican saying that I ought to be imprisoned for giving such a title to my book, it is interesting to note that the venerated Orthodox hymnist, Dr. Watts, used these very words nearly two centuries ago voicing in the above poem the same sentiments which the United States Courts have adjudged "obscene!" The passages on which I was convicted will be found, in Parker Pillsbury's Letter to me, entitled "Cupid's Yokes and the Holy Scriptures Contrasted," advertised on another page.—E. H. H.

CUPID'S YOKES.

Love in its dual manifestations, implies agreement, he who loves and she who reciprocates the inspiration therein are quickened, neither to hurt the other, nor evade any moral or pecuniary obligation which the incarnate fruits of their passion may present. When a man says of a woman, "She suits me"—that is, she would be to him a serviceable mate,—he does not often as seriously ask if *he* is likely to suit *her*; still less, if this proposed union may not become an ugly domestic knot which the best interests of both will require to be untied. Whether the number outside of marriage, who would like to get in, be greater or less than the number inside who want to get out, this mingled sense of esteem, benevolence, and passion attraction called Love, is so generally diffused that most people know life to be incomplete until the calls of affection are met in a healthful, happy and prosperous association of persons of opposite sex. That this blending of personalities may not be compulsive, hurtful, or irrevocable; but, rather, the result of mutual discretion—a free compact, dissolvable at will—there is needed, not only a purpose in Lovers to hold their bodies subject to reason; but also radical change of the opinions, laws, customs, and institutions which now repress and inebriate natural expressions of Love. Since ill-directed animal heat promotes distortion rather than growth; as persons who meet in convulsive embraces may separate in deadly feuds,—sexual desire here carrying invigorating peace, there desolating havoc, into domestic life,—intelligent students of sociology will not think the marriage institution a finality, but, rather, a device to be amended, or abolished, as enlightened moral sense may require.

When the number of opinions for and against a given measure are equal, it is called "a tie vote," and is without force and void, unless the speaker of the assembly throws his "cast-
ing vote," thereby giving to his side a majority of one,
and enabling the measure to become a "law," binding,
not only on those who favored, but also on those who opposed it.
Not to note the manifest injustice and absurdity of such "an act,"
in the popular communal assembly of bride and groom both vote one
way,—that is, to "have" each other,—while the binding, or casting,
vote is given by a "speaker," called priest or magistrate, who is sup-
posed to represent society so far as it is a Civil act, and God so far as
it is a sacrament* or religious matter. But, since neither society nor
deity has ever "materialized" at weddings in a manner definite
enough to become responsible for what Lovers may do or suffer in
their nuptial future, we have no further use for a "speaker" in our
nuptial congress, and must search elsewhere for the moral obligations
which Lovers, by their tie vote to be "one," incur. In its desire to

* A sacrament is any ceremony producing an obligation, sacredly binding.—
Worcester. An invisible hand from heaven mingles hearts and souls by strange,
secret, and unaccountable conjunctions.—South. The mind is God's book, and its
healthy attractions are his laws.—Austin Kent.

"confirm this amity by nuptial knot," society forgets that Lovers are Lovers by mutual attraction which does not ask leave to be, or to cease to be, of any *third* party: that its effort to "confirm" Love by visible bonds tends to destroy Magnetic Forces which induce unity; and that Lovers are responsible only for what they, themselves, do, and the fruits thereof. Since the words "right" and "duty" derive their ethical qualities from our relations to what is essentially reasonable and just, — to the nature of things,* — legislative "acts" neither create nor annul moral ties. As "alone we are born, alone we die, and alone we go up to judgment," so no one can escape from himself; but each must administer the Personal and Collective interests which he or she embodies. Being the authors and umpires of their rights and duties, the sexes weave moral ties by free and conscientious intimacy, and constantly give bonds for their mutual good behaviour. Cause and effect are as inseparable in human actions as in the general movements of Nature; choose as you please, the results of the choice you are the responsible author of. Relieving one from outer restraint does not lessen, but increases this Personal Accountability: for, by making him *Free*, we devolve on him the necessity of self-government; and he must respect the rights of others, or suffer the consequences of being an invader. In claiming freedom for myself, I thereby am forbidden to encroach.† When man seeks to enjoy woman's person at *her* cost, not a Lover, he is a *libertine*, and she a martyr. How dare woman say she loves man, when seeking her own good at his expense? Perfect Love "casts out fear," and also sin; if derived from the Greek *sinein*, to injure, the word sin implies invasion, injury; thus gratification of sexual desire in a way that *injures* another is *not* Love, but sin. Though they have a right to enjoy themselves at their own cost, yet, if their passion is hurtful, a sense of duty to themselves and others should teach Lovers continence.

Having its root in the Latin *vir*, a man, the radical import of the word virtue is manly strength: usage invests it with intelligence to know and power to resist wrong.‡ One cannot choose without comparing the objects of choice; without judging for himself what is right, and personally placing himself at the disposal of Reason; hence, Virtue consists in ability to reason correctly, and force of will to obey Thought. But, since one cannot choose or act, when mental and physical movement is suppressed, Liberty, occasion, is the primary and indispensable condition of Virtue; while vice originates in stagnant ignorance, which the policy of repression enforces. The conscience, feeling, or impres-

* Everything is right which is conformable to the supreme rule of human action; but that only is a *right* which, being conformable to this supreme rule, is realized in society, and rested in a particular person. What is our duty to do we must do because it is right, not because any one can demand it of us. — *Whewell*. Duty is a moral obligation imposed from within; obligation a duty imposed from without. — *Worcester*. Duty is the relation or obliging force of that which is morally right. — *Webster*. There are no rights without corresponding duties. — *Coleridge*. Men have no right to do what is not reasonable. — *Burke*.

† True self-love and social are the same. — *Pope*. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. — *St. Paul*.

‡ Virtue implies opposition to passion or wrong. — *Fleming*. That course of action, by which a man fulfils or tends to fulfill the purposes of his being, is virtuous. — *Worcester*. Virtue is nothing but voluntary obedience to truth. — *Dreight*. The four cardinal virtues are prudence, fortitude, temperance, and justice. — *Paley*. The virtuous freely choose to live in accordance with the right reason of Nature. — *Plato*.

sions which precede and inspire thought announce the presence of ethical intelligence, and indicate how largely human actions are influenced by spiritual impulse. While, therefore, Liberty is the father, Conscience is the mother of Virtue. Chastity is power to choose between æsthetic health and disease, a power born of the same mental scope and activity which promote Virtue.* Sexual passion is not so much in fault as reason; flesh is willing, but spirit is weak; the mind is unable to tell the body what to do. When the true relation of the sexes is known, ideas rule and bodies obey brain; purity of motive — just and ennobling action — follow the lead of free inquiry. The popular idea of sexual purity, (freedom from fornication or adultery, abstinence from sexual intercourse before marriage, and fidelity to its exclusive vows afterwards), rests on intrusive laws, made and sustained by men, either ignorant of what is essentially virtuous, or whose better judgment bows to Custom that stifles the cries of affection and ignores the reeking licentiousness of marriage beds. Is coition pure only when sanctioned by priest or magistrate? Are scandal-begetting clergymen and bribe-taking statesmen the sources of virtue? The lascivious deliriums prevalent among men, the destructive courses imposed on women, and the frightful invasions of secret vice on the vitality of youth of both sexes, all show the sexual nature to be, comparatively, in a savage state; and that even public teachers have *not begun* to reason originally on questions of Love, virtue, continence or reproduction.

While Passion impels movement in one person towards another, and tends to overleap *unnatural* barriers, its proposals are, nevertheless subject to rejection; created and nourished by the object of attraction, it is toned by Love which generates, but never annuls moral obligations. If intrusive, passion is hurtful; but, the person assailed, has a natural right of resistance; and, if a woman or girl, her effort in self-defence will be reinforced by disinterested strength around her. If men do not rally to protect a woman thus imperiled, it is because their sense of right is distorted by an idea that women belong to men, and that the person of this particular woman is, somehow, the property of the man who can overpower her. Our applause of an example of Love measures the contempt which right-minded people feel for a man who imposes himself, or the unwelcome fruit of his passions, on woman. She is "safe" among men, not through laws which deny Liberty, but by prevailing knowledge of the fact that Nature vests in *herself* the right to control and dispose of her own person. If Lovers err, it is due not to Liberty,† but to ignorance, and the demoralizing effect of the marriage system. If free to go wrong: disciplined by ideas, they will work out their own salvation in the school of experience. The Free Love faith proclaims the fact that persons recognized in law as capable of making a sexual contract are, when wiser by experience, morally able to dissolve that contract; and that Passion is not so deprived as to be incapable of redemption and self-government.

PASSION,
REASON.

* Chastity is the regulated and strictly temperate satisfaction, without injury to others, of those desires which are natural to all healthy, adult beings. — *Benjamin Franklin*. Prostitution, sexual intercourse without affection; Chastity, sexual intercourse with affection. — *Robert Owen*.

† Freedom is the only cure for the evils which freshly acquired freedom produces. — *Macaulay*. When appetite draws one way, it may be opposed, not by any appetite or passion, but by some cool principle of action, which has authority without any impulsive force. — *Rid.* They only are free who are divinely bound. — *John Ovis*.

The essential principle of Nature, Love, is a law unto itself; but, resisted by custom, its natural intent and scope are not generally understood. We were all trained in the school of repression or inebriacy; and taught that, to express ourselves otherwise than by established rules, is sinful.*

To get out of one's body to think, to destroy all his old opinions, is almost necessary, to enable him to approach and investigate a new subject impartially. The grave tendencies of the Love question, its imperative force in human destiny, its momentous relations to government, religion, life, and property, demand revolution in social doctrines, and institutes, more beneficently severe than is yet fully conceived of. But, since nothing is fixed but natural right, the most radical method of treatment is the most truly conservative. Evils like libertinism and prostitution, which have baffled the wisest human endeavor, will yield only to increasing intelligence, and the irresistible forces of Conscience. I beg my readers, therefore, to bring to this subject honest intent to know truth and obey it. That the grand Principle of Love is potent with greater good than is realized in human affairs, is certain; that this noblest element of human being does not logically lead to the marital and social ills around us, is equally evident. The way out of domestic infelicity, then, must lie through larger knowledge of the nature of Love and of the rights and duties involved in its evolution.

Since the sexual union, (for life or until legally divorced), of one woman with several men—Polyandry; or that of one man with several women—Polygamy; or that of one man with one woman—Monogamy, is a conventional agreement between two or more individual contractors and a collective third, society, marriage, in either of its

three historical forms, is a human device to tame, utilize, and control the sexual passion, which is supposed to be naturally ferocious and ungovernable. What Nature "hath joined," man need not attempt to "put asunder;" but, since the legalized marital relation† is so chaotic and mischievous, (clergymen and legislators themselves often being the first to violate what they profanely assume to be a divine ordinance); and since Deity has never yet come forward to own that he is "the author and finisher" of marriage laws, it is better to attribute them to the erring men who enacted them, than to accuse Divine Wisdom of so much folly. Marriage, then, being the creature of men's laws, we have the same right to alter or abolish it that we have respecting any other human institution. The principles of Nature derived from a careful study of essential liberty and equity, are a safer guide than crude social codes which come to us from the ignorant and despotic past. Woman,

* The rules of etiquette, the provisions of the statute book, and the commands of the decalogue have grown from the same root. Custom. *** The right of private judgment, which our fathers wrung from the Church, remains to be claimed from Fashion, the dictator of our habits.—*Herbert Spencer*. The trincoo-Indian woman, who would not hesitate to leave her hut without a fragment of clothing on, dare not commit such a breach of decorum as to go out unpointed.—*Humboldt*. Habit is the deepest law of human nature.—*Carlyle*. We gain a residence in the senses by birthright, but are born late into ideas, the country of the mind.—*Alcott*.

† I have observed so few happy matches, and so many unfortunate ones, and have so rarely seen men love their wives at the rate they did whilst they were their mistresses, that I wonder not that legislators thought it necessary to make marriages indissoluble to make them lasting. I cannot better compare marriage than to a lottery: for in both the chances may succeed and may miss; if he draws a prize he hath a rich return for his venture; but in both lotteries there is a pretty store of blanks for every prize.—*Hon. Robert Boyle*, 1665.

who, being up first in the morning hours of history, played a winning hand in this marriage game,* is again coming to the front; and, in the parliament of Reason, where the thought, impulse, attraction, and conscience of both sexes have free play, better methods of social intercourse and reproduction will be matured than exclusive male wisdom has yet invented. It is for the Free Love School to develop an order of sexual unity worthy to be called a sacrament, and which sensible people need not blush to share.

"Will you have me?" is the prayer by which man seeks partnership in the being of woman; and she also has persuasive ways and means to pray to, and "capture," him. This would MARRIAGE, be well, were it not a compulsory choice of evils, and COMPULSIVE, were they able to determine, in advance, the grave interests of offspring, industry, business, health, temperaments, and attractions, which mutually concern them, and on the adjustment of which depends their future weal or woe. Girls become pubescent† at about 12, and boys at 14, though girls, then, are much older, sexually, than boys: from these ages young people are capable of all the pleasures and miseries of passionial experience. But, since sexual union for life is extremely hazardous for both parties,—it being impossible to correct the fatal mistake of marriage without the commission of crime by one or the other,—they are usually left to illicit intercourse, or to exhaust their vitality in secret vices. Even when married,—coming into this new relation without knowledge of its uses or of self-control,—they prey on each other, and a few years of wedded life and child-bearing may leave the wife an emaciated wreck of her former self, and the husband

* The evolution of human society commenced in the institution of complex marriage. But we are informed by authentic historical documents, that, in the very early times, public opinion becoming more and more enlightened in certain favored communities, the women of these communities—sustained by that public opinion and shocked and scandalized by the social condition in which they found themselves—were enabled to successfully revolt against complex marriage, and to overthrow it. Strange as it may seem, the old-world women established a new social organization for the more advanced communities, and a new marriage system, based on the ground of absolute female supremacy. (How the women managed to do it the writer shows, but I have not space to quote.—E. H. H.) In the new order of things the husband became the subject of the wife; the woman was absolute owner of the homestead; property descended, and relationships were counted, exclusively in the female line; and the women seized and retained the principal share of political power.***The companions of Romulus (the founder of Rome) were men who ran away, took to the woods, to escape from the rigors of female government. These runaways established themselves in easily-defended fastnesses, distributed the land surrounding them among themselves as "real estate," following out the lesson which the women had taught them. It was in this way that the title to "real estate" began to vest in men, in the exclusion of women, and to descend in the male, instead of the female line. The heads of the groups in this new society were males, and members of the groups were also males. It was necessary, therefore, in order that the new society should become complete, that each male should steal a wife for himself from some neighboring tribe, and bring her to the mountain fastness. The men did not fail to perform the special duty that devolved upon them. The case of Rome was not an isolated one. All over Europe, and all over Asia, men rose against the women, transferred the titles to land, from the women to themselves by actual force, dethroned the sovereign witch-women by whom they had been so long governed, and supplied themselves with "captive wives." This new institution of the "captive wife" gave occasion, in Europe, to the establishment of monogamy: in Asia, to that of polygamy.—Wm. D. Greene in "Socialistic, Communistic, Mutualistic, and Financial Fragment," pp. 153-203.

† Puberty is the time of life at which a person is capable of procreation or of bearing young, which, according to the civil law, is at 12 years of age for females, and 14 for males.—Bacon. This is the English view, but puberty varies with cli-

very much less, a man, than Nature designed him to be. Though bewildered moralists advise early marriage, they well know how often puny offspring rebuke the alliance,* teaching indiscreet parents that coition should have stopped short of reproduction. Those who think the evil is not in the essential immorality of the marriage system, but in its abuses, denounce with just severity the legalized slavery of women therein.† The absurdity to which Mr. Greene refers, below, consists in an effort to make the wife legally "equal" to the husband inside of nuptial bonds; it is an effort to make her an equal victim an an equal oppressor with him. Since marriage involves the loss of liberty, many of our best people, especially women, never marry, preferring to endure the ills of celibacy rather than fly to what may prove irretrievable ruin. Slavery is voluntary or involuntary; voluntary when one sells or yields his or her own person to the irresponsible will of another; involuntary when placed under the absolute power of another without one's own consent. The compulsive features of marital law are incidental and secondary to the marriage relation itself, which is unnatural and forced. Pen cannot record, nor lips express, the enervating, debauching effect of celibate life upon young men and women. Who supposes that, if allowed to freely consult their natural wits and good sense, they would tie themselves up in the social snarl of matrimony? Yet they are now compelled to choose between suicidal evils of abstinence and the legalized prostitution of marriage. Some, by clandestine intimacies, live below marriage; others, by personal defiance, and at the expense of social ostracism, attempt to live above it; but both are on the "ragged edge" of peril, as were "free negroes" who tried to live above or below the old slave system. The fierce blood-hounds put upon the track of fugitive slaves, were forerunners of the "dogs of war" which marriage now trains to hunt down its victims. A system so prolific of hypocrites and martyrs is compulsive in the most mischievous sense of that word, and will be abolished when free and virtuous people resolutely confront it.

Since marriage does not provide for the education of sexual desire or of its expression, but gives legal "right" and power to
 TYRANNY sin, every priest or magistrate, who "solemnizes" the
 OF LUST. rite, sells indulgences of a far more disastrous nature than those which scandalized the Romish Church. On

account of her political, social, and pecuniary vassalage, woman is the chief martyr to the relentless license granted man; but cases are on record where the husband was effectually subdued by the tigress, with whom he went into the nuptial "paradise."‡ Founded on the supposition that man's love is naturally ferocious, marriage attempts, by legal means, to furnish food for his savage nature; and we have but to list

mates; in temperate New England it is often delayed till 15 and 17, while in torrid regions it comes at 10 and 11, and earlier. It is said that one of Mahomet's wives bore him a son when she was but 10 years of age! What kind of a life does such a fact indicate that this special "Prophet of God" led among young girls?

* In the entire animal kingdom, the fruits of the first signal of reproductive instinct are constantly imperfect.—*Aristotle*. Marriages soon after puberty produce a diseased, puny, and miserable population.—*Montesquieu*. Give a boy a wife, and a girl a bird, and death will soon knock at the door.—*German Proverb*.

† Marriage is the only actual bondage known to our law. There remain no legal slaves, except the mistress of every house.—*J. S. Mill*. The definition of the wife's condition, as given in the English law-books, contain all the elements of a definition of domestic slavery. But the definition of the husband's status, as given in the same law-books, is that of a lord, not that of a slave.*** American legislation is more absurd than that of England.—*Greene's "Fragments,"* pp. 212-13.

‡ It is said of Valeria Messalina, wife of Claudius Caesar, that "her husband's

the roofs of "respectable" houses to find the skeleton's of its feminine victims* It is because the marriage theory is unnatural and barbarous that it works out such shocking results. In the phrase "tyranny of lust," I have brought a good word into bad company, and must apologize for its misuse; for lust properly means desire, prayer, exuberant strength. So, likewise, the popular view of Love gives a devilish intent and drift to the divinest of words. Advocates of marriage cling to the exploded doctrine of natural depravity, and Freethinkers, Spiritualists and Atheists, who scout theological perdition, think social hells of permanent necessity in human life. Nowhere does the human intellect so disgrace itself as in its cowardly half-shamed, and hypocritical attitude in the presence of Free Love. When woman's thought comes forward in the discussion, we hope for better things. In the early struggle of history which led to the establishment of polyandry (as in later domestic conflicts), the ruling impulse of the women was not sexual desire, but, rather, spiritual superiority, intuitional strategy, by virtue of which they were masters of men in the realm of religious mysticism. On the contrary, the repulsive evidence of sexual depravity; in men, referred to in the notes below, indicate the savage use, now made of animal force, which is capable of beneficent expenditure. When man loves woman intelligently, what is now consuming passion's heat, will make him a genial, civil, and serviceable being. The unreserved devotion, with which a lover gives himself and his fortune to his bride, discloses the possible divine life on earth. But when impulsive, self-forgetting love, overflowing the narrow limits of family enclosures, gives one's heart and purse to deserving girls and women, the now, seemingly, savage suitor becomes Providence incarnate. Charles Sumner, in his will, gave money to the daughters of the poet Longfellow, of Dr. S. G. Howe, and of the Rev. Dr. Wm. H. Furness, "in consideration of his profound regard for their estimable parents;" but caeca have occurred, and will multiply, as civilization prevails, where men of no blood relation, and without a hint of sexual intimacy, give money, and even estates, to girls and women, worthy of love and distinction, irrespective of their parents, ennobling themselves and human kind in so doing.

chief officers became her adulterers, and were allied with her in all her abominations. She cast an eye of lust on the principal men in Rome, and whom she could not seduce to gratify her propensities she would contrive to destroy. She was so excessive in her sensuality, that she often required the services of the strongest and most vigorous men to satisfy her lusts."—*History and Philosophy of Marriage*, pp. 107-108.

* Victoria C. Woodhull speaks of a New York clergyman who married a beautiful woman and, sometimes, demanding indulgence, six or eight times a day, actually killed her by his lecherous excess. — *Surgeons of Sexual Freedom*, p. 23. 33. Lafemann, in his work on spermatorrhea, speaks of a Greek who for years indulged on an average fourteen times a day. — *Elements of Social Science*, p. 61. I know a physician, who, the first year, and while his wife was pregnant with twins, indulged seven hundred and thirty times. " " The woman is now broken down and barren. — *Quintus in Social Revolutionist*, June, 1855, p. 187. Here are my mother's words:—"Oh! your father's death is such a relief, he was so amative; I could never talk to him on any subject, or lie one moment in the morning, without his becoming excited. I submitted to it all, because I thought I was married, and ought. I thought if a woman's duty is submit to what I conceived to be man's right. When I think of my suffering during child-bearing and nursing, when I look on a life of force and violation, I must say your father's death was a relief." My mother sleeps in the grave. — *Cora Corning in Social Revolutionist*, July, 1857.

Though man may "propose," and woman "accept," a notion inhabits the average male head that the irresistibly attractive force of woman's nature makes *her* responsible for any mutual wrongdoing. Thinking woman at the bottom of all mischief, when a male culprit is brought into court, the French ask "Who is she?" If he said that Mrs. Elizabeth R. Tilton "thrust her love on him unsought,"* the Rev. Henry Ward Beecher thereby indicated how much there is in him of the "old Adam," who remarked to the "Lord God," interviewing him after he had indulged in the "forbidden fruit," "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The insanity plea put forward in courts of law by aggrieved "husbands" who, as in the Sickles and McFarland case, murder men that are attracted to their "wives," also affirms, in a round-about way, the supposed inability of a man to control himself when under the spell of woman's enchantment. Contrary to the old law which regarded the husband and wife as one, and the husband that one, when the twain sin, she is held responsible, and he is excused on the ground that he was over-persuaded, and too weak to withstand her wishes. From the Garden of Eden to Plymouth Church, skulking has been the pet method of man to escape from the consequences of sexual indiscretion. Beecher's confessions and "letters of contrition," with his later denials, sadly illustrate the pathetic penitence, the sniveling cowardice, and brazen-faced falsity with which "great men" endeavor to appease, cajole, and defy equivocal public opinion.† The harsh judgments pronounced on women which abound in the literature‡ of all ages, are equalled only by the evidences of ludicrous puerility which men display when confronted with their sexual "deeds done in the body." The tragic anarchy which now distracts social life originates first in the "legal" denial of the right of people to manage their own sexual affairs; and secondly in the supposed exemption from moral responsibility of either man or woman in Love.

The facts of married and single life, one would suppose, are sufficiently startling to convince all serious-minded people of the imperative need of investigation; especially of the duty of young men and women to give religiously serious attention to the momentous issues of Sexual Science.

But, on the threshold of good intent, they are met by established ignorance forbidding them to inquire. It is even thought dangerous to discuss the subject at all.§ In families, schools, sermons, lectures, and newspapers its candid consideration is so studiously suppressed that children

* Mr. Beecher says he never made such a statement. † My allusions to Mr. B. are not intended to indorse the "exposure" view, for his alleged relations to Mrs. Tilton are none of my business; but his words and acts as a public teacher of morals, and his false attitude, as an official "solemnizer" of the social crime of marriage, make him a legitimate subject of criticism. While his natural right to commit adultery is unquestionable, his right to lie about it is not so clear.

‡ Better a thousand women should perish than that one man cease to see the light. —*Euripides*. Frailty! thy name is Woman! —*Shakespeare*. Unhappy sex! whose beauty is your snare! —*Dryden*. A state's anger should not take knowledge either of fools or women. —*Ben Jonson*. I will greatly multiply thy sorrow and conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband and he shall rule over thee. —*Gen. iii. 15*. Her house is the way to hell, going down to the chambers of death. Who can find a virtuous woman? —*Salomon*, who kept 700 wives and 300 concubines, or "lust" women?

§ The woman that deliberates is lost, *Addison*. The men who reflects is a depraved animal, —*Rousseau*. Regarding physicians who do not follow the beaten

and adults know nothing of it, except what they learn from their own diseased lives and imaginations, and in the filthy by-ways of society. Many noble girls and boys, whom a little knowledge from their natural guardians, parents and teachers, would have saved, are now, physically and morally, utter wrecks. Where saving truth should have been planted, error has found an unoccupied field, which it has busily sown, and gathers therefrom a prolific harvest. The alleged increase of "obscene" prints and pictures caused both Houses of the U. S. Congress, March 1, 1873, to pass a bill, (or, rather an amendment of the Post Office Act of June, 1872), which was immediately signed by the President, said to be "For the suppression of Obscene Literature," and from which I make the following extract:—

§ 143.—That no obscene, lewd, or lascivious book, pamphlet, picture, paper, print, or other publication of an indecent character, nor any article or thing designed or intended for the prevention or conception or procuring of abortion, nor any article or thing intended or adapted for any indecent or immoral use or nature, nor any written or printed card, circular, book, pamphlet, advertisement, or notice of any kind giving information, directly, or indirectly, where, or how, or of whom, or by what means either of the things before mentioned, may be obtained or made, nor any letter upon the envelope of which, or postal card upon which indecent or scurrilous epithets may be written, or printed, shall be carried in the mail; and any person who shall knowingly deposit, or cause to be deposited, for mailing or delivery, any of the hereinbefore-mentioned articles or things, or any notice, or paper containing any advertisement relating to the aforesaid articles or things, and any person who, in pursuance of any plan or scheme for disposing of any of the hereinbefore-mentioned articles or things, shall take or cause to be taken, from the mail any such letter or package, shall be deemed guilty of a misdemeanor, and, on conviction thereof, shall, for every offence, BE FINED NOT LESS THAN ONE HUNDRED DOLLARS NOR MORE THAN FIVE THOUSAND DOLLARS, OR IMPRISONMENT AT HARD LABOR NOT LESS THAN ONE YEAR NOR MORE THAN TEN YEARS, OR BOTH, IN THE DISCRETION OF THE JUDGE.

I Credit Congress and President Grant with good intentions in framing this "law;" for, ignorant of the cause of the evils they proposed to correct, they were probably unaware of the unwarrantable stretch of despotism embodied in their measure, and of the abuse which would be made of it. A humane man, Dr. Lewis has not the savage disposition which the extracts I have quoted, below, from his book, indicate; the influence of "obscene literature" may be as depraving as he affirms; but his measures of repression are a clear invasion of natural right, and will serve only to hasten the downfall of marriage, which he writes to uphold. "Prohibition a Failure" is the title of a book, in which Dr. Lewis, by irrefutable logic, shows that the policy which he brings to the social question is indefensible and self-defeating when applied to the liquor traffic. When the Doctor as intelligently studies Social reform as he has temperance, he will blush to remember the heated words that have fallen from his pen. Regarding Anthony Comstock, representative of the Young Men's Christian Association and the real author of the "law" quoted above, I regret to be unable to entertain so favorable an opinion. In a letter addressed to Hon. C. L. Merriam, M. C., dated Brooklyn, N. Y., Jan. 18, 1873, he says: "There were four publishers on the 2nd of last March: to-day three of these are in their graves, and it is charged by their friends that I worked them to death. BE THAT AS IT MAY, I AM SURE THAT THE WORLD IS BETTER OFF WITHOUT THEM." This is clearly the spirit that lighted the fires of the Inquisition. Appointed

path of custom in prescribing for sexual disease, Dr. Dio Lewis asks, "Is there no law by which such miscreants may be suppressed? . . . It seems hard that decent men are not allowed to shoot them on sight as they would shoot a mad dog. — *Chestnut*, pp. 23-205.

special supervisor of the U. S. Mails (by what authority I am unable to learn); and, by religio-sectarian intolerance, constituted censor of the of the opinions of the people in their most important channel of inter-communication, he is chiefly known through his efforts to suppress newspapers and imprison editors disposed to discuss the Social Question. In Nov., B. L. 1, he procured the arrest and imprisonment of Victoria C. Woodhull and her editorial associates for publishing a preliminary ventilation of the "Brooklyn Scandal," which afterwards filled American newspapers. Subsequently, he caused the incarceration, during seven months, of George F. Train for publishing in his newspaper (The Train Ligne) certain quotations from the Christian Bible, touching the same "scandal," which the implicated churches employ Mr. Comstock to hush up. As I write this (Jan. 1, Y. L. 4), a note from another subject of his vengeance, John A. Lant, editor and publisher of the N. Y. Toledo Sun, dated Ludlow St. Jail, New York, Dec. 30, 1875, says: "Judge Benedict to-day sentenced me to imprisonment in Albany Penitentiary one year and six months. I will endeavor to send you a copy of the sentence. It is worth to us all it costs me." Mr. Lant's crime is sending through the mails his newspaper, containing criticisms of the "scandal," and of Rev. H. W. Beecher! Mr. Comstock's relation to Mr. Lant, as heretofore to Mrs. Woodhull and Mr. Train, is that of a *religious monomaniac*, whom the mistaken will of Congress and the lascivious fanaticism of the Young Men's Christian Association have empowered to use the Federal Courts to suppress free inquiry. The better sense of the American people moves to repeal the National Gag-Law which he now administers, and every interest of public and private morality demands thorough discussion of the issue which sectarian pride and intolerance now endeavor to postpone.

"Beauty is a joy forever," and for all; the quality of beauty being to awaken admiration and esteem in observers to the extent of their ability to appreciate it. To be susceptible of beauty in one thing does not unfit, but rather prepares us to appreciate it in others. Love of the beautiful in person, or of character, is not less involuntary and non-exclusive than in things. A man cannot love even one woman truly unless he is free to love what is lovable in all other women. The fact that sexual love is passionate, as well as æsthetic, does not make it exclusive. The philosophic Irishman who liked to be alone, especially "when his swate-heart was with him," expressed the natural privacy of Love, and also indicated the scientific fact that the affectional union of two creates a collective third personality, superior in some respects, to either constituent factor. If from this mystical confluence of two beings there springs a child, even this Evolution of Love does not make either one of the three persons less accountable to self and truth, or less permeable by material and spiritual, human and divine influences which either may encounter. Monogamists hold that Love is possible only between one man and one woman, the word monogamy meaning *to marry to one only*.* Yet, so called monogamists constantly violate that principle; for, if divorced by death, crime, or the courts, scarcely a man or woman hesitates to marry the second, third, or fifth time. Are they any

* To have one wife only and not to marry a second; to disallow second marriage. — Webster. Monogamy is the marriage of one wife only, as distinguished from bigamy or polygamy. — Blount. It is the condition of not marrying a second wife after the death of the first. — Chambers.

the less "pure" in doing so? Certainly not; second, third, or subsequent marriages may be more healthful and harmonious than the first, for the good reason that at least one of the parties has had the benefits of experience. It is admitted that, if the previous partners in her bed are divorced by death or other cause, a woman may truly love and wisely marry the second or fifth man; but the purity of her love for the fifth man is not determined by the previous four being dead or divorced; were they all living and her personal friends, she can love the last man as truly as she loved the first. Consistent with the teachings of the Bible, which sanctions polygamy,* Christians support missionaries in foreign lands, who welcome to church membership and the communion table, men who have a plurality of wives. David, the "man after God's own heart," compassed the death of Uriah to get possession of his wife, Bathsheba † and "took more wives and concubines out of Jerusalem after he was come from Hebron," for God "gave him the house of Saul and the wives of Saul into his bosom." Though Solomon was very "promiscuously" married, Sunday-School children are yet taught to revere him as "the wisest man." The monogamic or one-love theory is both theoretically and practically rejected by modern Christians, (as likewise by "Infidels") and, if they will honestly follow Jesus, — who, while he did not directly condemn polygamy, was yet, theoretically, a women's emancipationist — he will take them into his Free Love Kingdom of Heaven, where he says, "they neither marry nor are given in marriage."

Though the Jehovah-God of the Bible, disliking irresponsible divorce, "hateth putting away," he is a thorough polygamist; its Jesus-God as plainly favors the entire abolition of marriage. Out of the modern Christian Church have come three phases of sexual morality, — Shakerism, or the utter proscription of sexual intercourse; Mormonism, or sanctified polygamy; and Oneida-Perfection with its "free" love and omnigamy. While the question of marriage and property are to be settled on the basis of Reason, the Bible and other records of the past thought being only incidental evidence, the Oneida Community ‡ are nearer sound on these two points than any other Christian sect. I give, therefore, a brief abstract of their Love doctrine, mainly in the words of their Seer and pastor, Rev. J. H. Noyes. The kingdom of heaven supplants all human governments; in it the institution of marriage, which assigns the possession of one woman to one man, does not exist, the intimate union of Love extending to the whole body of believers.§ The pentecostal spirit abolishes exclusiveness in regard to women and children, as respecting property. The new commandment is that we love each

* Polygamy existed legally, and was not put down by the moral sense of the Jewish nation. — *Wootsey's Divorce and Divorce Legislation*, p. 12. The Sacred Scriptures represent the wisest and best men that ever lived as practising polygamy with the divine blessing and approval. — *History and Philosophy of Marriage*, p. 63.

† God did not approve of his method of proceeding, for he said to David, "I will take thy wives and give them to thy neighbor." And, of Bathsheba's child by him, he said it "shall surely die." David "wept and fasted" to atone for the "scandal," the Prophet Nathan being the *exposer* in this case, w. o. as Mrs. Woodhull to Beecher, said, *Thou art the man*. God let him have Bathsheba, who became the mother of Solomon.

‡ "Bible argument defining the relations of the sexes in the Kingdom of Heaven," being part of the First Report of the Oneida Association.

§ Those interested to consult texts are referred to Matt. vi. 10; xxii. 30. Eph. i. x. John xvii. 10-21. Acts ii. 44, 45; iv. 32. 1 Cor. vii. 29-31. Rom. iv. 15. 1 Cor. vi. 12. See "History of American Socialisms," pp. 621-9.

other fervently, not in pairs, but *en masse*; as religious excitements act on animateness, this is an indication of the natural tendency of religion to Love. The union of hearts expresses and ultimate itself in union of bodies. Love is attraction; seeking unity, it is desire; in unity, happiness. In unobstructed Love, or the free play of the affinities, sexual union is its natural expression. Experience teaches that sexual love is not restricted to pairs; second marriages annul the one-love theory and are often the happiest. Love is not burnt out in one honeymoon, or satisfied by one lover; the secret history of the human heart proves that it is capable of loving any number of times and persons, and that the more it loves the more it can love. This is the law of Nature, thrust out of sight and condemned by common consent, yet secretly known to all. Variety is as beautiful and useful in love as in eating and drinking. The one-love theory, based on jealousy, comes not from loving hearts, but from the greedy claimant. The law of marriage "worketh wrath;" provokes jealousy; unites unmatched natures and sunders matched ones; and making no provision for sexual appetite, causes disease, masturbation, prostitution, and general licentiousness. Unless the sexes come together *naturally*, desire dammed up breaks out irregularly and destructively. The irregularities and excesses of animateness are explosions incident to unnatural separations of male and female elements, as in the explosion of electric forces. Mingling of the sexes favors purity; isolation, as in colleges, seminaries, monasteries, &c., breeds salacity and obscenity. A system of complex marriage, supplying want, both as to time and variety, will open the prison doors both to the victims of marriage and celibacy; to those in married life who are starved, and to those who are oppressed by lust; to those who are tied to uncongenial natures, and to those who are separated from their natural mates; and to those in the unmarried state who are withered by neglect, diseased by unnatural abstinence, or ploughed into prostitution and self-pollution by desires which have no natural channel. Carrying religion into life, pledging the earnings of each for the support of the whole, the Oneidans seek "not the union of two but the harmony of all souls."

Whether the Oneida scheme succeeds or fails,* as an experiment it is doing great service to civilization; and New York
 CHOICE, State has the thanks of all intelligent reformers for per-
 NOT mitting Perfectionism to illustrate its ideas of sexuality
 COERCION. in its own way. But their conceited and self-righteous contempt for Socialists who "have no religion," and their belief that Liberty tends to demoralization, — "leads to hell," — show the Oneidans to be ignorant of the source of the spirit of toleration and progress, which presided at their birth and has compelled marriage bigots to leave them unmolested.† Making better use of religion than any other Christian sect, the Oneidans yet fail to learn the deepest lesson which Jesus taught, are mistaken in supposing that Free Love and Free Labor are possible only within their iron-clad scheme of

* The Oneida Community, coerced by religio-superstitious threats of Christians, formally abandoned their complex-marriage system in November, Y. L. 7.

† If Christians had their way, their outraged sense of "virtue" would impel them to assail and scatter the Oneida Community. The Presbyterians of Central New York recently implored the State authorities to abate this "moral nuisance," as they call it. Always opposed to reform as a body, "Professing Christians" are "conscientiously" hostile to efforts to free, legal and illicit "prostitutes," from their marriage masters.

Socialism, and that the first lesson of progress is to have one's Individuality broken on their religio-communistic wheel. Impelled with Paul to prove all things and hold fast to that which is good; inspired by the good old doctrine of Jesus, that each soul must *judge for itself what is right*, and be saved or "lost" on its own individual responsibility; declining to join the "bread-and-butter brigades" of Communism, Lovers will find their salvation in *Liberty* to choose,—to live on their own merits. The persistent growth of the "social evil" in defiance of all efforts to abate it, shows an irresistible tendency of people to associate even against law and custom; when they obey the higher law of Liberty, which makes *social choice sacred*, and Individual Integrity a duty, domestic life will gravitate towards unity, and Love become the potentially redeeming force which Nature intended it to be.*

But since human nature is imperfect, and passion heats often precede cool reason, young people cannot too early learn that they may choose wrongly; and that, if not guided by the rudder of thought, they must learn wisdom by collision with the rocks of experience. It is better, however, to do wrong and suffer the consequences, than to be "saved" by mediatorial agencies which *act for us*, thereby overriding our necessity and power to reason, and divorcing us from an original relation to truth; better go to hell by choice than to heaven by compulsion. Those who hold, with Victor Hugo, that "the foolishness of Lovers is the wisdom of God," must have a large share of idiocy in *their* idea of Supreme Truth. The crude propensity of youth to unserviceable devotion to attractive maidens, when "life is half moonshine and half Mary Jane," is matched by the voluptuous freaks of Gray-Beard, who wants to be "better accommodated than with a wife." The amorous usurpation and delirious sentimentalism, which are the legitimate stock-in-trade of modern novelists, (in whose books Lovers are chiefly heroic in fornication, and, when married, cease to be interesting until "soiled" with adultery), are the main prop of the marriage system. The affinity-seekers,† whose insipidities mar even the best of poetry, and who expect "perpetual honey-moons" when they find "their mates," but who find "mates" only to soon loathe and discard them, are at once logical exponents and ludicrous examples of "wedded bliss." The philosophy which supposes another imperfect, or reprehensible, because she, or he, does not, and cannot suit me or you, is an insane philosophy. To waste under burdens of "inner life unshared," or vainly expect happiness in the union of blighted personalities, is our destiny, until we

* Adultery is an offence committed against a vicious social order among men, an imperfect social State, and is engendered by it, exclusively: so that, when society comes or is acknowledged as the normal state of man, adultery will disappear as the fog of a marsh disappears before the morning sun. * * * Our existing conjugality, accordingly, is not marriage except in name, because it disallows an inward, free, or spontaneous tenure, and admits only a legally enforced or outward one. It is simply a legalized concubinage of the sexes.—*Henry James*.

† Marriage originated otherwise than in contracts by which one man bound himself to one woman exclusively, and, reciprocally, one woman to one man. It has been almost always based in modern times and in Christian countries on the "affinity theory," that is, on mutual consent grounded in natural attraction and the recognized natural interadaptation of the parties to each other, each being the additional complement and counterpart of the other; such mutual consent following upon a necessary prelude of courting and love making, in which the fact of the "affinity" is authentically tested in respect to its genuineness.—*Greene's "Fragments,"* pp. 201, 202.

learn that the human heart can find its home only in social concord which does not invade the sanctity of Individual Liberty.* The sexes naturally "expect each other," love to live and work together, love to find rest, and be lost in each other. Bating all the antagonism and heart-break which marriage causes, how much, even now, of rational joy, healthful association, and redeeming ecstasy there is in conjugal life! Greater than justice, stronger than reason, wiser than philosophy, is this widely diffused, and to be all-controlling Sentiment of Love.

In Experiencing the Ecstasy of Love, we accept the sway of Reason, and the inevitable sequences of cause and effect. What

MYSTERY we sow, thereof we reap; Fate is unexplored fact. Wise OF SEX. heads have thought coition a mysterious lottery; but it is mystified by ignorance and superstition.† Whether

it shall produce a child is a matter of choice; and the sex and character of the child are predetermined by its makers, the parents. "Queen bees lay female eggs first; afterwards, male eggs; so, with hens, the first-laid eggs give female, the last, male products. Mares show the stallion late in their periods, drop horse-colts rather than fillies, if stock raisers wish to produce females, they should give the male at the first signs of heat; if males, at the end of the heat." With the human female, conception in the first half of the time between menstrual periods will probably produce girls; in the last half, boys. If coition occurs within six days from the cessation of the menses, girls are usually the result; if from nine to twelve after cessation, boys.‡ Regarding the physical, intellectual, and moral character of children it is surprising that parents who are careful to secure the best parentage for their canary birds and chickens, are utterly heedless in reproducing their own species. What graver act than to give life to a human being? What clearer right has a child than to be well-born? More impressive than the theological "Judgment-day" will be the tribunal

* The Shakers, who try to suppress sexual love, and the Oneidians, who would redeem and glorify it, are not the two leading exponents of Communism, in the States; and the ruins of New Harmony R.M. Owen prophesied that individual property and marriage must go down together; while the old Brook-Farm Association died of too much love of marriage, usury, and "cultured" sentimentalism. There is some truth in Mr. Noyes' idea that a religious basis is necessary to successful association; but the "religion" must consist in obedience to Justice, Truth, and Liberty—not to a theological Christ merely. The Shakers and Oneidians have only taken women and children into the old property conspiracy, and, according to the popular idea of "co-operation," they divide the profits, or spoils, among a large number of thieves. But, by abolishing interest, rent, and profits, we shall establish property on the basis of Equity; and Love and Liberty, in the absence of marriage, will promote associative unity.

† For this cause shall a man leave his father and mother, and be joined unto his wife, and they two shall be one flesh. This is a great mystery.—*St. Paul*. I should love to have such children as I can imagine, but I have no great desire to put into the great lottery of paternity.—*D. De Witt*. I cannot doubt that the structure of animals is governed by principles of similar uniformity with that of the rest of the universe.—*Newton*. Little improvement can be expected in morality until the producing of large families is regarded with the same feeling as drunkenness, or any other physical excess.—*J. S. Mill*. Men seem with scrupulous care the character and pedigree of his horses, cattle, and dogs, before he matches them; but when he comes to his own marriage, he rarely, or ever, takes any such care.—*Darwin's "Descent of Man."*

‡ The above statements respecting human off-spring are based on facts within my own knowledge. Other theories for predetermining sex are all out, but this is the most reliable one I have met. Those wishing to pursue the interesting subject farther are referred to Naphce's "Physical Life of Woman," pp. 129, 32; Trall's "Sexual Physiology," pp. 119, 200; and Noyes' "Scientific Propagation."

before which diseased and crime-cursed children summon guilty parents to answer for the sin-begetting use of their reproductive powers. People are little aware to what extent it is incumbent on them to foreordain what their children shall be. Better that every marriage bond in Christendom be severed than that one child be given life "legally," when it can have a superior parentage by coition above statute law. No woman or man should have a second child by his or her marital partner, when there is another person potentially worthy of the selection by whom he or she can have a better child.* It was an ignorant and tyrannical prejudice which *forbade* Plato, Jesus, Paul, Newton, Humboldt, and other bachelors of the past, to give to the world that grandest achievement in art, — a Child. Many of the noblest Women now live as maligned "old maids," and will go down to their graves childless, because the natural right of maternity is denied them. "Good people" will think me rash in making such statements; but I appeal from them to the wiser future, which will demand that the reproductive instinct be inspired by intelligence and placed under the dominion of the will.†

That sexual intercourse is yet an Ethiopia, an unexplored tract of human experience; is due to a prevailing impression, among religious people, that it is "unclean,"‡ and, SEXUAL among Freethinkers, that it is uncontrollable; both HEALTH. views tend to remove it from the jurisdiction of Reason and Moral Obligation. But, "to the pure all things are pure," and, while "religion never was designed to make our pleasures less," Science brings disciples of God and Fate to answer for their misdeeds before the tribunal of Human Intelligence. Neither superstitious Supernaturalism with its theatrical terrors, nor learned Infidelity, "full of wise saws and modern instances," should deter the sexes from thought and experiment as to the best uses of themselves. That woman expects man, or man woman, is as natural and proper as desire for food or clothing. Since the mind cannot rule the body until it becomes acquainted with it, Lovers, — who are "servants of Providence, not slaves of Fate," — are divinely called to be *students in the laboratories of their own bodies*. The eye, the arm, or leg perishes by non-use; so without natural vent, exuberant sexual vitality wastes and destroys. Not to mention the fearful loss of vigor through involuntary emissions,

* Lysurgus laughed at those who revenge with war and bloodshed the communication of a married woman's favors; and allowed that if a man in years should have a young wife, he might introduce to her some handsome and honest young man, whom he most approved of, and when she had a child of this generous race, bring it up as his own. On the other hand, he allowed, that if a man of character should entertain a passion for a married woman on account of her modesty and the beauty of her children, he might treat with her husband for admission to her company, that so planting in a beauty-bearing soil, he might produce excellent children, the congenial offspring of excellent parents. — *Phutarch's Lives*, p. 36.

† Each generation has enormous power over the natural gifts of those that follow, and it is a duty we owe to humanity to investigate the range of that power, and to exercise it in a way that, without being unwise towards ourselves, will be most advantageous to future inhabitants of the earth. "All life is single in its essence, but various, ever-varying, and inter-active in its manifestations; men, and all other animals, are active workers and sharers in a vastly more extended system of cosmic action than any of ourselves, much less of them, can possibly comprehend." — *Galton's "Hereditary Genius,"* pp. 1, 376.

‡ Thinking woman impure, the ancients called her monthly flowing *purgation*. Hence the command of Moses that men should not approach her at certain periods. But what theology calls "purgation," science proves to be "the sacred wound of love in which mothers conceive."

celibate abstinence and solitary vice probably engender more disease and death than all other causes combined.* Though he well knows the cause and cure of these ills, what physician dare prescribe the natural remedy? Accursed is the "civilization" which thus immolates its best life on the altars of superstitious ignorance! Retention comes in wide-spread venereal diseases, syphilis so generally permeating male blood that it is unsafe for a lady to kiss a man lest she be infected fatally. Though probably less injurious than the fatal drain of involuntary emissions and self-abuse, yet, because illicit intercourse is usually undisciplined and excessive, it is often extremely harmful. Since intense passion is never expressed in obscene terms, the sources of Love are pure; so vice does not consist in the judicious gratification of sexual desire, but in *repression* and disordered *excess*. Health, Temperance, Self-Control, and native graces are developed by intimate exchange of Heat and Magnetism, while both sexes are thereby fitted for Parentage.† The progress of civilization is marked by the degree of freedom and intimacy between the sexes. In the East, women appear in public veiled, it being thought sinful for them to allow their faces to be seen by any men not their husbands; here they walk, ride, dance, pray with, or kiss men, *strong in the dignity of a naturally beneficent mutualism*. We now forbid the sexes, unless married, to sleep together; but this restriction is a relic of Oriental customs, which will vanish as intelligence increases. In schools, churches, theatres, shops, factories, counting rooms, each sex is benefitted by the presence of the other. The same exchange of impulse, thought, emotion, magnetism, and grace, which develops and refines both sexes in industrial and social meeting publicly, will be still more improving in the most intimate

* Of those unfortunates who jump from bridges, take arsenic, hang themselves, or otherwise seek death, nearly *two-thirds* are unmarried, and in some years nearly *three-fourths*. In France, Bavaria, Prussia, and Hanover, four out of every five crazy women are unmarried, and throughout the civilized world there are three or four single to one married woman in the establishments for the insane.—*Naphey's "Physical Life of Woman,"* p. 41. Sydenham says "Hysterical affections constitute one-half of woman's chronic diseases." * * * "Hysteria is comparatively unknown in India, where it is a matter of religious feeling to procure a husband for a girl as soon as menstruation begins, but in this country, (England), whose customs enforce celibacy, no other disease is so wide-spread." * * * A happy sexual intimacy is the best remedy for hysteria.—*Elements of Social Science*, pp. 176-82. Thrown upon himself by the asceticism of our morality, the young man falls into solitary indulgence. Haunted by amatory fancies, and tormented by excitement of the sexual organs, the spirited youth wars manfully for the citadel of his chastity. * * * Night brings no consolation after the gloomy day, for he lives in constant dread of nocturnal discharges of semen, which weaken him so much, that in the morning he feels as if bound down by a weight to his couch. * * * He consults physicians, but, overawed by the general erroneous moral views on these subjects, they shrink from their duty to assert the sacredness of the bodily laws in opposition to pre-conception. * * * Rossini was an instructive instance of a most noble mind, struggling under the inevitable ruin of a secret bodily disease. * * * Pascal also is thought to have had the disease, and probably Sir Isaac Newton, who is said to have lived a life of strict sexual abstinence, which produced before death a total atrophy of the testicles, showing the natural sin which he had committed. * * * It is a disgrace to medicine and mankind that so important a class of diseases have become the trade of unscientific men.—*Ibid.*, 60, 81, 83, 102. See also Lewis' "Chastity," and Trall's "Sexual Physiology."

† The utility of the passions well directed has become a maxim in medicine as in morality; the fathers in medicine and their modern followers agree in this.—*Naphey's*, p. 76. Children should be the fruit of liberty and light; it is doubtless of the most elevated voluntary love that heroes have been born.—*Michalet*. The passions are the celestial fire that vivifies the moral world: it is to them that the arts and sciences owe their discoveries, and men the elevation of his position.—*Helvetius*.

relations of private life. It will ere long be seen that a lady and gentleman can as innocently and properly occupy one room at night as they can now dine together.*

In the distorted popular view, Free Love tends to unrestrained licentiousness, to open the flood-gates of passion and remove all barriers in its desolating course; but it means just the opposite; it means the *utilization of animalism*, and the triumph of Reason, Knowledge, and Continence. SEXUAL CONTINENCE.

As is shown in the opening pages of this Essay, to say that every one should be free, sexually, is to say that every one's person is sacred from invasion; that the sexual instinct shall no longer be a savage, uncontrollable usurper, but be subject to Thought and Civilization. The damning tendency of marriage begins in giving the sexes "legal" license and power to invade, pollute, and destroy each other: and the immaturity of Science is painfully apparent, when it accepts the fatalistic theory of Love, and abandons the grave issues of coition to chance and "necessity." Though my experience is quite limited, facts within my personal knowledge enable me to affirm without fear of refutation, that Lovers' exchange, in its inception, continuance, and conclusion, can be made subject to Choice; entered upon, or refrained from, as the mutual interests of both, or the separate good of either, requires.† Until Lovers, by pre-good sense, become capable of Temperance and Self-possession in sexual intercourse, it is an outrage on children to be begotten by them. Though Paul thought it "better to marry than to burn," it is best and feasible to neither marry nor burn; for, as in Plato's phrase, Lovers are persons in whose favor "the gods have intervened," sexual intercourse may be constantly under the supervision of both human and divine good sense. Since children are begotten by their parents, not by an act of Congress, or divine Providence, married people are forced to study methods of preventing conception; ‡ unnatural, disgusting, and very injurious means are frequently used, especially by some clergymen and moralists who, in their public teachings, hold that coition, except for reproduction, should be forbidden by law! From six or eight days before appearance of the menses to ten to

* The evils of celibacy I believe to be a fruitful source of uterine disease. The sexual instinct is a healthy instinct, claiming satisfaction as a natural right.—*Dr. E. J. Tilt, London.* Our appetites, being as much a portion of ourselves as any other quality we possess, ought to be indulged; otherwise the individual is not developed. If a man suppresses part of himself, he becomes maimed and shorn. The proper limit of self-indulgence is, that he shall neither hurt himself nor hurt others. Short of this, everything is lawful. It is more than lawful; it is necessary. He who abstains from safe and moderate gratification of the senses, lets some of his essential faculties fall into abeyance, and must, on that account, be deemed imperfect and unfinished. He may be a monk; he may be a saint; but a man he is not.—*Buckle.*

† I keep under my body, and bring it into subjection.—*St. Paul.* The discharge of the semen, instead of being the main act of sexual intercourse, is really the signal and termination of it. Sexual intercourse, pure and simple, is the conjunction of the organs of union, and the interchange of magnetic influences, or conversation of spirits, through the medium of that conjunction. . . . Abstinence from the propagative part of sexual intercourse may seem impracticable to depraved natures, and yet be perfectly natural and easy to persons properly trained to chastity. . . . A very large proportion of all children born under the present system, are begotten contrary to the wishes of both parents, and lie nine months in their mother's womb under their mother's curse.—*Noyes' Male Continence*, pp. 12, 13, 15.

‡ When the health of the mother is doubtful, and the family cash box empty or a pre-disposition to some grave malady inherited, they will ask how conception may be prevented, or the next child postponed.—*Lewis' Chastity*, p. 83.

twelve days after their cessation occurs, conception may follow coition; * but intercourse at other periods rarely causes impregnation; if, however, it escapes control, it exhausts both persons, admonishing them to keep within the associative limit, which is highly invigorating, and not to allow themselves to gravitate to the propagative climax. To participate in *generative-sexual intercourse*, instead of dwelling so much upon it in thought and imagination, is Nature's own method to promote continence. The fact that those in whom the seminal nature is most repressed, — young male victims of sexual weakness, hysterical girls, hypochondriacs and men, single women, priests, and poets, — dwell much in thought on social subjects, and yet, by unreasoning custom, are denied natural association with the opposite sex, is most disastrous to themselves and society. If persons do not acquire habits of continence by force of will, Nature's method is sharp and decisive; she confronts them with a child, which effectually tames and matures both parents. Far better that their attraction lead to "illegal" parentage, than end in marriage, or by suicidal celibacy. The fashionable method of single persons, and of very many married people, is to get rid of the child before birth by abortion; but this murderous practice is unworthy of Free Lovers: they accept and rear the child, but take care that the next one be born of choice, not by accident. Since the increase of population outruns increase in means of subsistence, Malthus urged that, unless people refuse to marry, or defer it till middle life, there will be too many consumers for the food grown; and that, if they do not heed this admonition, Nature sternly represses excessive increase of population, "by the ghastly agencies of war, pestilence, and famine." Lycurgus favored destroying imperfect and sickly children; Plato, in his imaginative Republic, advises a similar weeding-out process; and, thinking sexual desire "a most enervating and filthy cheat," Shakerism endeavors to exterminate it — three popular devices to govern propagation and Population: 1. The Shaker-Malthus method, which forbids sexual intercourse; 2. The abortion-child-murder method, which destroys life before or after birth; 3. The French-Owen method of barriers, withdrawal, &c., to arrest the process in its course; — but, since they are either unnatural, injurious, or offensive, all these devices are rejected by Free Lovers. Extending the domain of Reason and self-control over the whole human system, and believing that all things work together for the good of those that love good, they not only believe, but know, that, under self-discipline, "every organ or faculty in the body works invariably, in all cases, and at all times, for the good of the whole."

The thread of philosophy with which people connect scattered facts of their social experience, is religiously used to entangle causes of so-called "fallen women," in hopeless depression. But, "prostitution," if each "common" woman entertains an average number of five men as her customers, for every woman who "sells her virtue" there must be five "fallen" men who buy it. How

* Conception may take place from sexual union within six days before the beginning, to ten days after the cessation, of the menstrual evacuation. — T. L. Nichols' *Human Physiology* p. 271. M. Bischoff, the celebrated German physiologist, says that coition to be fruitful, must take place from eight days before to twelve after the menses cease. . . . Various unnatural means are employed to prevent the seminal fluid from entering the womb, thus preventing the union of the sperm and germ cell which is the essential part of impregnation; among these means are withdrawal before emission; the use of safes, or sheathes; the introduction of a piece of sponge so as to guard the mouth of the womb, and the injection of tepid water into the vagina immediately after coition. But these methods, except the latter, are injurious and disgusting. — *Elements of Social Science* pp. 343-9. See also Owen's "Moral Physiology."

came they to have money to buy it? How came she to be so dependent that she consents to sell the use of her person for food and clothing? Wine, women, and wealth are three prominent objects of men's desire; to be able to control the first two, they monopolize the third; having, through property in land, interest on money, rent, and profits, subjected labor to capital, recipients of speculative increase keep working men poor; and, by excluding woman from industrial pursuits and poisoning her mind with superstitious notions of natural weakness, delicacy, and dependence, capitalists have kept her wages down to very much less than men get for the same work.* Thus, men become buyers, and women sellers, of "virtue." But many women, not in immediate need of money, engage in "the social evil;" for, allied with this financial fraud is the great social fraud, marriage, by which the sexes are put in unnatural antagonism, and forbidden natural intercourse; social pleasure, being an object of common desire, becomes a marketable commodity, sold by her who receives a buyer for the night, and by her who, marrying for a home, becomes a "prostitute" for life.† The usury system enables capitalists to control and consume property which they never earned, laborers being defrauded to an equal extent; this injustice creates intemperate and reckless desires in both classes; but when power to accumulate property without work is abolished, the habits of industry, which both men and women must acquire, will promote sexual *Temperance*. In marriage, usury, and the *exceptionally low wages of women*, then, I find the main sources of "prostitution." Luckily the profit-system will go down with its twin-relic of barbarism, the marriage-system; in life united, in death they will not be divided.

In telling the woman of Samaria, who had just said to him "I have no husband," "Thou hast had five husbands; and he whom thou now hast is not thy husband," Jesus quietly SEXUAL RIGHTS. recognized, without reproof, her natural right to live with men as she chose; and when a woman "taken in adultery, in the very act," was brought to him for criticism and sentence, he sent her accusers home to their own hearts and lives by the emphatic rebuke, "He that is without sin among you, let him first cast a stone at her." By the Mosaic Law she should have been stoned to death, and the lascivious ignorance of religio-"cultured" Massachusetts would imprison her; but wiser Love points her to the upward path of social and industrial liberty. Impersonal and spiritual, Love has also its material and special revelations, which make it a sacredly private and personal affair. Why should the right of private judgment, which is conceded in politics and religion, be denied to domestic life? If Government cannot justly determine what ticket we shall vote, what church we shall attend, or what books we shall read, by what authority does it watch at key-holes and burst open bed-chamber doors to drag Lovers from sacred seclusion? Why should priests and magistrates supervise the Sexual Organs of citizens any more than the brain and stomach? If we are incapable of sexual self-government, is the matter helped by appointing to "protect" us, "ministers of the Gospel," whose incontinent lives fill the world with "scandals?" If unwedded

* Sexual despotism, making almost every woman, socially speaking, the appendage of some man, enables men to take systematically the lion's share of whatever belongs to both.—*John Stuart Mill*. Working women, as compared with men, are defrauded of fifty per cent. of their rightful earnings.—*Anassa Walker*.

† It is a lamentable truth that the troubles which respectable, hard-working, married women undergo, are more trying to the health, and detrimental to the looks, than any of the barlot's career.—*Herbert Spencer*.

lovers, who cohabit are lewd, will paying a marriage fee to a minister make them "virtuous?" Sexual organs are not less sacredly the property of individual citizens than other bodily organs; this being undeniable. Who but the individual owners can rightly determine When, Where, How and for What purpose they shall be used? The belief that our Sexual Relations can be better governed by statute, than by Personal Choice, is a rude species of conventional impertinence, as barbarous and shocking as it is senseless. Personal Liberty and the Rights of Conscience in Love, now savagely invaded by Church, State, and "wise" Freethinkers, should be unflinchingly asserted. Lovers cannot innocently enact the perjury of marriage; to even voluntarily become slaves to each other is deadly sin against themselves, their children, and society; * hence marriage vows and laws, and statutes against adultery and fornication, are unreasonable, unconstitutional, unnatural and void.

Against all repressive opposition, Individualism steadily advances to become a law unto itself; the right of private judgment
 HEARTS, in religion, wrested by Luther from Intolerance in continental Europe — later asserted in politics by Hampden
 TRUMPS. and Sydney against the English Stuarts, and by Adams and Jefferson against British-American centralization — is now legitimately claimed in behalf of sexual self-government. Protestantism, Magna Charta, Habeas Corpus, Trial by Jury, Freedom of Speech and Press, The Declaration of Independence, Jeffersonian State Rights, Negro-Emancipation, were fore-ordained to help Love and Labor Reformers bury sexual slavery, with profit-slavery, in their already open graves. Thanks to the inspired energy of ancestral reformers, the guarantees of personal liberty, which we inherit from our predecessors, are all-sufficient in this Free-Love battle. Those who resist free tendencies to-day can read their doom in the prophetic wrath of Proudhon, who, confronting property usurpation and Napoleonic despotism in France, said, *He who fights against ideas will perish by ideas!* Yet not ideas, not intellect merely, but moral appeal, the might of Conscience, and the all-persuasive impulses of the human heart enter this conflict. Human nature may well blush if the drama of *deceit* enacted in the "Brooklyn Scandal" is to be taken as a fair expression of American thought and feeling. But the array of intellect, scholarship, and eloquence opposed in that struggle; the impressive pomp of courts, the

* The Master said, "Swear not at all;" and no exception in favor of the marriage oath is made. Sacramental marriage is outside of the normal conditions of human society. . . . Under the Christian dispensation, no man can rightfully make himself, by any process cognizable before the civil courts, a voluntary slave. . . . No man can legitimately repudiate his own conscience; neither can he, by any foregone act, mortgage his own conscience in the future. . . . The 11th amendment of the Mass. Constitution says, "No subordination of any one sect or denomination to another shall ever be established by law." . . . If one sect believes on moral and religious grounds, that it is wicked to put all people under the alternative of not marrying at all, or of marrying for life, where is the constitutionality of the law which forces them to marry in a way against which they have conscientious scruples? With what show of justice could the courts punish, with fine and imprisonment, parties living in such a way that fornication and bastardy, through their example, become respectable? — *Greene's "Fragments,"* pp. 220-2. Those who marry as little intend to conspire their own ruin as those who swear allegiance; and as a whole people is to an ill government, so is one man or woman to an ill marriage. — *Milton.* Did South Carolina, which, before negro emancipation, had no divorces, present a better civilization than Connecticut and Indiana, in which divorces were readily obtained? Does the Romish Church, which opposes divorce, embody higher types of character than Protestant Churches favoring it?

mustering clans of ecclesiastical authority, the listening attitude of thousands of pulpits, and the recording pens of an omnipresent Press, — all these are for a day, fleeting and contemptible, when weighed against an honest heart-throb between one man and one woman! The loud clamor of words will cease, the majesty of courts fade, churches vanish, Christianity itself pass away, but the still, small voice of Love will continue to be heeded by Earth's millions gathering at its shrines! And as the dictation of statutes is increasingly resisted and the wrath of slave masters defied, more and more will the bonds of affection be welcomed, for the yokes which Cupid imposes "are easy and their burden light." I opened this Essay accepting Love as the *regnant* force in social life; I conclude it by emphasizing the same faith. Money, ambition, respectability, isolation, magnetic fervor, fascinating touch, glowing beauty, — whatever influences concur to induce social union, the nourishing power to continue and prosper it, is the attractive force of personal worth, the call to live and serve together, the impulse to defer self and partial interests to the welfare of the Being loved.* Sired by Wisdom, born of Truth, Love stimulates enterprise, quickens industry, fosters self-respect, reverences the lowly and worships the Most High, harmonizing personal impulse with the demands of morality, in a well-informed faith, which renders conventional statutes useless, where "the heavens themselves do guide the state."

* Judged by the final test, the chief thing, in life, is love.—*Theodore Tilton*. There must be a unitary passionnal code, enacted by God, and interpreted by attraction.—*Fourier*. Individuality, as the principle of order and repose, is directly opposed to promiscuity.—*Josiah Warren*. He whom love alone does not satisfy cannot have been filled with it.—*Richter*. No man is qualified to feel the worth of a woman who reverences herself. . . . No woman shall receive an acknowledgment of love from any lips to whom I cannot consecrate my life.—*Goethe*. Let the motive be in the dead not in the erect; be not one moved by the hope of reward; he who doeth what is to be done, without affection, obtaineth the Supreme.—*Kreeshna*.

At this date June 1, Y. L. S., Cupid's Yokes first officially assailed in Halifax, N. S., while being sold there by Josephine S. Tilton in Y. L. S., though less than 4 1-2 years old, has been complained of or prosecuted a dozen times or more, twice burned in public squares by indignant city marshals, repeatedly "suppressed" by the United States and State Governments, meeting persecution which for superstitions rancor is unparalleled by any book since the appearance of *Paine's Age of Reason* that so shocked conservatives in America and Europe before the Revolution of B. L. 97. Sentenced to two years imprisonment at hard labor in Delmar Jail, June 25th, Y. L. G., July 21 following I discarded the A. D. notation of time which recognizes a mythical God in the calendar, puts Christian ethics on market "J. C." on naturally free necks, and registers us subjects of the historic religious desecration which the male-sexual origin and history of the cross impose.—dating instead, Y. L. in the Year of Love, from the foundation of the New England Free Love League in Boston, Feb. 25th, 1873. Antagonizing the New Heavens and the New Earth, the Natural Society, foreseen by sensitives, poets and philosophers, Cupid's Yokes, after each "suppression," rises with new vigor to wrestle with beaigted irrationalism.—strong in the New Faith, the New Morality which is destined to supersede present religion, law and order. Like the "little book" spoken of in St. John's Revelation (Chap. x, 2-10), sweet in the mouths but bitter in the bellies of vulgar bigots, explaining the mystery of Good as foretold by its servants the prophets, pronouncing Christian "time no longer," this oracle of the banner *Sane of Life, Love*, now gives ideas and law to 40,000,000 American people. From Stephen Pearl Andrews, Mary Wolstonecraft and Charles Fourier, back to Platon and Jesus, Sages in all ages have favored intelligence in Love and Parentage; and since Physiological information, "anything designed or intended to prevent conception" is the objective thought to be suppressed by Comstock's "laws" it is the imperative duty of citizens to proclaim it; for, not superstitious Nescience, but knowledge of ourselves as Human Bodies, naked truth between Man and Woman, Science is the right rule of faith and practice in Sexuality. More protestant than Protestants, yet essentially Catholic, Free Love proclaims the Right of Private Judgment in morals.—E. H. H.

EVOLUTION, REVOLUTION.

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PSYCHOMETRY
AND
THOUGHT-TRANSFERENCE,

WITH
PRACTICAL HINTS FOR EXPERIMENTS.

By N. C., F.T.S.

*WITH AN INTRODUCTION BY HENRY S. OLCOTT, P.T.S.,
AND AMERICAN APPENDIX.*

BOSTON:
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INTRODUCTION.

It is forty or more years since the word "Psychometry" was coined by Prof. J. B. Buchanan, of America. He intended by it to express the power of the human brain to detect a certain subtle fluid, or aura, which pervades all things in nature, and preserves indefinitely micrographic impressions, images, or pictures of all things which have had objective existence—Nature's memory, in short. It is about as long since Baron Karl von Reichenbach, an eminent Austrian metallurgical chemist, reported a series of delicate experiments he had made with neuro-sensitives in the same direction, though not upon identical lines. The results of the two scientific observers were mutually corroborative, and unitedly opened out a limitless field of research of the deepest interest and value. If the Western mind had not been so completely dazzled by the phenomena of mediumship and spiritualism, doubtless the clues afforded by Buchanan and Reichenbach would have been well followed up, and psychical science by this time have been greatly advanced. Forty years of phenomena have at last begun to dull the edge of public curiosity; and, though mediumistic phenomena grew more and more weird and sensational, a healthy reaction towards the calm study of spiritual philosophy has set in. Mesmerism, too long neglected, is again receiving the attention it merits; and this, if continued, must inevitably lead to a rational comprehension of many psychical mysteries. The experiments of Dr. Charcot and other French biologists, in the public hospitals of their country, have yielded results of the highest importance; and, it may be also added, corroborative proofs of the value of the pioneer researches of the two eminent men above mentioned.

Not that they are as yet getting their proper credit; quite the contrary. The new experimenters are rechristening the old facts, as Manchester exporters sometimes substitute their own trade-labels for the American ones on cloth sent out to India. But Time and Justice are twins.

The literature of Psychometry has, for the reasons stated, been very meagre. Besides Professor and Mrs. Denton's "Soul of Things," a few articles in the long-extinct "Journal of Man"; a chapter in Dr. Buchanan's "Outlines of Anthropology"; a biographical memoir of a Mrs. Samantha Mettler, an American psychometer; "Psychometry," a work recently published by Dr. Buchanan, but which does only justice to one of the noblest of specialties, and a few less important publications, the literary field has been practically unoccupied. The time has come to issue an elementary treatise, giving in very simple language, yet clearly and scientifically, all that can now be compiled as to the rationale of

Psychometry and Thought-transference, with practical directions for making experiments. Mesmeric research is attended with a good deal of risk, and should be pursued by those only who have absolute self-control, an inflexible will, great power of mental concentration, and other intellectual, moral, and physical qualities, not too commonly met with in ordinary society. But the psychometer catches his impressions from inanimate objects, — letters, clothing, pictures, medals, coins, minerals, weapons, manufactured objects of all sorts, etc., — equally as well as from contact with the mesmeric auras of persons, and makes his researches with little or no danger to himself, if care is taken to avoid giving him articles noxious in themselves or in infused auras. And again, while a good clairvoyant "somnambule" is excessively rare to find, good psychometers may be met with in almost every family circle, certainly in every social gathering. Thus the inducement to study Nature through Psychometry is very great, while its results are in the highest degree fascinating, as a perusal of "The Soul of Things" will show.

The present compilation has been made, at my own suggestion, by a medical Theosophist. It pretends to be nothing more than an elementary hand-book of the dual subject, but it will be found to contain the substance of all that is for the present available. As long ago as the year 1852 I verified, by personal experiment, the claims of Psychometry, and have ever since been in friendly correspondence with Dr. Buchanan upon the subject. I have also enjoyed the opportunity of witnessing his own experiments upon sensitives, which proved beyond question the possibility of detecting the nature of drugs and other substances, done up in wrappers and held in the sensitive's hand.¹ Among the Siddhis (spiritual powers) which develop themselves in the course of the Indian system of psychic training called Yoga, is one which gives the ascetic a knowledge of the "seven worlds," or seven planes of evolution. (Patanjali's "Yoga Sutras," Book III., Aphorism 27.) All veils before Nature, all masks that hide her face from man, are torn away; the hidden becomes exposed; the clouds of Ignorance dissolve; the sun of Knowledge shines. The Yogi hears the latent as well as the non-vibrating sounds, reads the pages of Past, Present, and Future with equal ease, sees whatever he fixes his thought upon, whether happening at this moment or at a period millenniums back. To develop these supreme soul-faculties he must gain perfect mastery over every physical passion, prejudice, egoism, and other breeder of mental illusion. It would be sheer folly, in this view of the case, to expect that the casual psychometrical experimenter could acquire a tithe of the psychical insight of the Indian Yogi; and, though "The Soul of Things" is full of most interesting accounts of the recall from the Astral Light of latent pictures of past races, past languages, forms, species, scenes, etc., and one is, as it were, crushed by the thought that nothing is lost, while everything but passes behind a screen; yet one sees how infinitely more could be known by a Yogi who had fully attained the development of Yoga. But all cannot be

¹ As an interesting coincidence, I may state that, in the interval between laying down my pen last evening at this point, and resuming it this morning, I have received a letter from Mrs. B., wife of a science professor in an Indian College, in which she says: "My husband tried a very simple experiment on me the other morning, after reading Buchanan's new work ('Psychometry'). I repeated it very much, inasmuch as, though it proved very successful, it made me very ill all day. He gave me Tartar Emetic, in thick folds of paper, to hold, with the result above stated."

Yogis at this stage of cosmic evolution; and it is enough that, by the help of Buchanan and Reichenbach, we can get at least a glimpse into the galleries of the Astral Light, where Time stores up his unfading pictures.

H. S. OLcott.

ADYAR, 1886.

COMPILER'S PREFACE.

"To investigate unexplained laws in nature and the psychical powers of man" is the third object of the Theosophical Society. Hitherto this line of inquiry has been somewhat neglected for the higher objects of promoting Universal Brotherhood and studying the principles of Esoteric Philosophy. Fellows of the Society seem to be in doubt how to proceed in carrying out the above-mentioned third object. To meet this difficulty I have compiled the following short pamphlet, the purpose of which is, firstly, to give in a concise form such evidence as has already been collected on Psychometry and Thought-reading, which supply a key to some of the chambers of the unknown, constituting in a sense the threshold of arcane science; and, secondly, to give a few simple directions as to the best modes of conducting experiments for the use of such branches of the Theosophical Society as are willing to assist in the investigation.

N. C.

PSYCHOMETRY

AND

THOUGHT-TRANSFERENCE.

HISTORICAL.

ALTHOUGH what may be termed the psychic science has been known from the days of remote antiquity to the few whose motto was "To keep silence," yet the interest in it which has now been awakened in all parts of the civilized world is of comparatively recent growth. The credit of drawing public attention in this direction is in a measure due to Professor Buchanan of America, who, in 1849, wrote:¹ "About nine years since, in conversation with Bishop Polk of the Episcopal Church, he informed me that his own sensibility was so acute that if he should by accident touch a piece of brass, even in the night, when he could not see what he touched, he immediately felt the influence through his system, and could recognize the offensive metallic taste." This conversation suggested a line of inquiry to the professor, who, for some years, pursued a series of experiments with the object of discovering the action of metals, drugs, and strongly flavored substances upon persons of that sensitive temperament which is the usual environment of the psychic sense. His results were given out from time to time in the "Journal of Man," and have more recently been embodied in a work entitled "Psychometry." At an early stage the investigation was taken up by Professor Denton and his wife, who performed together a vast number of experiments, principally with objects of archaeological interest, and published a full account in 1863, in their well-known book, "The Soul of Things," which has now passed through a number of editions. The year 1882 witnessed the foundation in London of the Society for Psychical Research, who at once took up the subject of *supersensuous perception* and the *nature and laws of the direct action of mind on mind*. An exhaustive series of experiments under test conditions has been carried on ever since by scientific members of that society, and recorded in the reports which have from time to time been issued by them, and have brought a large portion of the English reading public to, at any rate, a partial belief in what has been termed "thought-transference," or, more popularly, "thought-reading." English society was astounded at the spectacle of a number of her recognized scientists giving their

¹ Journal of Man, Vol. I., p. 51.

attention to things which it had been customary to consider as merely the humbug of quacks and charlatans. Talk led to action, and before long in English drawing-rooms ladies and gentlemen were to be seen practising what is called the "Willing Game," or, blindfolded and hand in hand, wandering about the room in search of the hidden pin. Everywhere the question was asked, —

"WHAT IS THOUGHT-READING AND WHAT IS PSYCHOMETRY?"

Although the dual title of Psychometry and Thought-transference has been given to this pamphlet, these two subjects are in reality branches of one and the same psychic science, to which the name Psychometry — from the Greek *ψυχή*, *psuchē*, soul as a measure — is as applicable as any other. For an impression to pass from one person to another, or from a picture to a person, we may assume from analogy, (1) that there is some intervening medium through which that impression can be transmitted; (2) that there is a force to give the momentum necessary to convey it from one point to another; and (3) that there is an apparatus capable of registering the impression and converting it into terms of ordinary consciousness. Let us take the familiar illustration of the electric telegraph. The battery gives the necessary force, the impression is transferred through the wire, and the instrument registers it. But, it may be said, in many of the recorded cases of thought-transference — the telepathic appearance of one to another at a distance, for instance — there is no wire to conduct the impression, so the analogy falls to the ground. Not so. For one of Edison's latest additions to applied electrical science is an instrument by which a telegraphic message can be shot from one point to another — within certain limits of distance — with no more solid conducting medium for its transmission than is afforded by the atmosphere surrounding our globe.

Furthermore, the possibility of numerous telepathic vibrations crossing in their transit, without interfering with each other, has a close analogy in electrical science; for in the "Pall Mall Gazette" for May 27, 1886, we read: —

"The invention of the phonopore serves to remind us how small a corner of the veil of nature we have lifted in matters electrical. The duplexing, or even quadruplexing, of an Atlantic cable, by means of which two or four separate messages can be sent from each end of one cable at the same time without conflict or confusion, is about as startling, when carefully considered, as any purely material occurrence can be. But the phonopore, the principle of which consists in employing the electrical 'induction noises' as motive-power to work telegraph instruments, or transmit the voice, or do both at once, is far more remarkable. Mr. Langdon Davies has proved the existence of this new special form of electrical energy, and has constructed already a variety of instruments to embody it practically. The mathematico-physical explanation of the 'phonoporic impulse' has yet to be found."

If electrical messages can cross in a cable without interfering with each other, why should not telepathic impulses betwixt persons on opposite sides of the globe? The one phenomenon is not more remarkable than the other.

Now, the hypothesis of an ether filling all space, and even interpenetrating solid bodies, has been maintained by philosophers and scientists of diverse

schools. To Descartes, who made extension the sole essential property of matter, and matter a necessary condition of extension, the bare existence of bodies apparently at a distance was a proof of the existence of a continuous medium between them. Newton accounted for gravitation by differences of pressure in an ether, but did not publish his theory, "because he was not able, from experiment and observation, to give a satisfactory account of this medium, and the manner of its operation in producing the chief phenomena of nature." Huygens propounded the theory of a luminiferous ether to explain the phenomena of light. Faraday conjectured that it might also be the agent in electro-magnetic phenomena. "For my own part," he says, "considering the relation of a vacuum to the magnetic force and the general character of magnetic phenomena external to the magnet, I am much more inclined to the notion that in transmission of the force there is such an action external to the magnet, than that the effects are merely attraction and repulsion at a distance. Such an action may be a function of the ether; for it is not unlikely that, if there be an ether, it should have other uses than simply the conveyance of radiation."¹

J. Clerk Maxwell says on this subject: "Whatever difficulties we may have in forming a consistent idea of the constitution of the ether, there can be no doubt that the interplanetary and interstellar spaces are not empty, but are occupied by a material substance or body, which is certainly the largest and probably the most uniform body of which we have any knowledge. Whether this vast homogeneous expanse of isotropic matter is fitted, not only to be a medium of physical interaction between distant bodies, and to fulfil other physical functions, of which perhaps we have as yet no conception, but also, as the authors of the '*Unseen Universe*' seem to suggest, to constitute the material organism of beings exercising functions of life and mind as high or higher than ours are at present, is a question far transcending the limits of physical speculation." We also find it stated in the works of this and other authors that their ether is elastic and has a definite density; and that it is capable of transmitting energy in the form of vibrations or waves. According to Fresnel, half this energy is in the form of potential energy, due to the distortion of elementary portions of the medium, and half in the form of kinetic energy, due to the motion of the medium.

Some of the recent papers on scientific subjects seem to indicate that one ether is not sufficient to account for all the different phenomena of the manifestations of light, heat, electricity, etc., attributed to its agency: but there must be several ethers, unless, indeed, the one ether may be manifested in a number of different ways.

The foregoing is a rough sketch of the views of the physical scientists on the necessity of there being a medium or mediums pervading space and capable of transmitting energies of different kinds in the form of vibrations. The teaching, however, of the cabalistic and other schools, of what is wrongly termed occult science (for there can be but one science, even if men may study different parts of it, or see it from different points of view), as given out in recent times in the works of Eliphas Levi and in the publications of the Theosophical Society, has several points of difference from that of the physical

¹ *Experimental Researches*, 3073.

scientists. They recognize a tenuous cosmic ether, which they call *akaz*, which exists between one solar system and another, and is as infinite as the original cosmic matter. It is the result of motion in that cosmic matter. They furthermore state that there is in the solar system a tenuous substance which they call the

ASTRAL LIGHT, OR ASTRAL FLUID.

It is not *akaz*, but a different form of cosmic ether. Its existence is based upon the fact that certain phenomena can only be explained upon the assumption of such a substance. It is an object of direct perception to persons possessing a highly trained psychic sense. It is that entity in the manifested solar system which corresponds with what has been called "the fourth principle" in man. Though it exists uniformly throughout space in the solar system, it is yet more dense around certain objects by reason of their molecular action. This is especially the case around the brain and spinal cord of human beings, where it forms what is called the "aura." Where it still more closely surrounds the nerve-cells and nerve-tubes it is called the "nerve-aura," which is not the nerve-fluid, but the aura of the nerve-fluid. This astral fluid only comes into existence when differentiation takes place in the original *Mula Prakriti*, or undifferentiated cosmic matter, the one essence in its *pralaya* condition. If the scientists recognize a distinction between bound ether and free ether it amounts to the same kind of distinction as that between astral fluid and *akaz*. As, according to the hypothesis of the scientists, ether can be thrown into vibration, and in that form transmit the energies of light, heat, and electricity, so in like manner is the astral fluid capable of receiving, transmitting, and retaining impressions of manifold kinds.

But the attributes of the astral fluid are much more numerous than those of the ether of the scientist. For the image of every object in nature and of every scene that takes place is impressed upon it, and once impressed remains for all time, and can be summoned up by the psychic sense of one who has the gift of reading in this universal medium. This fact is most poetically illustrated by Professor Draper, where he speaks of ganglionic impressions on the surface of polished metal being registered and preserved for an indefinite space of time. "A shadow," he says, "never falls upon a wall without leaving thereupon a permanent trace, — a trace which might be made visible by resorting to proper processes. . . . The portraits of our friends, or landscape views, may be hidden from the eye on the sensitive surface, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface, until by our necromancy we make it come forth into the visible world. Upon the walls of our most private apartments, when we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done."

But beyond registering images we are told that the astral fluid registers every thought of man, so that it forms, as it were, the book of nature, the soul of the Kosmos, the universal mind, a history of the world and all its sciences and schools of thought, from the day when the Parabrahmic breath went forth and

the Eternal Logos awoke into activity. Some men of science have come very near this truth; for Babbage, and subsequently Jevons, have stated their conviction that every thought, displacing the particles of the brain and setting them in motion, scatters them through the universe, and that "each particle of the existing matter must be a register of all that has happened."

AURAS.

To revert to the subject of auras, which play an important part both in Thought-transference and Psychometry, the theory is that every object, animate and inanimate, has an aura, — a specialization of the astral fluid surrounding it, which varies in proportion to its molecular activity. These auras and the images they contain may be directly perceived by some sensitives.¹ But unless the sensitive is thoroughly trained, and can carry his will-power into that plane of matter, he cannot fix the images which he sees sufficiently long to interpret them into terms of the language of the normal human consciousness of our race. But this applies rather to psychometry than thought-transference, for in the latter case the necessity for will-power is on the side of the agent who transmits the image or thought to the aura of the percipient. It is the aura round the nerve-cells and nerve-tubes that enables a man to catch the impressions made upon the astral light of the Kosmos. Adopting for the moment the division of the mental phenomena into the three divisions of modern psychologists — intellectual images, emotions, and volition — we find that the intellectual image makes itself felt by the impression of the image on the aura; that emotion is manifested in a change of color, which corresponds with the change of feeling; and that volition makes itself felt by an increase in vibration in the astral aura. An illustration will perhaps make this clearer: suppose that the agent mentally conceives the idea of a circle. He forms the image of the figure in his aura by means of a physical alteration in his nervous fluid; then, by an act of volition, converts the image into vibration, in which condition it passes through the astral fluid to the aura of the percipient, where the reverse process takes place. The vibration is the substance of the image in a different form. So, if a certain kind of vibration corresponds to a certain thought or image in one man's mind, it can be reconverted into the same thought or image in the sensorium of another. This metathesis of thought is a natural process in transcendental chemistry; for the fundamental basis of all occult science is that there is but one essence, and that all things — concrete matter in its various manifestations, force, thought, and what is called spirit — are but different forms of this cosmic matter, the difference consisting in the distance separating the molecules and in their arrangement. We see glimpses of this law in some of the commonest phenomena of nature. The force which drives a locomotive engine is steam. That steam can be condensed to water, but it is still the same matter, the principal differences being that the molecules are closer together and more upon each other according to a different plan: That water can then be frozen. The ice is still the same matter as it was when it was manifested as steam or force, for steam is invisible to the eye, but its molecules have arranged themselves according to a mathe-

¹ Vide Reichenbach's experiments.

mathematical plan in assuming a crystalline form. But this ice can again be converted into steam. So it is with thought, although it is less easy of demonstration. This is no new idea. We find traces of it in the earliest times of which there is any written record. It would appear that the Egyptians placed the eternal idea pervading the universe in the ether, or the will going forth and becoming force and matter.¹ In our own time this same idea about the ether has been revived by the authors of the "Unseen Universe," who say that from ether have come all things, and to it all will return; that the images of all things are indelibly impressed upon it; and that it is the storehouse of the germs, or of the remains, of all visible forms, and even ideas.

To summarize the process of transference of a thought or image we may say, (1) that it is conceived in the mind of the operator (the nature of that conception is too deep a subject to be treated here); (2) that it passes into the nerve-fluid, interpenetrating and surrounding the brain with its aura, the nerve-aura; where (3) it is met by the will or odyllic fluid, which is generated in a different part of the body (*i.e.*, about the solar plexus), and a chemical reaction takes place, which results in (4) an image being formed in the astral aura surrounding the agent's head, and (5) transmitted in the form of waves through the astral fluid to (6) the astral aura of the percipient, whence it is conducted through his nerve-aura and nerve-fluid, and thus, (7) reaching his sensorium, is registered in terms of ordinary consciousness as an image.

If the will of the operator or agent in a thought-transference experiment is not sufficiently powerful to give direction to the vibration generated in the astral fluid, touch is required. Where there is magnetic sympathy, or at least absence of repulsive tendency, the vibration immediately reaches its destination.

A concrete representation of color in the aura or halo surrounding the head may be seen in any image or painting of Sri Buddha, which is always depicted in a number of layers of different colors. These colored layers of aura are called the "Rays." The nimbus, or glory, is also associated with the illuminated personages of all religions.

ASTRAL REFLECTIONS.

The aura of every particle of inanimate matter is capable of taking, so to speak, a permanent astral photograph of every occurrence and every scene which has taken place in its neighborhood. "It seems," says Professor Hitchcock,² speaking of the influences of light upon bodies and of the formation of pictures upon them by means of it, "that this photographic influence pervades all nature; nor can we say where it stops. We do not know but it may imprint upon the world around us our features, as they are modified by various passions, and thus fill nature with daguerrotype impressions of all our actions; . . . it may be, too, that there are tests by which nature, more skilful than any photographer, can bring out and fix these portraits, so that acuter senses than ours shall see them, as on a great canvas, spread over the material universe. Perhaps, too, they may never fade from that canvas, but become specimens in the great picture-gallery of eternity."

¹ See Cory, "Ancient Fragments," 210.

² Religion of Geology.

But how, some one may object, can such a small particle of matter hold such extensive images? How can every particle reflect every image? And how can so many images be photographed in the same space without making a composite image, a mere smudge? The first two of these objections have been answered. "If," says a writer on the subject, "one hold a drop of quicksilver on a plate the face is reflected in it (so are all the objects in the room). If the drop be split up into a thousand drops each one reflects the face again." This may be carried on to infinity, each particle reflecting surrounding objects.

¹ "If one erect a paper screen, say five feet square, and stand behind it, he will find, of course, that the view in front is completely obstructed. But make a pinhole in the right-hand upper corner, and place the eye thereat. What follows? He sees the objects that were hitherto concealed. Make another pinhole at the opposite corner, five feet away, and the same objects or scene can be viewed in their entirety. This can, of course, be repeated in all parts of the screen. If at the same time that he is looking through the right-hand upper corner a camera lens is put through a hole in the centre of the screen, a photograph of all that he is looking at through the pinhole will be taken by the camera. This proves that the image of the objects or scene is impressed on or thrown against every part of the screen; and that upon the minutest point, or rather upon the smallest piece of the screen, will be found a picture in its entirety of the whole object or scene that is before it, as well as a complete picture thrown over the whole body of the screen."

Again: "If five men stand in front of one man ten feet away, each pair of eyes of the five men sees the one man; proving that there exists in each separate retina a separate and complete image of the one object." Physiologists admit that images reflected on the retina may somehow be impressed upon the matter of the brain, and remain there for the rest of the life of the owner of that brain, who can at any time call them up as images. In like manner they can be and are impressed around inorganic matter outside the human body everywhere throughout nature, and those images remain there, though it may not be in the form of images, but in some specialized condition of astral light, capable of being again converted into pictures, and there they remain for all time. This is an adequate answer to the first two queries. In answer to the last we can only postulate that the conditions of space are quite different on a higher plane, which corresponds in a sense with what has been called the fourth dimension of space, and that energy expended on that plane is far more enduring in its effects than energy expended on the ordinary plane. But the proof lies on the plane in question, and can only be demonstrated to one who has developed his senses upon that plane.

A good psychometer can look forward or backward in time, though he does not speak of it as if it were the same thing that it is in our every-day life, as measured by chronometers and clocks, but more as different points separated from one another. According as he goes backward or forward in this sense he can describe one after another scenes which have taken place from a remote antiquity up to the present day, — all such scenes, in fact, as have been reflected on

¹ See *Pioneerist* for January, 1884. Article, "Psychometry," by W. C. Sudge.

the object psychometrized. The following illustration will give an idea of the way a psychometer sees and describes scenes: ¹—

"An experiment made with a tertiary fossil, obtained near Calabagal in Cuba, object to be psychometrized wrapped in paper and placed on the subject's head. Mrs. Denton, the psychometer, said:—

"I see streams of water running down the side of a hill; the water is very much charged with foreign matter. There are rocks visible, that seem to have been formed by deposit from the water. There are fossils in the rocks, but they differ from any I ever saw before.

"I go back in time, and see a volcano and a shower of fire. There is a long dark strip of rock from the low ground up to the volcano. The land seems very unstable, rocking and heaving up and sinking down; sometimes appearing above the water and sometimes vanishing beneath. I seem to be on an island. The eastern part is less stable than the western. All the western part is under the water now. The island is longer from east to west than from north to south. I think it is south from here. The coast is very singular. I see what would probably be called a barrier reef along the coast, and so regular is a portion of it that it looks artificial.

"The climate is delightful. I seem to be on the north side of the island, west of the centre, and somewhat inland.

"I have a glimpse of a grove, with vines stretching from tree to tree, and naked boys climbing on them.

"Farther south and east there is a strip of land richer than here. This seems to have been washed by the sea. There is a kind of point here, and I see what looks like an artificial ditch."

"At the time when this examination was made," writes the professor, "I did not know on what part of the island of Cuba the specimen was obtained; but on writing to Mr. McDonald, of Madison, Wis., from whom I received it, he informed me that 'Calabagal is twelve miles south of the city of Havana, at a point where a railroad crosses a stream, half-way between Havana and Santiago.'" Then follows an identification of the place described by Mrs. Denton, with the spot from which the specimen had been obtained.

The following is another good case from the same book:—

"Out of nearly two hundred specimens of various kinds, from different parts of the world, wrapped in paper, Mrs. Denton took one, not knowing which it was. She said:—

"I seem to oscillate between the city and a country which is rough and rocky. The buildings in the city being high and the streets being narrow, they look dark. There is a good deal of grandeur about them. The people seem to be busy, and move about as if they had great interest in what is going on. It is not merely an interest in physical matters either. There seem to be two or three influences in this somewhat different from our own time.

"Now I seem to be in a long room of a large building. At one end the ceiling comes down lower, and is supported by pillars or columns, some of which have broad capitals, that are ornamented by deeply cut figures.

¹ "Soul of Things," by Denton, Vol. I., p. 110.

"I see a large temple. I am standing, I think, in front of it. The entrance is at some distance, under a great archway; there are some steps in front going up for some distance. This end of the building seems to be much higher than the other. After passing through the door I see a part of a very rich building. It seems to be a place of a great deal of ceremony. I feel the influence of the persons about, but they are not as much here as in other parts. The impression I receive from this place comes nearer to my idea of a Jewish Synagogue than any other buildings. I feel the influence of priests with long robes on. What a great deal of ceremony there is; but I do not obtain a very strong sense of devotion. They seem to have lost the true devotion in the form of it.

"On one side is a place that, I judge, is for the priests. All the work about it seems plain, but grand. There are no *little* ornaments, but all is substantial. A great effect seems to be produced here by different colors; but it does not seem like paint. I cannot tell what it is. It seems to be inherent in the material itself. In one place I see a gold color. It seems pure enough to be gold itself. There are either precious stones or something resembling them. If artificial, there is a great deal of purity about them.

"I see three places that seem made for people to stand in. They are near each other, but separated. Persons seem to stand in them and talk to some one on the other side. I believe this is a Catholic place of worship, after all. I feel that influence now. Yes, that is it. There is a place connected with this that is very little ornamented and seems gloomy. It is very massive and prison-like. I see a great many people outside. From this I obtain an idea of what may be done with architecture with sufficient means."

"On examining the paper in which the specimen had been wrapped I found it marked — Modern Mosaic, Rome. From what part of the eternal city it came I am sorry to say I do not know."

This case would not, of course, be sufficient, by itself, to establish psychometry. For it is impossible to verify most of what the psychometer said. But there is a certain amount of circumstantial evidence contained in it. In the first place, Mrs. D. took the specimen out of a large number, all similarly wrapped in several layers of paper. Many of them were fossils, bones, and geological formations. But she at once became *en rapport* with city buildings. She also described color effects which seemed not to be produced by paint, but by color intrinsic in the materials. Furthermore, the place being Rome, it is not improbable that the Mosaic should have been in a Catholic place of worship. There is no statement made by the psychometer which can be disproved, or is radically in conflict with what we may conceive to be the probable truth. One such case is not sufficient to prove the truth of psychometry; but there are hundreds of similar cases bearing intrinsic evidence of the truth, and they are sufficient to justify us in accepting the theory of psychometry as a working hypothesis on which we may further investigate the subject, and may, perchance, at length establish it on a scientific basis.

One point which the case in question shows is, that not only does the psychometer behold scenes as they appeared in the past, but also the actors as they fitted across the stage, and the acts which they performed. This will be more

clearly brought out by another case, related to me by a friend, which also shows how a psychometer goes forward and backward in time:—

A Theosophist dug up near Sihor, in Kathiawar, some fragments of a skull, in one of which was a round hole. This he wrapped in paper and placed on the head of a friend, who did not know that he had any psychometric faculty, and, indeed, ridiculed such things. However, he presently said that he saw a temple by a lake, and described the surrounding scenery. When told to go inside the temple, he described a liugham. He was told to go back (in time), and also to come forward. He described a town at a short distance, and several other things. He then gave an account of an affray which he saw going on, and described the costumes and accoutrements of the combatants, and arrows flying through the air. Then he saw a man fall, struck through the head with an arrow, and asked if it was not something from that man that had been put on his hand.

The existence of fossil fish-bones and other objects testified to the former existence of a lake in the neighborhood, and there is considerable probability about the story; but it is useless for scientific purposes, as the man who placed the bone on his friend's head knew what it was, and may have "suggested" by thought-transference his own ideas to his friend. The fact that the surface of bone was not exposed at the time of the fight does not count for anything, as there is a thick layer of astral light surrounding the brain of a man, and forming his aura. Some of this might easily have adhered in the fragment of bone, and carried the impress of his latest visions and thoughts.

PSYCHOMETRIZING LETTERS.

When a letter is placed on a psychometer's forehead, in his hands, or in some way in contact with him, three things may occur: (1) He may see and describe the personal appearance of the writer; (2) He may feel and describe the emotion which animated him when he penned the epistle; and (3) he may read the letter itself, though it be outside the field of vision of his eyes.

The first is what is commonly called clairvoyance. The letter puts the sensitive *en rapport* with the writer, and he evokes the reflection of his image in the astral light, where space, as we understand it, does not exist. A good instance of this happened in the north of India. A party of friends were talking about psychometry, and one of them, a lady, volunteered to try an experiment. A bundle of letters was brought and one of them placed on the lady's head. She looked for a few moments intently, as if gazing into space, then all of a sudden burst out laughing. When asked what she was laughing at, she said that she saw just the top of a man's head, covered with short, dark hair, sticking straight up. Presently she saw the rest of him and said, "Why! It's little ——," naming a professor who was personally known to her, but whom she had not seen for a long time. She was quite right. Of the second phenomenon a number of cases are given by Dr. Buchanan in his book.¹ But the objection may justly be raised that the doctor knew the contents and who

¹ Psychometry.

were the writers of the letters. However, the following has been selected as bearing evidence of not having been transmitted through the doctor's mind, but direct from the writer's aura which clung about the letter. The subject himself wrote an account of his sensations on the spot in his memorandum-book in the following words:—

"He (Dr. B.) placed a folded letter with the sealed side only seen on the table, and requested me to place my right hand upon it. The experiment seemed to me preposterous; but I remarked that whatever, if any, sensation followed, I should truly communicate it. I felt nothing in my frame at the moment, but very soon an increasing, unusual heat in the palm of my hand; this was followed by a prickling sensation, commencing in my fingers' ends, and passing gradually over the top of my hand and up the outside of my arm. I felt for nearly a minute no change in my mental condition and stated this. Dr. Buchanan had given no hint of the nature or author of any letter he had with him, and I had no bias or subject on my mind from the day's experience to influence me. A rush of sadness, solemnity, and distress suddenly came over me; my thoughts were confused and yet rapid, and I mentioned there is trouble and sorrow here. I could not have remembered anything more than a general impression of it after the letter was removed."

"Another letter was laid upon the table under my hand. My first sensations were sharper and stronger than before, passing up in the same manner from my fingers' ends. In less than a minute my whole arm became violently agitated, and I yielded to an irresistible impulse to give utterance to my thoughts and feelings. A determined, self-confident, daring, and triumphant feeling suggested the language I used, and it seemed to me that I could have gone on triumphantly to the accomplishment of any purpose, however subtle or strong might be the opposition to be overcome. My whole frame was shaken, my strength wrought up to the highest tension, my face and arm burned, and near the close of my description (which also was taken down and is in other hands), when I retouched the letter after repeated removals of my hand by Dr. B. in consequence of my great excitement, it was like touching fire which ran to my very toes."

The former letter was one written by a person in great grief at the loss of a relative. The latter was an important political letter written by General Jackson. Probably the vibration in the aura of the letters was taken up by the nerve-aura of the sensitive,—as one tuning-fork takes up the vibration of another in its immediate neighborhood,—and was conducted by the aura surrounding the nerves of his arm to that of the spinal cord, and thence to the head, where the brain, in its capacity of a sensory ganglion, registered the vibration in terms of moral sensation, and as such made it manifest to the normal consciousness. The third case—reading the letter itself—is (a) a power possessed by occultists; (b) it can be done by some sensitives when in the somnambule trance. Both these cases are beside the subject of the present paper.

Mrs. Buchanan psychologized many letters correctly. She preferred to hold them in her hands without an envelope, as a sealed letter conveyed impressions of suspicion on the part of the sender. In some instances, however, she

psychometrized closed letters under fair test conditions. On one occasion she received a letter to psychometrize sealed with five seals, and at first declined to try it; but, subsequently consenting, she gave a minute description, which she sent with the sealed letter to her correspondent, who wrote a long letter detailing the minuteness of her description. One curious point about it was that it was written by two people; and Mrs. B. said, "I am constantly taken to the sphere of another person who is interested in the writer; there is such a blending that I am unable to feel clearly each distinct individuality."

Human hair is highly charged with the aura of the head from which it was cut, and is thus more powerful in producing impressions than a letter.

PERSONAL OBJECTS PSYCHOMETRIZED.

Some persons have the faculty of seeing panoramic views of society in days gone by pass rapidly before them when holding some personal object, such as a ring, article of dress (mummy cloth, for instance), or a fragment of furniture, or an ancient weapon. But more conclusive experiments than are at present available are required before we can make a full analysis of this branch of the subject. A friend of the writer has this faculty developed to such an extent that, in passing through some of the older London streets, which were once fashionable, but are now devoted to lodging-houses and the residences of small tradesmen, he sometimes sees gay equipages drive up to the doors and discharge their shadowy occupants, powdered and wigged, and decked in the finery of past periods. A weapon will bring back before the eye the deeds which have been committed by its agency. But it may sometimes cause most unpleasant sensations. For instance, in an experiment performed in the Odessa branch of the Theosophical Society, a fragment of rope was given to the sensitive, on which a man had hanged himself. This produced such a painful and repulsive influence on the mind of the psychometer, who was entirely ignorant of the nature of the object, that the experiment had to be discontinued.

A good example of clothing psychometrized is given by a writer before alluded to.¹

"I received from a friend in the year 1882 a piece of the linen wrapping of an Egyptian ibis, found on the breast of a mummy. I handed it, wrapped up in tissue paper, to a friend who did not know what, if anything, was in the paper. He put it to his forehead and soon began to describe Egyptian scenery; then an ancient city; from that he went on to describe a man in Egyptian clothes sailing on a river; then this man went ashore into a grove, where he killed a bird; then that the bird looked like pictures of the ibis, and ended by describing the man as returning with the bird to the city, the description of which tallied with the pictures and descriptions of ancient Egyptian cities."

A PSYCHOMETRIC PALATE.

The case of Bishop Polk, who tasted brass or other metals from contact with his hand, has already been alluded to. This faculty of tasting by contact is not confined to metallic substances. Acid and alkali, sweet and sour, can be

¹ *Platonist*, "Psychometry," by W. Q. Judge.

readily distinguished by a psychometer, and in many cases substances named, when held in the hand, — if solids, wrapped in paper, if liquids, contained in phials, — such, for instance, as sugar, vinegar, salt, pepper, mustard, cloves, and other spices. All such substances have their appropriate auras, which act through the nerve-aura of the sensitive. A number of instances might be quoted, but the case of the Bishop sufficiently illustrates this branch of the subject.

DRUGS.

The subject of taste naturally leads us on to that of medicines, which is one of the most interesting branches of Psychometry, as it has an important bearing on the science of Therapeutics. Also considerable attention has of late been devoted to it. It has even gained the notice of French physicians, who may be said to lead the fashion in Europe in the electro-biological branches of medicine, as the Germans do in Physiology, and the English in Surgery.

The first record which we find of this therapeutic action of drugs is in Dr. Buchanan's book, which contains a document signed by forty-three out of a class of about one hundred and thirty medical students, who psychometrically experienced impressions of the actions of different *materia medica* specimens enveloped in paper and held in the hand, whilst they sat listening to a lecture. The substances were in most cases well-known drugs with powerful actions, such as emetics, cathartics, and soporifics; and it was necessary that they should be, for, if the students had not previously experienced their actions upon their own bodies, they could not be expected to recognize them psychometrically.

In *La Semaine Medicale* for August, 1885, there is an article on this subject by Doctors Bourin and Burot, of the French Marine Hospital at Rochefort, and in a pamphlet published by them in 1886, under the title *La Grande Hysterie chez l'Homme*, there is a further account of their researches. In making experiments in metalloscopy, or the action of metals applied to the body of a patient, they discovered that, with a certain hysterico-epileptic patient suffering from partial paralysis and loss of sensation, gold caused a burning, not only when in contact with the body, but also from a distance of some inches; and that iodide of potassium caused sneezing and yawning.

They tried other metals, and found that a plate of copper on the right forearm caused first a trembling of the forearm, then of the whole arm; that platinum on the side of the patient which was paralyzed caused a violent itching, and made him scratch himself; that steel caused a transfer of the paralysis from one side to the other, with accelerated and labored respiration. Continuing their experiments, they found certain substances produced a marked effect: others did not. Amongst the latter were silver, lead, zinc, glass, etc. Amongst the former were the metals alluded to above. They then tried vegetable drugs, and found that opium applied to the head produced profound sleep. At first they made their experiments with the drugs in contact with the skin, but subsequently found that their results were more reliable without contact, as the application of many of the drugs to the skin caused a local action which masked the general action. The following method was adopted: the medi-

nal substance, whether solid or liquid, was placed in a test-tube, which was then enveloped in paper, so that neither the doctors nor the patient could see what was contained in it. The tube thus prepared was placed two or three inches from some part of the body, generally the hand or nape of the neck, but sometimes covered parts of the body, such as the back. The action of the drug could also be determined by placing it beneath the patient's pillow. When the experiments were made the subject was in his normal state of consciousness. As the experimenters did not know what drug they were giving, "suggestion" was impossible.

The action of a drug generally commenced about two or three minutes after the test-tube was placed near the part of the body chosen for the experiment. It was found necessary to dilute powerful drugs, for they caused toxic symptoms, and their action was so violent as to make it impossible to watch the medicinal effect. Most drugs were found to produce, first of all, a more or less violent reaction of the nervous system, which soon passed off: the symptoms due to the specific action of the drug then appeared.

Narcotics — all produced sleep, but each had its own appropriate character. Opium caused immediately a deep sleep, with regular breathing and normal pulse. The patient could not be awakened. Chloral produced a snoring sleep, from which the patient could easily be aroused by blowing on his eyes. Morphine was similar in its action to opium. Several other narcotics were tried, and the symptoms they occasioned were recorded.

Emetics and Purgatives — were tried and produced the symptoms characteristic of the drugs used.

Alcohols — produced very distinct symptoms. Ethyl-alcohol almost immediately brought on immobility. The patient's eyes were half closed and his body swayed about. He got up and hiccupped, walking with stumbling gait, dancing and singing bacchanalian songs in a drunken voice. Presently he laid himself at full length on the ground, cructated and vomited. At last he fell into a deep and heavy sleep. On awakening he hiccupped, complained of headache and the taste of brandy, and said that he must have been drunk. He had not been accustomed to strong drinks. In the case of a woman who was used to alcohol the drunkenness was not so pronounced. Champagne caused a merry intoxication, with skipping and sexual excitement. Pure amyl-alcohol brought on furious drunkenness. The subject beat his breast and tried to bite. His rage lasted twenty minutes, and could not be stopped by compression of the eyes, camphor, or ammonia. He believed that he was fighting with brigands who were trying to cut his throat. Pure absinthe tried with a female caused some excitement at first. Then she tore her hair like a mad woman. Then she raised herself up and wanted to walk, but could not, as her legs were paralyzed.

Antispasmodics produced a very different effect. Orange-flower water caused the patient to fall suddenly into a calm and tranquil sleep, which came on naturally and without fatigue. Camphor caused, first, contraction of all the muscles, then complete relaxation of them with sleep. Cherry-laurel water had a most extraordinary effect on a woman. She fell at once into a state of religious ecstasy, which lasted more than a quarter of an hour. She raised

her eyes and stretched her arms towards the heavens, her whole aspect being one of beatitude. Her eyes were suffused with tears. She fell on her knees, bowed her head, and clasped her hands before her lips in an attitude of prayer. Soon she prostrated herself in adoration and wept, with her head touching the ground. Her expression varied in accordance with her posture, portraying adoration, supplication, repentance, and prayer. Then she fell on her back, and convulsive movements of the eyes came on, her face expressing pain. At last she fell into a calm sleep. On being somnambulized and questioned she said that she had seen Mary, the Holy Virgin, clothed in a blue robe with stars of gold. Her hair was fair and her figure plump. She looked so good and sweet that she would like always to see her. That, unfortunately, she was not of her religion. The Virgin reproached her for leading a disorderly life, and told her to pray that she might change her conduct; then gave her a blessing, and lastly threw her on her back for being a sinner. On awakening, the woman, who was a Jewess of loose morals, mocked those who spoke to her of the Virgin. When the experiment was repeated it always produced a similar result. It was found to be the essential oil in the cherry-laurel which produced the ecstasy, and the hydrocyanic acid which produced the convulsions. Many other drugs were tried with marked success; amongst others valerian, which caused in two patients great excitement and strange symptoms similar to those which it produces in cats. The subject capered about and loudly snuffed up the air through the nostrils; then scratched a hole in the ground with both hands and tried to put his face in it. If the valerian was hidden he found it by snuffing; and having found it threw himself on it, scratching and biting the ground.

In their experiments with drugs the doctors were able to distinguish two distinct actions, — psychical, and physical or bodily. The former consisted in hallucinations of a variable nature, which were probably special to the patient; the latter were constant, and consisted in salivation, vomiting, sleep, intestinal contraction, sweating, etc., etc., the appropriate symptoms of the drugs employed.

Experiments with medicinal substances are extremely interesting, and will probably prove of service in the advancement of medical science; but they should never be attempted by any but a medical man who is well versed in the physiological actions and uses of drugs. Otherwise a great danger would be incurred. Besides, the experiments would be valueless from a scientific point of view, for no one without special training can accurately record symptoms; any more than a man who is not an engineer can manage the engines of a ship, and understand in what respect they are out of order when they go wrong.

It would appear from the foregoing account that it was the aura of the drugs which acted upon the patients through their aura, or astral body, which, according to the testimony of clairvoyants and sensitives, is always deranged or weak, frequently paler than is normal, or of a different color, in places where the physical body is diseased or weak. It is claimed for mesmeric healing that it restores tone to these weak or discolored portions of the astral body, and that the physical body soon recovers, following the changes that

take place in the astral counterpart. This suggests the idea that in homeopathic medicines, triturated to an extreme decimal, it is the aura of the drug which operates on the patient's aura. Certainly a number of sensitive persons have told the writer that homeopathic remedies suited their constitutions, whereas strong-bodied people, with no psychical sensitiveness, have told him that no homeopathic dose ever produced the slightest symptom in them.

PSYCHOMETRIC ACTION OF SEA-SHELLS.

As the physiological actions of drugs have been discussed, a few words on certain extremely unpleasant effects which may be produced in a psychometer by shells may not be out of place. The fact in question was discovered by a Mr. Jones, of London, who verified his results by experiments with four different sensitive subjects. He says¹ that he was first drawn to the inquiry by the circumstance of a female, to whom his son was showing his conchological collection, complaining of pain while holding one of the shells. His method of experimenting was simply to place one in the subject's hand: the *purpura coccolatum* in about four minutes produced contraction of the fingers and painful rigidity of the arm, which effects were removed by quick passes, without contact, from the shoulder off at the fingers. One day he purchased about thirty shells. In the evening he tried twelve of them, one of which caused acute pain in the arm and head, followed by insensibility. He removed the patient to a sofa, took the shells off the table and placed them on a sideboard. In a short time, to his astonishment, the patient, while still insensible, gradually raised her clasped hands, turning towards the shells on the sideboard and pointing at them with outstretched arms. He put down her hands, but she raised them again. He had her removed to another room separated from that containing the shells by a nine-inch wall, a passage, and a lath and plaster wall; yet, strange to say, the phenomenon of raising the hands and bending the body in the direction of the shells was repeated. He then had the shells removed to a back room, and subsequently to three other places, one of which was out of the house. At each removal the position of the hands altered according to the new position of the shells. The patient continued insensible, with a short intermission, till the evening of the fourth day. On the third day the arm of the hand that had held the shells was swollen, spotted, and dark-colored. On the morning of the next day those appearances had gone, and only a slight discoloration of the hand remained. The shells that acted most powerfully were the *Cinder murex* and the *Chama macrophylla*. Mr. Jones experimented with another sensitive shortly after this occurrence, but did not use the most powerful shells. She was similarly affected, but not so severely, and only remained in a state of torpor for a few hours; in her own words, she felt "cold, contraction of the hand, shiver right through me, pain up the arm, pain in the eyes and head, dizzy feeling."

DISEASE PSYCHOMETRIZED.

On this subject much has been written, but mostly by people who were ignorant of medical science; consequently their testimony is of but little evidential value. However, we may take two hypotheses to work upon; but

¹ See "Mesmerism," by Dr. Williams, M.A.

whether they either or both will stand the test of further and more critical investigation it is at present impossible to say: —

(1) That a psychometer can, by holding a patient's hand or some object belonging to him, by a deep and benevolent sympathy subjectively identify himself with the sick man, and vibrate in consonance with him, so to speak, to the extent of feeling in his own body the pains felt by the patient; and by this method can say what organ is perverted from performing its normal function.

(2) That a psychometer, when more or less abstracted from surrounding objects and concentrating his attention on the patient, can with his psychic eye — "the eye of Rudra" of the Eastern mystic writings, said to be situated above and in front of the space between the eyes — see the astral counterparts of his patient's body, and from that form a diagnosis concerning the nature and location of the disease.

In most of the recorded cases, such as those of Pnysegur, DuPotet, and Cahagnet, the psychometer was previously psychologized, or thrown into a state of trance. A further difficulty is in the fact that the character of medical science has changed; that the fashion, if we may so call it, in disease, drugs, and medical terminology, has passed through many phases since the day when these old adepts in psychology gave out the results of their researches. No new works on the subject have been written of late years by men whose testimony is worthy of credence.

One reliable case is known to the writer, in which both the psychometer and the sensitive were acquaintances of his. The former, a private gentleman, who had trained for some years the psychic senses which he had possessed all his life, saw the aura of the patient as a pale blue ethereal substance. Without knowing the seat of disease he described the aura of that locality as appearing to him yellowish and muddled. At best this but shows the seat of disease, not the nature of it. Psychometry must do much more than that if it is to supersede the accepted methods of medical diagnosis, which its more devoted adherents claim that it should, and will eventually, do.

HOW TO FIND A PSYCHOMETER.

Place a number of letters in plain envelopes and distribute them to a number of friends who are interested in the subject and willing to assist in the experiments. Tell them to hold the letter given to them on the top of the head, on the forehead, or in the hand, and to sit quietly for a few minutes, with the mind as far as possible made negative. Tell them if any thought or emotion bubbles up, so to speak, in the mind, that they are to describe it. Take, say, half a dozen of those whose results are the best, and, by a process of natural selection and survival of the fittest, the best two or three psychometers may be elected.

As a general rule, persons of highly strong nervous organizations, make the best psychometers. It is important to select persons of intelligence and education, as the ignorant cannot always clearly express what they feel or see. For the most part women are better for the purpose than men, but this is far from being a universal rule. Persons of a very positive disposition can seldom

"sense" things. An intelligent child makes a good psychometer for the simpler experiments if not too restless and fidgety. If persons on the first trial do not succeed as well as might be desired, it may be due to the strangeness and novelty of the experiment, which distracts their thoughts and prevents them from becoming passive and impressionable. If they manifest any signs of possessing the faculty it is worth while to try them every day for some time, as practice may develop their power to a remarkable degree. It is often necessary for them to find out how to use their psychic sense. This also applies to thought-transference. Psychic organs, if we may so call them, may be developed and made strong by regular and appropriate exercise and training for their sphere of action, as the limbs of an athlete for running, jumping, and the like. And, similarly, no amount of training will make a really good athlete, or psychometer, of a man who is not born with a physique suited to the one or the other. Furthermore, in both cases, a suitable diet is a matter of importance.

HOW TO TRAIN A PSYCHOMETER.

To develop receptivity a light diet is advisable. It is better to give up alcohol and butcher's meat. This is no great hardship to a psychometer as a rule, for many psychics have a natural aversion to strong meats and strong drinks. Some letter or personal object, strongly imbued with the writer's or owner's magnetism, does very well to begin with, and gradually the psychometer may be led on to objects which have not so strong an influence. A quarter to half an hour, with several intervals, is quite long enough. And this may be done every day for a considerable time. But psychics should be carefully watched, and, if any suspicious symptoms occur, all experiments should at once be broken off for a time, however interesting they may be, and the sensitive should be urged to lead an energetic life, taking an active interest in the pursuits of daily life, never allowing his or her mind to be passive; for, if receptivity be carried too far, the door may be opened to outside influences of an evil tendency.

HINTS FOR CONDUCTING EXPERIMENTS.

I. The best number of persons is three, one to psychometrize, one to hand the objects, and one to record in a note-book everything as it occurs.

II. The psychometer should sit in a comfortable chair, his own if possible, as otherwise he may psychometrize some one who sat in it previously; the back of it should be long enough to support his head. If he can work with bandaged eyes so much the better, as it prevents distraction by surrounding objects. Many prefer to work in this way.

III. Wrap a number of the objects to be used in paper, making them look as much alike as possible, so that no one in the room can distinguish one from the other. The paper should be new, just taken from a packet, as otherwise some person who has handled it may be psychometrized.

IV. It is a good plan for the one whose duty it is to pass the objects to sit or stand behind the psychometer's chair, and to place the objects on the top of the subject's head, holding them there until he takes them in his own hand and disposes of them according to his fancy.

V. If no effect is produced by one object, take a rest for a few minutes, then try another object.

VI. Do not talk while the experiments are actually going on; but between them it is good to talk sufficiently to keep the psychometer from getting wearied, the objects already psychometrized being the best subject for conversation.

VII. A warm, dry climate is the best for psychical experiments; and there should be no metal ornaments on the psychometer, or objects in his immediate vicinity.

CHOICE OF OBJECTS.

It is not always easy to think of objects for experimentation, so perhaps the following list may be found useful as a groundwork, the particulars being filled in according to circumstances:—

I. *Personal*—as letters, hair, apparel, jewelry.

II. *Antiquities*—as fabrics, ornaments, manuscripts (papyri, black-letter books, etc.), ancient weapons, and musical instruments, etc.

III. *Fossils*—of animals and plants from different places, the localities being known.

IV. *Geological objects of different periods and localities*—as stones, metals, lava, etc.; also stones from buildings.

V. *Coins*—old and new.

VI. *Books*—[It is claimed that every book has its aura. If so it is probably imparted by the people who read the book. If an old book were found to have an effect on a psychometer, it would be interesting to try if a new unread one would equally affect him.]

VII. *Photographs*—of persons, of paintings, and of views. [They should not, however, have been handled, or even looked at, by a number of people.]

It is of the utmost importance that everything should be recorded as it occurs; for the human memory is treacherous. It would take a Stokes or Loissette to carry in his head the details of a whole series of similar experiments, and hearsay evidence is of no practical value. It is of the utmost importance that no one in the room should know the object of the experiment, in order to preclude the possibility of "suggestion," which may be employed unintentionally.

THOUGHT-TRANSCERENCE

By far the most exhaustive and satisfactory experiments in thought-transference are those which were performed by or under the auspices of the Psychical Research Society of London. Any one who wishes to study a vast collection of cases and statistical tables cannot do better than read the numerous reports which have been issued by that Society. As, however, these reports are not within the reach of many, a certain number of cases, typifying the different branches of the subject, will be here quoted for their benefit and guidance in experimenting.

As regards a hypothesis to explain the nature of the transfer the Psychical

Society do not postulate one, though they discuss the various theories of muscle-reading, nervous induction, brain-waves, etc. In an article on the subject in the Report for July, 1884, Oliver J. Lodge, D. Sc., Professor of Physics in University College, Liverpool, comes very near the auric theory: he says:—

"In using the term '*thought-transference*' I would ask to be understood as doing so for convenience, because the observed facts can conveniently be grouped under such a title. . . . If I held any theory on the subject I should be more guarded in my language and require many words to set it forth. As it is, the phrase describes correctly enough what appears to take place, viz., that one person may, under favorable conditions, receive a faint impression of a thing which is strongly present in the mind, or thought, or sight, or sensorium of another person not in contact, and may be able to describe or draw it more or less correctly. But how the transfer takes place, or whether there is any transfer at all, or what is the physical reality underlying the terms '*mind*,' '*consciousness*,' '*impression*,' and the like; and whether this thing we call mind is located in the person or in the space around him, or in both or neither. . . . I have no hypothesis whatever. I may, however, be permitted to suggest a rough and crude analogy. That the brain is the organ of consciousness is patent, but that consciousness is located in the brain is what no psychologist ought to assert; for just as the energy of an electric charge, though apparently on the conductor, is not on the conductor, but in all the space round it; just as the energy of an electric current, though apparently in the copper wire, is certainly not at all in the copper wire, and possibly not any of it; so it may be that the sensory consciousness of a person, though apparently located in the brain, may be conceived of as also existing like a faint echo in space, or in other brains, though these are ordinarily too busy and preoccupied to notice it."

Although this shows that physiologists have not yet demonstrated the existence of an aura surrounding the nervous centres of man, and connected with the universal aura surrounding our globe, yet it contains no statement which militates against such a theory.

AGENT AND PERCIPIENT.

Two persons are necessary to carry out any experiment in thought-transference. They are commonly termed the Agent and the Percipient. The former concentrates his mind upon the figure, number, color, or picture, *i.e.*, on whatever he wishes to transfer, forms a visual image of it, generally at a short distance in front of his face, — in his aura, as a matter of fact, — then by an act of volition drives his image, or whatever else it be, over to the percipient, in whose aura the impression is received. The latter keeps his mind as negative or passive as possible, the aura being plastic with that condition of mind. Presently the thought, figure, or color comes up in his consciousness, whence or in what manner he is unable to say; or in some cases a picture of it may arise, as it seems to him, before his mind more or less vividly; or it occurs to him to perform some action, he knows not why; indeed, he does not reason about it, for he is keeping his mind as passive and impressionable as possible. The percipient may have his eyes bandaged and his ears plugged. In many cases he prefers being blindfolded, as he is not then

distracted by surrounding objects. The stress of work falls on the agent. For to concentrate the mind upon a given object, or more especially to keep a sustained visual image of it in the "mind's eye" for two or three minutes, requires a very considerable expenditure of energy. There are comparatively few men who can repeat the process many times at a sitting. The work of the percipient is comparatively easy, if he has the necessary capacity, which is not possessed by every one in a sufficient degree for successful experimenting: it is not necessary for him to be in a condition even bordering upon trance, but simply to sit in a state of quiet expectancy, waiting to catch any idea that may come to him. Success depends mainly upon these two qualities, — concentration on the part of the agent, and sensitiveness, or impressionability, on the part of the percipient.

In some cases a screen is placed between the two. A picture is placed on the side of the screen facing the agent, but which cannot be seen by the percipient. The former fixes his attention upon this picture, and endeavors to transmit it to the mind of the latter.

If several persons are in the room, the experiments are found to be more successful if they all think of the object. The explanation of this may be that the collective concentration of several persons impresses the image or thought more powerfully on the mind of the sensitive, or merely that it prevents them from thinking of other objects and involuntarily impressing them upon the sensitive, thereby distracting him, and interfering with the work of the agent. It is not unreasonable, however, to suppose that several agents thinking of the same object might give it a confused appearance to the sensitive, for they would be unlikely to make their visual images of the same size, and some of them would be likely to form very bad images, or only images of some part of the object at a time; for, as Galton has shown in his "*Inquiry into the Human Faculty*," many persons cannot clearly visualize an object; either it comes and goes, or is very dim; or they can only see a portion of it at a time.

HOW TO DEVELOP THE FACULTY.

A good idea of the manner in which this faculty may be developed in a family may be obtained from a paper on the subject written by the Rev. A. M. Creery, B.A., whose daughters were amongst the best percipients tried by the Committee of the S.P.R. " . . . I resolved to investigate the whole question of the action of mind on mind. For this purpose I employed four of my children, between the ages of ten and sixteen, all being in perfectly robust health, and a maid-servant about twenty years of age. Each went out of the room in turn, while I and others fixed on some object which the absent one was to name on returning to the room. After a few trials the successes predominated so much over the failures that we were all convinced that there was something very wonderful going on under our notice. Night after night for several months we spent an hour or two each evening in varying the conditions of the experiments and choosing new subjects for thought-transference. We began by selecting the simplest objects in the room; then chose names of towns, names of people, dates, cards out of a pack, lines from different poems, etc., in fact any things or series of ideas that those present could keep steadily before their minds; and when the children were in a good-humor, and excited by the wonder-

ful nature of their successful guessing, they very seldom made a mistake. I have seen seventeen cards chosen by myself named right in succession without any mistake. We soon found that a great deal depended upon the steadiness with which the ideas were kept before the minds of the thinkers, and upon the energy with which they willed the ideas to pass.

"I may say that this faculty is not by any means confined to members of one family; it is much more general than we imagine. To verify this conclusion I invited two of our neighbor's children to join us in our experiments. On the first evening they were rather diffident, and did not succeed; on the second they improved, and on the third they were still better.

"The distance between the thinkers and the thought-reader is of considerable consequence. As a rule the best results take place when the distance is not more than a yard or two; but, under very favorable mental conditions, we have often had four or five cards named right in succession, while the thought-reader was placed in a room on a landing above that in which the thinkers were assembled.

"On questioning the children as to the *mode* by which they form their judgment of the ideas that came before their minds I find all agreed in this: Two or three ideas of objects of the class with which we are experimenting come before their minds, and after a few moments' reflection they select that which stands out with the greatest vividness. At present we are not in a position to theorize very far on this subject, still we cannot help asking ourselves the question: How are the motions of the brains of the thinkers communicated to the brain of the thought-reader? Is there such a thing as direct action between mind and mind? Or are 'brain waves' set up in some intervening medium, either in the luminiferous ether or in a nerve atmosphere developed at the time in the cerebra of the thinkers, by which the corresponding idea is called up in the mind of the thought-reader . . . ?"

These queries have been already discussed and answered, but they are interesting as showing how near Mr. Creery, who had in all probability never heard of the occult theory of aura and astral light, came to the conception of them by his own independent reasoning or intuition. His paper shows how experiments in thought-transference, so far from being a wearisome labor, may form a pleasant occupation in which a family may pass an hour or two every evening and occasionally entertain their neighbors by a display of their skill.

To discover what members of a family make the best percipients it is only necessary for them to take turns, and one go out of the room, while the rest think of an object. It will soon be manifest who are the most successful thought-readers. It will generally be found that the children and the females are the best, though amongst them some will be better than others.

CONTACT AND NON-CONTACT.

Success is far more easy to obtain if there be contact between the agent and percipient either by the hands, or by one of the agent's hands placed lightly on the head, neck, back, or some other part of the percipient's body (outside his clothes). Such contact is advisable in the earlier experiments, but should be gradually discontinued as they proceed, and greater facility of transference is

obtained. As a stepping-stone between contact and non-contact it is a good plan for agent and percipient to hold opposite ends of a stick, then of a slack piece of wire.¹ If success follows their efforts with only the slight connection of the wire, there is very little doubt but that they will soon succeed, even without that frail link. The Committee on Thought-transference of the S.P.T. have most emphatically stated their opinion "that, wherever contact is permitted, success in the performance of the desired action must be attributed to indications given by the 'willer'; that his unconscious and involuntary variations in pressure are unconsciously and involuntarily, or consciously and voluntarily, interpreted by the percipient. The same objection naturally applies to all cases where the subject writes down something which is in the agent's mind; the action, due to unconscious guidance, being then the movements of the pencil or chalk." Now whilst we quite admit that much may be done in the way of perceiving by muscular pressure the directions involuntarily given by the agent, we do not believe that for the more complicated actions they afford a sufficient explanation, and even in the case of the more simple we believe that they frequently play but a small part. The public performer Cumberland is probably nearer the mark when he ascribes his performance to a natural gift which he possesses. That is about as near as an uneducated man would be likely to get to an idea of the way in which the thoughts were transmitted to him. In the majority of cases what is gained by contact is in all probability synchronicity of vibration between the agent and the percipient. Their minds, or rather their auras, are, so to speak, tuned alike; so that, if a certain note is struck on one, the other immediately takes it up, as is the case of two tuning-forks; or, if a note is sounded near a piano, it is taken up by the strings, which when struck have the same length of vibration, or, in other words, sound the same note.

It is an interesting fact, to which attention was drawn by Dr. Selzer in a letter to the *Statesman*, on the occasion of Cumberland's recent visit to Calcutta, that animals — e.g., ants, bees, beetles, birds, pigs, rats, and horses — can apparently impart information to each other by the contact of certain parts of their bodies.²

There is every reason to believe, as argued by Butler, that what he calls instinct, a natural power of perception closely allied to thought-reading, was highly developed in man before the growth of language, but that it has naturally fallen into little more than a potential faculty through disuse. So what is required for thought-transference is not so much the development of a new faculty as the revival of one well-nigh obsolete.

Synchronicity of vibration — and consequently the faculty of thought-transference — is frequently found to be developed naturally to a considerable

¹ Some very striking experiments in thought-transference through a long roll of copper wire were, in 1874, successfully made in the Sheffield School at Yale University, in America, by Prof. W. H. Brewer and his colleagues, the percipient being a Mr. J. H. Brown. The agent being placed in the cellar and the percipient in the amphitheatre, three floors above, and a copper wire laid on between the two, the latter mentally read and executed orders mentally communicated by the former. Among others, the agent — Prof. Porter, if my memory serves — willed that Mr. Brown should take a piece of chalk lying on top of the black-board and place it somewhere else in the room. The widest publicity was given to the facts at the time, but I have none of the printed records with me here in India for reference. — H. S. O.

² Further information on this subject can be found in "Ants, Bees and Wasps," by Sir John Lubbock, and "Animal Intelligence," by Romanes.

extent in persons who live together in close sympathy, having the same objects in life and thinking the same thoughts, as often happens in the case of husband and wife, mother and daughter, or two friends living together. In some extreme cases it would almost seem as if there were one mind common to the two. The same thoughts frequently occur to both simultaneously, or the same musical air, or the idea of performing the same act. When they are separated, if one is ill or in trouble, an unaccountable depression is not unfrequently experienced by the other.

CLASSIFICATIONS AND EXAMPLES.

Experiments in thought-transference may be arranged in various ways. The following classification has been made more or less arbitrarily, according to the nature of the thoughts transferred, and may be found useful by persons conducting experiments; but at the same time it must be kept in mind that there is only one method of thought-transference which holds good for all the classes:—

- I. The transference of Directions.
The "Willing" game, Pin-finding, etc.
- II. The transference of Visual Impressions.
(a.) Of Form—*e.g.*, Objects, Numbers, Geometric Figures, Pictures, etc.
(b.) Of Color.
- III. The transference of Sensation.
(a.) Physical—*e.g.*, Pain, Taste, Smell.
(b.) Mental and Moral—*e.g.*, Anxiety, Fear, etc.
- IV. The transference of Words, Names, Sentences, Tunes, Concrete Ideas, such as Historical Scenes, Apparitions [not the partially materialized double, but only the subjective impression of seeing it, caused telepathically by an act of volition on the part of the agent], etc.
- V. Abstract Thoughts and Ideas.

I. *The transference of directions.*—This is one of the simplest kinds of thought-transference, and for that reason it forms a good starting-point for persons who have had no previous experience in such experiments. In the form of the "willing" game it may readily be practised with children, because it is almost certain to be successful, and thus to inspire them with confidence, which is a great point gained; and also because they take great interest and pleasure in the experiments, which will carry them on to such other trials of skill as do not to the same extent partake of the nature of a game. The following is the method which was adopted by the Odessa Branch of the T.S. It has the advantage of showing what members of the family are sensitive.

The person who is to act the passive part is chosen by those assembled, and then leaves the room until it has been decided what his task shall be. The agent is also selected by mutual assent, and in this way all the members are tried, both as agent and percipient. Contact is made by placing one hand on the neck of the sensitive. The tasks chosen to be accomplished in their experiments were for the most part of a simple character, such as finding a pin, or other

object, hidden in some part of the room, or discovering an object without knowing what it was; but success was also obtained in more complicated problems: as, for instance, on one occasion, it was required to take a bundle of seven similar keys out of the pocket of the host, to pick out that belonging to one of the three bookcases standing in the room, to open it, take a certain book from one of the shelves, bring the book to the table at the other end of the room, and open it at a certain page. This somewhat complicated experiment was successfully performed, the subject being blindfolded and having no previous idea of the sort of thing he was expected to do. He did not manifest the least hesitation, but got through the whole performance in about seven minutes. The members of this branch found that about eighty per cent. of their experiments were completely successful, and only about eight per cent. were total failures.

II. *The transference of visual impressions.* — This is a large and inclusive category. Since sight is the sense which we use most extensively in every-day life, we are apt to refer everything to sight; and so closely is this sense allied to that of thought, that, as shown by Galton, many persons first see an idea in a definite shape, and, it may be, in colors of definite hues. But this is beside the question, for we are now dealing with the transference of the picture of objects in black and white or in colors from one mind to another. From an abundance of experiments we will cite some: —

(a.) *Form.* — “. . . Professor Hopkinson and I (Professor Balfour Stewart) went to the house of the Rev. A. M. Creery at Buxton. There were present, besides Mr. Creery, Miss Mary Creery, Miss Alice, Miss Emily, Miss Maud, Miss Kathleen (children), and the servant Jane.

“After a few preliminary trials the following guesses were made; the guesser going out of the room until some object was thought of by the company, when she came in and tried to guess what object was in the thoughts of all. No questions were asked nor observations made by the company. (No contact.)

First. — Definite objects thought of.

1. *Pipe.* — Alice guessed plate, paper, then pipe.
2. *Fork.* — Maud guessed it at once.
3. *Cup.* — Emily guessed it at once.
4. *Corkscrew.* — Jane guessed it at once
5. *Tongs.* — Miss Mary guessed fire-irons, and then poker.

Second. — Cards thought of.

6. *Three of Clubs.* — Jane guessed three of Spades, then three of Clubs.
7. *Queen of Clubs.* — Miss Mary guessed three of Diamonds.
8. *Four of Clubs.* — Maud guessed five of Clubs, then four of Clubs.
9. *Ace of Diamonds.* — Jane guessed ace of Clubs, then ace of Diamonds.
10. *King of Spades.* — Jane guessed four of diamonds, then six of Diamonds.
11. *King of Hearts.* — Mary guessed knave of hearts, then king of hearts.
12. *Ace of Spades.* — Maud guessed right at once.
13. *King of Diamonds.* — Professor Stewart tried and guessed ten of Diamonds.

14. *Three of Diamonds*. — Miss Mary guessed right at once.
15. *Ace of Hearts*. — Alice guessed right at once.
16. *King of Clubs*. — Professor Hopkinson tried, and guessed knave of Spades, then four of Hearts.
17. Mr. Creery and Professor Stewart tried, but could not guess.

Third. — Numbers thought of.

18. *Forty-eight thought of*. — Jane guessed 34, 44, 81.
19. *Sixty-seven thought of*. — Miss Mary guessed 66, then 67.
20. *Fifty-five thought of*. — Maud guessed 54, 56, then 55.
21. *Eighty-one thought of*. — Alice guessed 71, then 81.
22. *Thirty-one thought of*. — Emily did not guess it.
23. *Eleven thought of*. — Kathleen did not guess it, etc., etc.

"I ought to state that the object thought of was marked on paper by one of the company, and handed round silently, so that all present might be aware of it.

"I ought also to mention that the thought-reader was aware of the general character of things thought of; for instance, that it was definite objects in the first place, cards, in the second, and so on."

Out of 260 experiments made with playing-cards in different places by members of the committee specially appointed to examine into and report upon thought-transference, the first responses gave 1 quite right in 9 trials; whereas the proportion of correct answers, according to pure chance, would be 1 quite right in 52 trials; for there are 52 cards in a pack.

Out of 70 trials made with numbers of two figures the first responses gave 1 quite right in 9 trials; whereas the proportion of correct answers according to pure chance would be 1 quite right in 90 trials. These proportions are not as great as those in the instances that have been cited above, the reason being that the power exhibited by the Misses Creery fell off considerably.

When geometric figures or pictures formed the subject of experiment the percipient had to draw the figure or picture thought of. The manner in which these experiments were conducted was as follows:—

"The percipient, Mr. Smith, is seated blindfolded at a table in our own room; a paper and pencil are within his reach, and a member of the committee is seated by his side. Another member of the committee leaves the room, and outside the closed door draws some figure at random. Mr. Blackburn (the agent), who, so far, has remained in the room with Mr. Smith, is now called out, and the door closed; the drawing is then held before him for a few seconds, till its impression is stamped on his mind. Then, closing his eyes, Mr. Blackburn is led back into the room and placed standing or sitting behind Mr. Smith, at a distance of some two feet from him. A brief period of intense mental concentration on Mr. Blackburn's part now follows. Presently Mr. Smith takes up the pencil amidst the unbroken and absolute silence of all present, and attempts to reproduce upon paper the impression he has gained. He is allowed to do as he pleases as regards the bandage round his eyes; sometimes he pulls it down

before he begins to draw; but if the figures be not distinctly present to his mind he prefers to let it remain on, and draw fragments of the figure as they are perceived. During all this time Mr. Blackburn's eyes are generally firmly closed (sometimes he requests us to bandage his eyes tightly as an aid to concentration), and, except when it is distinctly recorded, he has not touched Mr. Smith, and has not gone in front of him, or in any way within his possible field of vision, since he reentered the room.

"When Mr. Smith has drawn what he can, the original drawing, which has so far remained outside the room, is brought in and compared with the reproduction. Both are marked by the committee and put away in a secure place."

A large number of drawings thus produced — both in London, and also in Liverpool, with different agents and percipients — have been photographed and reproduced in the reports of the S.P.R. It is unfortunate that they cannot be reproduced here, as they constitute perhaps the most satisfactory of all the experiments performed. The drawings of the percipient are in most cases wonderfully like the originals. In many cases, however, they were found to be inverted, or perverted. It seems to be a matter of accident whether the object is drawn by the percipient in its actual position. Horizontal objects are never described as vertical, nor *vice versa*. Slanting objects generally have the right amount of slant, but it may be in the opposite direction from that of the original. In many cases the objects drawn were such as could not easily be described in words, being quite irregular in character: sometimes they were grotesque pictures of animals or human faces. They were never familiar objects. The grotesque and irregular ones were imitated fairly well, though, as is only natural, they were found to be more difficult than those which were more harmonious in character.

Another method was adopted in Liverpool for ascertaining what persons made good agents and percipients for the transference of figures. It will be found easier than the other by persons whose power of concentration is limited. The *modus operandi* is as follows: —

"An improved method has been to place the drawing on a stand with a wooden back between the agent and 'subject' (i.e., percipient), and the agent, placing himself at the opposite side of a small table, either joins hands with the 'subject,' or by preference does not touch her at all, but gazes at the drawing until the 'subject' says she has an impression thereof. The drawing is then taken down and concealed, the blindfolding is removed, and the 'subject,' being already provided with drawing materials, proceeds to delineate the impression she has received."

It is impossible to say how many drawings were correct, as the standard must be an arbitrary one. A great number were decided successes; a number of others reproduced part of the drawing; a number gave a general idea of it without being at all exact as reproductions; and there were naturally a good many failures.

(b.) *Color*. — It is not more difficult to mentally transfer color than form. In many experiments both are combined. It is, however, difficult to transfer more than two colors at a time, as also it is to think of more than two separate colors at once. The following examples of this were obtained at Liverpool

from a series of experiments, conducted by Mr. Guthrie. The experimenters were Mr. Guthrie, Mr. Birchall, Miss R., Miss R—d, Miss J., Miss E., and Miss C. In most of the experiments there was no contact.

<i>Agent.</i>	<i>Perceptant.</i>	<i>Object.</i>	<i>Result.</i>
Miss J. . . .	Miss R. . . .	A large spot of scarlet silk on black satin.	"A round red spot."
Do. . . .	Do. . . .	A triangle of blue silk on black satin.	"The color is blue . . . like a diamond . . . cut off."
All present.	" . . .	A half-crown.	"Like a flat button—bright . . . no particular color."
Do. . . .	" . . .	A small gold ear-drop.	"Round and bright . . . yellow . . . with a loop to hang it by."
" . . .	" . . .	A red ivory chess knight.	" . . . It is red . . . broad at the bottom . . . then narrow . . . then broad very again at the top . . . It is a chess-man."
" . . .	" . . .	A diamond of pink silk on black satin.	"Light pink . . . I cannot make out the shape."
" . . .	" . . .	A child's toy, brightly colored, red, yellow, and blue, and moving up and down on a stick, by means of which the arms and legs were alternately drawn together and separated.	"I see red and yellow, and it is darker at one end than the other. It is like a flag moving about . . . now it is opening and shutting like a pair of scissors."

III. *The transference of sensation.*

(a.) (i.) *Physical (e.g., Pain).*—The first experiments were made by Mr. Blackburn and Mr. Smith (with contact) in the presence of Messrs. Myers and Gurney, one of whom held a sofa-cushion close before S.'s face, so that vision of anything the other side of it was impossible, and he was also blindfolded; the other pinched or otherwise hurt B., who sat opposite S., holding his outstretched hand. S. in each case localized the pain in his own person after it had been kept up pretty severely upon B.'s person for a time, varying from one to two minutes.

Part rendered painful.	Left upper arm . . .	Answer—Left upper arm.
Do. . . .	Lobe of right ear . . .	Answer—Lobe of right ear.
Do. . . .	Hair on top of head.	Answer—Hair on top of head.
Do. . . .	Left knee	Answer—Left knee.

A number of experiments were also made in Liverpool, of which the following are instances:—

Back of the neck pinched with scissors	"Dull pricks back of neck."
Tumbler of cold water held in hand	"Something in the right hand . . . a sort of cold feeling."
Nostrils tickled	Could not say, but kept putting her hand to her nose as if feeling very uncomfortable.
Biting the end of the tongue	"It is in the lip or the tongue."

It was found much more difficult to transmit an imaginary pain than a real one.

(ii.) *Taste.* — Numerous experiments in taste-transference were performed. They were for the most part successful. Pepper, salt, mustard, cloves, peppermint, oil, vinegar, cheese, aniseed, camomile, quinine, nutmeg, and many other substances were tried. Very few experiments of this kind can be performed at a sitting, because of the difficulty the agent experiences in getting rid of one taste completely before another is begun; and if this is not done the experiments frequently fail.

(iii.) *Smell.* — Eau-de-cologne, lavender-water, camphor, carbolic acid, smelling-salts, musk, etc., have been tried with a fair measure of success, but, as in the case of taste, not many can be tried at a sitting.

(b.) *Mental and moral feeling.* — Experiments cannot very well be made in the transference of emotions of joy, grief, etc. But it not unfrequently happens that when a person is in great danger or pain, some one at a distance—husband, wife, or friend, whom the person in danger or pain thinks about—experiences great depression or anxiety, and sometimes connects it with the agent, if we may use the term in this case. We do not hear of joy being transferred, but there are many instances of grief. The following letter, which appeared with many others in one of the S.P.R. reports, is an instance of this phenomenon:—

"DEAR SIR.—The circumstance about which you inquire was as follows: I had left my house, ten miles from London, in the morning as usual, and in the course of the day was on my way from Victoria street, Westminster, having reached Buckingham Palace, when in attempting to cross the road, recently made muddy and slippery by a water-car, I fell and was nearly run over by a carriage coming in the opposite direction. The fall and the fright shook me considerably, but beyond that I was uninjured. On reaching home I found my wife waiting anxiously, and this is what she related to me. She was occupied in wiping a cup in the kitchen, which she suddenly dropped, exclaiming, 'My God! he's hurt.' Mrs. S., who was near her, heard the cry, and both agreed as to the details of the time, and so forth. I have often asked my wife why she cried out, but she is unable to explain the state of her feelings beyond saying: 'I don't know why; I felt some great danger was near you.' These are simple facts, but other things more puzzling have happened in connection with the singular intuitions of my wife.

"Yours truly,

"T. W. S."

IV. *The transference of words, names, etc.* — In the case of words and names, given a fairly good agent and percipient, thought-transference is comparatively easy, though, as a rule, there are a fair number of only partial successes, and not a few complete failures. The Misses Creery guessed a large proportion right without contact, of which one or two examples will suffice: —

Names of towns: —

Moodesfield. — Jane did not guess rightly; then sat down and shortly afterwards guessed rightly.

York. — Maud guessed Ashford, then York.

Paris. — Miss Mary did not guess rightly.

Chester. — Jane guessed Manchester, then Chester.

Funny names: —

Peter Piper. — Alice guessed at once.

Blue Beard. — Jane guessed at once.

Tom Thumb. — Jane guessed at once.

Cinderella. — Jane guessed at once.

Sentences (from experiments at Liverpool) written by Miss Crabbe, Gordon College: —

"Next we tried reading sentences written on the background (a large piece of white card-board), the rector of — being agent, and his daughter percipient. I wrote in a large hand *DOX'T KILL DOGS*, then *THOU SHALT NOT KILL*, both of which were read by Miss M. Then, Mr. — acting as percipient, and Miss — as agent, I wrote up *BE QUICK*. Mr. — said, 'Be q-u-i-c-k.' 'No,' said we, 'not quite right.' 'No,' said he, 'the last two letters are c-k, not e-t; it is 'be quick,' . . ."

A good example of involuntary thought-reading of a sentence by a child was reported in the *Spectator*: —

"I had one day been spending the morning in shopping, and returned by train just in time to sit down with my children to our early family dinner. My youngest child — a sensitive, quick-witted little maiden of two years and six weeks old — was one of the circle. Dinner had just commenced, when I suddenly recollected an incident in my morning's experience, which I intended to tell her, and looked at the child with the intention of saying, 'Mother saw a big, black dog in a shop, with curly hair,' catching her eyes in mine for an instant before speaking. Just then something called off my attention, and the sentence was not uttered. What was my amazement about two minutes afterwards to hear my little lady announce, 'Mother saw a big dog in a shop.' I gasped. 'Yes, I did,' I answered; 'but how did you know?' 'With funny hair,' she answered quite calmly, and ignoring my question. 'What color was it, Evelyn?' asked one of her elder brothers; 'was it black?' She said, 'Yes.'

"I had not remembered the circumstance until I fixed my eyes on my little daughter's. I had had no friend with me when I had seen the dog. . . .

"I am, sir, &c.,

"CAROLINE BARKER.

"Farnedene, Sheffield."

Concrete ideas, such as historical scenes, etc.

(From the Liverpool experiments conducted by Mr. Guthrie.)

"For the next experiment an historical scene was proposed; it was agreed to think of 'Queen Elizabeth walking'—with an event to follow. The event intended by Mr. Guthrie was Queen Elizabeth surrounded by her courtiers walking to her barge. Coming to a muddy place she hesitates, and Walter Raleigh steps forward and spreads his cloak for her to tread upon. These details were not given by Mr. G. to the other thinkers. All that was done was to write the short sentence given above on a slip of paper, which Mr. G. held in his hand as he went round the company. It appeared, however, on inquiry afterwards, that all surmised what was coming, and thought of the full scene. There were two trials. At the first trial, without contact, Miss R. said, 'The letter M; something moving backwards and forwards, like a lot of people walking.' (Mr. G., 'Distinguish one of them.') 'Can't see one . . . letter M like two archways.' In contact with Miss R.—d she said, 'A lot of small faces moving about . . . can't distinguish any one in particular . . . I see a lot of people. Oh! it is a picture. It is Queen Elizabeth walking from her palace to the barge, and Sir Walter Raleigh spreads his cloak for her to walk upon.'

"In another experiment it was agreed to think of a scene. Miss R. was requested to leave the room. In her absence it was decided to think of Cinderella, the Prince kneeling before her, trying on the glass slipper. On Miss R.'s return she was blindfolded and isolated. Presently she appeared to be very much amused about something, and laughed, but could not be induced to tell what she saw. . . . Afterwards the experiment was renewed, Mr. B. kneeling down before one of the ladies to represent the scene. Miss R. again displayed much amusement, and finally asked, 'Is it Cinderella?' She was asked what she had seen, and replied, 'I saw a little girl in rags sweeping up the hearth, and the fairy godmother looking in at the door.' Asked if this was what she saw before, said, 'Yes, but I did not know who it was.' Asked why she did not tell us what she saw, she said, 'I could not suppose you would think of any picture like that.' When told of the actual picture thought of, she said she had no idea of it. The picture she had described was very distinct, — she saw the little girl sweeping the hearth and the little woman looking in at the door, but she did not know who they were."

Tunes. — Amongst other experiments performed at Liverpool, all present thought of a tune, one of them beating time with his hand so that all could mentally sing it in time together. The percipient was brought in blindfolded, and in some cases succeeded in recognizing well-known airs. She could not, however, succeed in naming more than one at a time, as she could not touch the first tune from her mind.

Apparitions. — A man may by a powerful act of will impress his own image upon the minds of persons at a distance, just as much as he can the image of any other material object, such as a pair of spectacles or any other things, such as have been described in preceding experiments. It is necessary that the recipients should be in a very passive condition, as, for instance, in sleep. This power is often extremely strong about or shortly before the time of death. This is the true explanation of many of the cases of visions of dying persons and messages

from them subjectively seen and heard by relatives or friends at a distance, it may be, of thousands of miles. In some cases, however, the double is actually projected. It is only a matter of degree between the two. No hard and fast line can be drawn between them. For in actual projection the first thing to do is to focus the mind on the point to which it is desired to project the astral, and then to imagine (or form a mental picture of) the double in that place.

In the following case one at least of the percipients was asleep:—

"One Sunday night last winter, at 1 A.M., I wished strongly to communicate the idea of my presence to two friends, who resided about three miles from the house where I was staying. When I next saw them, a few days afterwards, I expressly refrained from mentioning my experiment; but in the course of conversation one of them said, 'You would not believe what a strange night we spent last Sunday;' and then recounted that both the friends had believed themselves to see my figure standing in their room. The experience was vivid enough to wake them completely, and they both looked at their watches, and found it to be one o'clock.

There was no preëxisting mesmeric *rapport* between the persons concerned. Similar impressions from persons in a dying state are so numerous that well-attested cases have come to the knowledge of most of our readers. So it is unnecessary to cite any such anecdotes here. Besides, they are outside the scope of this pamphlet, which is intended to direct persons who are desirous of performing experiments in thought-transference and psychometry. For it would, indeed, take an ardent experimenter to induce in himself the necessary moribund condition on the bare chance of impressing his image on the mind of some distant percipient.

V. *Abstract thoughts and ideas.* — It not unfrequently happens that when two persons are thinking out the same problem the solution seems to come to both simultaneously, so that both begin to utter it at once; or that if one is thinking on some philosophical subject, the other begins to discuss the same subject. However, this branch of thought-transference does not very readily lend itself to experimentation.

APPENDIX.

DR. FAHNESTOCK ON PSYCHIC UNFOLDMENT.

THE late Dr. William Baker Fahnestock says in his "Staturism": "Various methods have been employed by different operators to induce the artificial somnambulist state. Some operators of the present day, who believe in a magnetic influence, still pursue the ludicrous method (of Mesmer) of sitting down opposite to the patient, holding his thumbs, staring into his eyes, and making passes, etc., until the desired object is effected.

"Others, who believe looking to be essential, direct the patient to look at some object intently until the lids close and the patient becomes unconscious.

"Very few, however, can be induced to enter the state by any of the above ways, and those who do usually fall into the *sleeping condition* of this state, and are generally dull, listless, and seldom good clairvoyants.

"The most rational, certain, and pleasant way of inducing this state, which I have discovered, is the following: When persons are desirous of entering this state I place them upon a chair, where they may be at perfect ease. I then request them to close the eyes at once, and to remain perfectly calm, at the same time that they let the body lie perfectly still and relaxed: They are next instructed to throw their minds to some familiar place, — it matters not where, so that they have been there before, and seem desirous of going there again, even in thought. When they have thrown the mind to the place, or upon the desired object, I endeavor, by speaking to them frequently, to keep their minds upon it, viz.: I usually request them to place themselves (in thought) close to the object or person they are endeavoring to see, as if they were really there, and urge them to keep the mind steady, or to form an image or picture of the person or thing in their mind, which they then endeavor to see. This must be persevered in for some time, and when they tire of one thing, or see nothing, they must be directed to others successively, as above directed, until clairvoyance is induced. When this has been effected the rest of the senses fall into the shade at once, or by slow degrees, — often one after another, as they are exercised or not; sometimes only one sense is affected during the first sitting. If the attention of the subject is divided, the difficulty of entering the state perfectly is much increased, and the powers of each sense while in this state will be in proportion as that division has been much or little.

"Almost every subject requires peculiar management, which can only be learnt by exercise, or a knowledge of their character, etc. Much patience and perseverance is often required to effect it; but if both be sufficiently exercised, the result will always be satisfactory, — if not in one sitting, in two or more. I

have had several to enter this condition after twenty sittings, and had them to say that "if they had not interfered, and let things take their course, they would have fallen into it in the first sitting." This shows that those who do not enter it in one or two sittings must do something to prevent it."

"Many persons have entered the state in the above manner, who could not do so in any other, although repeated trials had been made to effect it."

PHYSIOLOGICAL METHOD OF DEVELOPING PSYCHIC POWERS.

Extract from the "Art of Never Forgetting," in the Esoteric for October.

THE FACTORS OF MEMORY.

In the first place, then, the acquisition of a comprehensive, quick, and retentive memory, as well as the attainment of marked success in any department or avocation of life, depends largely on a good nervous and vital circulation; therein is to be found, so to speak, the "motive-power," while good digestion and the control of the generative forces furnish the "raw material." Our system is, therefore, one that — as previously stated — while restoring or creating a new memory, at the same time induces in one a high state of health, mental power, and psychic endowment.

BRAIN AND NERVE AURA.

It is, undoubtedly, owing to the recognition of the effects of a brisk circulation on memory that some have advised walking up and down or about the room as greatly facilitating the act of memorizing. This is sound physiological advice, as it promotes circulation, insuring the brain a larger measure or supply of blood, which is essential for mental nutrition, vigorous thought elaboration, and vivid and permanent registration. Again, this quickened circulation increases the vibrations of the brain, which consequently attracts to itself a larger volume of brain aura from the "Astral Light," as the Orientals term it, which is a most important factor of all brain processes, as we shall ultimately show; for all nervo-vital vibration as substantially and truly collects, concentrates, and employs the brain aura as does the dynamo of the electric plant collect and render available the electricity of our earth and atmosphere to the end of supplying us with a scientific light and motive-power.

As the lungs participate in all the operations of the heart and brain, the necessity of an abundant supply of pure air becomes at once obvious. Therefore, lung life and pure air should be held in consideration for the attainment of high mental psychic and physical endowments.

CAUSES OF SUCCESS AND DISAPPOINTMENT.

The next important consideration is that of diet and healthy digestion, as it is readily perceived that satisfactory mental operations cannot be performed with a dyspeptic or overloaded stomach; and, again, the system should not be

overworked or greatly wearied. Many an orator and public man has disappointed both himself and audience by appearing in an exhausted physical condition, or from the impediment of an overloaded stomach; therefore, make a note of these facts. We are aware, however, that we have to deal with the average mortal, who in matters of diet is not always duly considerate, or sufficiently self-restrained, and cannot always control the circumstances, and finds himself exhausted at a time when he has need of especial vigor and clearness. Our system, however, provides for such contingencies, and helps one out of many difficulties of that kind, and we shall give valuable points and suggestions for all such; but, at the same time, it is necessary to understand what constitutes the best conditions, that we may intelligently coöperate to command them by bending or controlling circumstances to meet our needs.

HOW TO COMMENCE.

Under the head of "Exercises for developing mental power, psychic force, and brain aura" we have elsewhere in the present number given a tension word-drill, which the memory student should carefully read and thoroughly practise (see *The Esoteric* for October); we will, however, now give another method of accomplishing similar results, which will be even more advantageous to many temperaments, and which is universally applicable and wonderfully beneficial.

Seat yourself in an easy-chair with your feet upon a stool, or better still for most persons, put your limbs in a second chair, and if it has a cushion or soft bottom all the better; join your hands, interlocking the fingers and thumbs in a natural manner, letting the palms of the hands rest upon the abdomen; cross your legs, letting the right ankle rest upon the left, and the magnetic circles of the physical system are complete. Breathe deeply, but quietly, that there may be a marked rising and falling of the abdomen where your palms rest.

THE ELIXIR OF LIFE.

The deep and long breath having been well established, let the aspirations of your whole being quietly ascend for conjunction with the universal spirit of life. Remember the object is not to promote thought, but the reverse. Your first need is to gather of the Astral, Cosmic, and Celestial Aura; to thereby restore and strengthen your inner nature. Aspire from the depths of your being, rather than from the surface faculties. There are few, if any, natures but what can thus soon experience the *innermost* and *lofty*. It is like the soft flowing, and often like the gushing, of refreshing *cosmic waters*. Drink of this fountain until you are filled with a deep, pulsing life. It will renew you from the innermost, which is the only true renewal. It will lubricate and refresh the entire being. When you have made this attainment you have access to the "elixir of life"; and thirty, fifteen, and after a time even ten, minutes of this exercise will refresh you more than a night's sleep. It gives a deep, true respiration; a rich, restful circulation; a strengthened and natural digestion, and fits you for whatever duties are awaiting. It renews the brain centres, and clothes it with its own true aura. It restores you to yourself, and puts you at your best, fitting you not only for mental but higher psychic exercises and experiences.

CONTROLLING THE FORCES.

If you have overeaten, or are drowsy and heavy from other causes, you are liable to fall into a heavy, and often an unrestful, nap. If you perceive such indications place your right and left thumbs on the corresponding temples, in the hollow just above and back of the eyebrows, letting your index and middle finger press firmly upon the centre of the forehead, at "individuality," which faculty is just above the root of the nose, and is called by some "observation," and may truly be regarded as the "eye of the mind." Should you then fall asleep this keeps the mind polarized, and you will wake up refreshed. But this polarizing action of the thumbs and fingers should not be employed at that stage unless the brain is heavy and needs this adjusting and clearing action. Should you have mental labors to perform, make use of this process at the close of your sitting, and it will focalize the brain and vital powers, and enable you to perform them with an ease and clearness that would not have been possible before. In most cases the employment of the right hand only will be sufficient for effecting polarization.

APPLYING THE ART.

The same process of strengthening and polarization can be employed frequently during the day; for instance, place your elbows on your writing-desk or table, rest your head upon your hands, in the manner already indicated, viz., your thumbs against your temples, your first and second fingers pressed against the centre of the forehead, and you will find often, even in a minute's time, that your head is rested and prepared for work or memorizing. If you first walk briskly about the room, before employing the polarizing process, you will find that you have generated more force, and that there is a stronger and more efficient current when polarized. To secure the highest degree of intensity, use the thumb and index finger only; but for a fuller general current of magnetism press the middle finger also on the forehead.

(The above method of polarizing the brain forces is also applicable to the development of psychometric and clairvoyant powers, and is being treated in its various applications and bearings in THE ESOTERIC. Esoteric Publishing Co., Boston. Terms, \$1.50 per year.)

In connection with the above exercise, the following thought from advanced sheets of THE ESOTERIC for November will be found both suggestive and profitable:—

THE NATURAL PATH TO THE MOUNT OF BEATITUDE.

THERE are few persons, if any, but what at times experience the inner-breath and soul-sense, to a greater or less degree, in a spontaneous and natural way. It is consequently advisable to call attention to this fact, and also to point out how they may systematically use these natural pathways and avenues leading to the realm of higher consciousness and inner powers.

It will be necessary to briefly indicate the kind of experiences to which we refer, ere we attempt to show the relation which they sustain to the mountain of inner vision and permanent beatitude.

Exalted, peaceful, sacred, precious, and even prophetic, thoughts and emotions at times touch the inner cords of every nature, leading the consciousness into lofty, sweet, and mystic reverie, causing the soul to soar far above the ordinary plane of its thought and life, giving a feeling of oneness and companionship with the life-giving presence in nature and man, and perchance even causing one to mount in aspiration and consciousness to the Cosmic Centre and Throne of Universal Life.

The causes and occasions of these experiences vary in different natures; they come and go mysteriously, — unexpected and even unsought, — yet they are governed by law, and are substantial facts or states of being. They may be evoked by a strain of music, a thrilling oration, a pathetic or feeling discourse; again, a simple look, word, or act of a friend may suffice. They may be brought into consciousness by the grandeur of the rolling deep; the sublimity of the mountain-top; by the glory of the morning, or the peace and beauty of the sunset. They may be inspired by the solemn majesty of the forest, or by the fertility and loveliness of the valley; by the fragrance of meadow and orchard; the depths of the blue overarching sky, or the magic of the bubbling spring and flowing brook. These emotions may arise from our relatedness to the visible domain of man and realm of nature, or from the moving touch of the unseen; be the cause what it may, the fact to consider is, that these experiences stand recorded on the inner substance of being, and can therefore be recalled.

Select some pure, luminous, and exalting event of memory; place your mind steadily upon it; hold it there until the experience in all its substantial details is fully and vividly recalled; make the event a present fact of consciousness until you are enveloped and clothed with its corresponding aura. Then, as one mountain-top usually commands many others, as kindred experiences and associations naturally flow together and suggest each the other, you are thus in a position to gather up the natural pearls of past experience and bind them into one common sheaf, as the seed and nutriment of new and higher revelations, which may be established and maintained in the centre of your being as the foundations of an ever-present and expanding consciousness of more supreme life and powers.

The lesson, to sum up, is that we should turn the electricity of continued thought and the sunlight of concentrated will upon the precious germs of higher being and facts of memory, treasuring them as the miser would regard his gold, caring for them as the gardener would care for and cultivate his choice bulbs, plants, and flowers, or as the shepherd would nurture and cherish the precious ones of his flock.

We thus see that there are many cords binding us all to the invisible and higher nature. That we already have treasures laid up, experiences and associations, which we should not alone "hold fast," but recall and multiply, putting the invisible gold to usury, by collecting and condensing the aura of golden moments and heavenly snubursts, gathering up, as it were, "the fragments" that nothing be lost; for these serve as needed soil and substance for the nourishment of the inner and higher consciousness, and as bases for the new sight and understanding, and the various and greatly to be desired "gifts of the Spirit."

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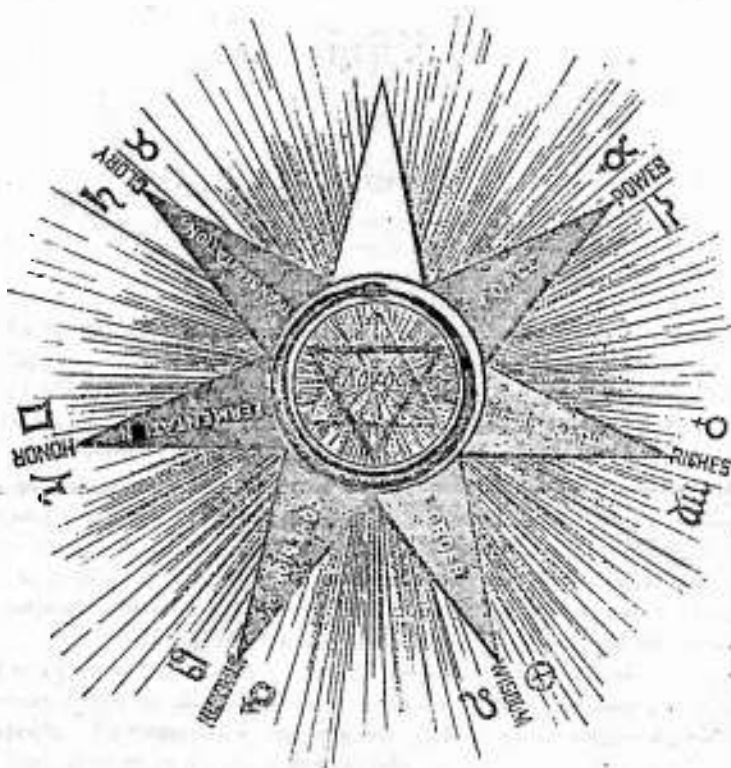


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